This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

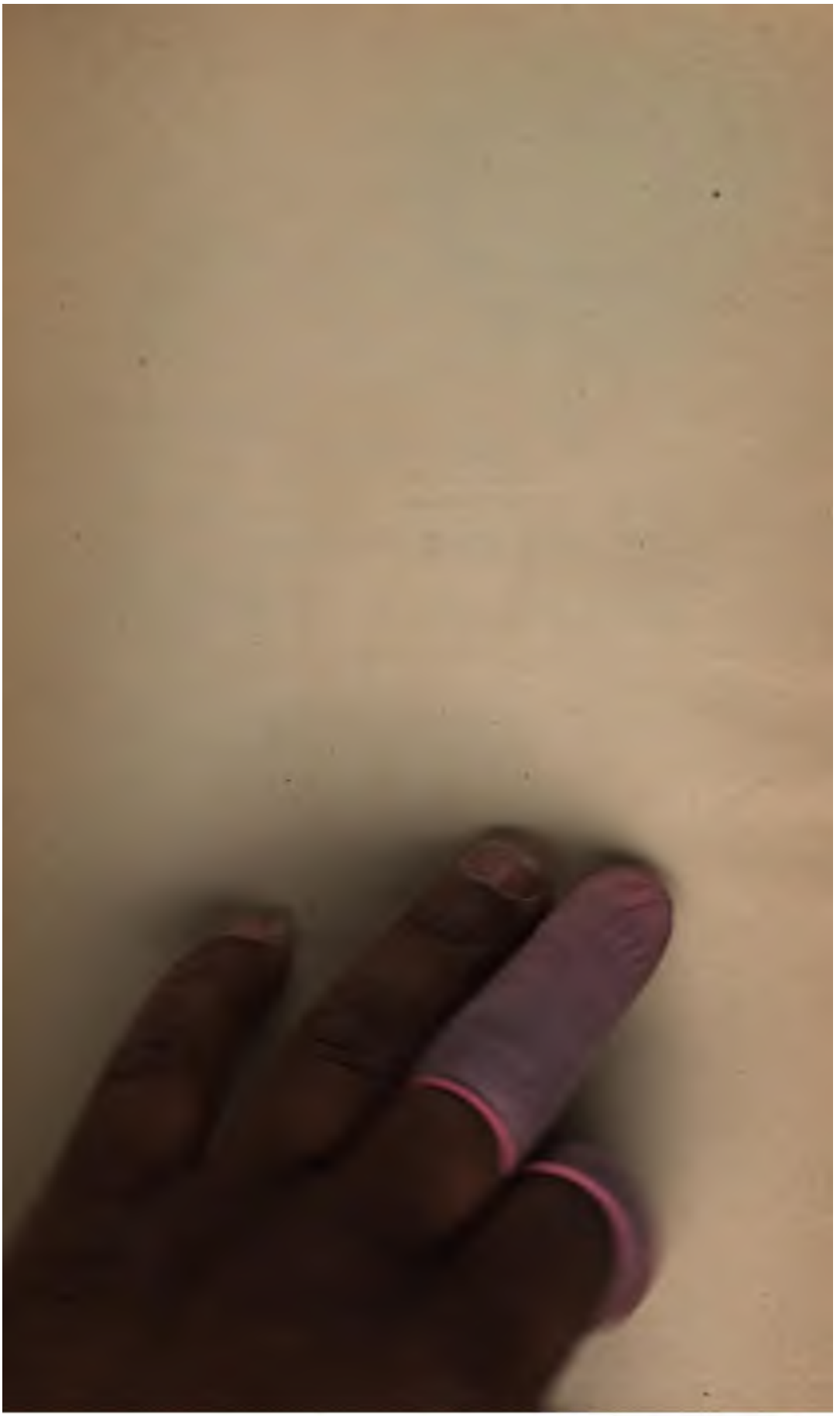
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

LELAND·STANFORD·JVNIOR·VNIVERSITY



LIBRARY
LELAND STANFORD JUNIOR
UNIVERSITY

ANCIENT LAWS OF IRELAND.

ꝏꝏꝏꝏꝏ ꝏꝏꝏ

AND

CERTAIN OTHER SELECTED

BREHON LAW TRACTS.

PUBLISHED UNDER THE DIRECTION OF THE COMMISSIONERS FOR PUBLISHING THE ANCIENT LAWS AND INSTITUTES OF IRELAND.

VOL. V.

DUBLIN:
PRINTED FOR HIS MAJESTY'S STATIONERY OFFICE,
BY ALEXANDER THOM & Co. (LIMITED), ABBEY-STREET.

And to be purchased, either directly or through any Bookseller, from
E. PONSONBY, 116, GRAFTON-STREET, DUBLIN; or
EYRE & SPOTTISWOODE, EAST HARDING-STREET, FLEET-STREET, E.C.; or
OLIVER & BOYD, EDINBURGH.

1901.
Price Ten Shillings.

LIBRARY
LELAND STANFORD JUNIOR
UNIVERSITY

7, Trinity College, Dublin,
October, 1901.

My Lord,

Having been requested by the Commissioners for publishing the Ancient Laws and Institutions of Ireland to edit such of the Brehon Law Tracts translated by Dr. O'Donovan, or Professor O'Curry, as might be most suitable for publication, I have accordingly prepared and carried through the Press the text and translation of the several Brehon Law Tracts contained in this, the fifth volume.

The text I have in all cases transcribed again, and collated with the original MSS., and have made an attempt, in the case of the Heptads, to exhibit the various readings of the more important of the other MSS. A very brief study of the Glossary to the whole five volumes, which I have prepared and printed in the sixth volume, will show that there is abundant scope for further study and careful collation, in order to arrive at the elucidation of many points as yet obscure.

The translation is based upon the translations made by Dr. O'Donovan and Professor O'Curry.

In the Glossary, constituting the sixth volume, which is now also completed, I have endeavoured to set forth the vocabulary and the phraseology as employed in these five volumes as completely as time and space would allow, in the hope that students may be aided by references to the place of the occurrence of the words, to the better appreciation of the exact meaning of difficult and disputable passages.

I have had no assistant or associate in the preparation of these volumes, and am, therefore, alone responsible for all the matter contained in these two volumes, which I have now the honour to submit to the Commissioners.

I am, my Lord,

Your Lordship's obedient Servant,

ROBERT ATKINSON.

To the Right Honorable Lord Ashbourne,

Lord Chancellor of Ireland, President of the Commission for Publishing the Ancient Laws and Institutions of Ireland.

CONTENTS.

		Page
I.	Uṛaiceċt Ḃecc; "Small Primer,"	1
II.	Seċta; "Heptads,"	117
	Index to Heptads,	374
III.	Ḃṛeṫa im Ꝑuillema Ʒell; "Judgements on Pledge-Interests,"	375
IV.	Ḋo Ꝑaṡtaḋ Ciṛt ocuṡ Ḋliʒiḋ; "Of the Confirmation of Right and Law,"	425
V.	Ḋo Ṫuaṡlucaḋ Cunḋṛaḋ; "Of the Removal of Covenants,"	495
	Index,	523

INTRODUCTION.

It has been the custom in the preceding four volumes of these published Ancient Laws and Institutions of Ireland to prefix a somewhat lengthy Introduction of a general nature explanatory of the various problems that are raised by the form or the contents of each work. These Introductions make it unnecessary for me to enter upon the investigation of the matters treated by the previous Editors, the more especially as it is my intention to make an independent examination of the subject in a separate work.

Of the Tracts printed in this Vol. V. the two Treatises first in order, the *Small Primer*, pp. 1 to 116, and the *Heptads*, pp. 118 to 374, were evidently intended each as a kind of *Manual*, and probably used as such in the Law-Schools of Ireland; so that their study may be expected to give a fuller insight into the general direction of Brehon thought and procedure. The third Tract on the '*Judgements about the Interest of Pledges*', pp. 376 to 423, is also a more or less complete Treatise on the subject discussed, and indeed it is elsewhere referred to in the Law-fragments under its proper name.

The two remaining Treatises, *On the Confirmation of Right and Law*, pp. 426 to 493, and *On the Removal of Covenants*, pp. 496 to 521, are not quite so elaborated into manuals, and contain many details that might have appeared under another heading. But in the present state of our knowledge of these early laws and customs, it is almost impossible to say what is and what is not relevant and of importance. The closer investigation of each main topic will, no doubt, clear up many difficulties, and enable the reader to realise the bearing and importance of much that now seems insignificant detail.

I. Small Primer.

[MS. : BB., p. 335*a*.]

The introductory remarks show the influence of the Civil Law, and a desire on the part of the writer to demonstrate his familiarity with the Latin language. The tripartite analysis of 'judgement' into *truth*, *law*, and *nature*, whatever be the exact reference of these words, runs parallel with that given in the Digest: privatum ius tripertitum est: collectum etenim est ex naturalibus præceptis aut gentium aut civilibus. Along with the Civil Law, he had notions about the Canon Law (9, 21; 11, 17); though it is possible that his acquaintance with either Civil or Canon Law may have been very limited. In any case, immediately after this discussion about 'judgement', the writer proceeds to a distinction analogous to that in the *Instit.*, I. 3 *de iure personarum*, by his formulation of two classes, **saer** and **daer**, which is literally omnes homines aut *liberi* sunt aut *servi* of Gaius, *Dig.* I. V., 3.

But he speedily gets away into the details of his own customary regulations, with which he was no doubt infinitely more familiar: the **saer** is the wealthy person from whom chattels are received in **daer**-stock; the **daer** is the man who receives this stock and owes *service* for it, 19, x. This did not involve a hard and fast line rigidly marked out by conditions of birth and descent, for 'a man can be better than the man from whom he sprang,' 21, 34, as for instance when the son of a man of Feine-grade becomes a bishop or a doctor of law.

After this, the writer proceeds to the details of the *saer*-grades, viz. church, 23, 1; chiefs, 25, 13; and poets, 27, 27; with their various privileges in due order. On p. 31, begins the special detail, *aire desa*, 31, 20, &c., up to the King, 51, 1.

In the case of the church-grades 'penance' is added, 53, 33, but otherwise their honour-price is analogous to that of the chiefs, 53, 34. The poet-grades are next referred to, at 57, 15 down to 71, 10; and this section winds up with a general statement as to the co-relation of honour-price and property, 71, 11.

The writer then takes up the honour-price, not of the individual, but of his household, his wife, son, steward (or the

prior of a church), 71, 32; with details of variation in the amount of the honour-price, in the case of wife and servants, &c.

Next we come to the *farming*-class, the 'brewy', 77, 1, and his qualifications and status, 14, 18; in his double aspect of *hundredman*, 21, and *two-hundredman*, 79, 10, 20. Finally, we have an enumeration of the grades of the *people* apparently, rising from the *inol*, 79, 30, up to the *bo-aire*, the 'cow'-*aire*, in his threefold division, 91, 1.

After this follows the section of the **daer**-*nemed* persons—smiths, doctors, brehons, &c., the people of every art in general, 91, 25, with details of their status and privileges, to 95, z. But before entering into fuller details, the writer introduces the important question of '*dire*', 97, 1, which he equates as usual with *eneclann*, 'honour-price', and declares it to be dependent on a person's *desert* [of property], and *worth* [of word], and *purity* [of deed]. These *daer-nemed* persons include the various possessors of *art*, from the *brehon* onwards, 99, 1, who have by their art *honour-price*, and are therefore *saer*, and who may increase their honour-price by the acquirement of many arts, 109, 21; down to the practisers of the *under-arts*, 'mean arts', who have no honour-price at all on the score of their art, 109, z. Here it is noteworthy that an exception is made: for, while the '*people of music*' are graded with buffoons and very queer *artists* indeed, 109, 27, the *harp* [*cruit*] is 'the one art of music that is entitled to honour-price,' 107, 34.

A few details, of the nature of an 'appendix', are added in the *ollams* of various grades, 113, 10.

II. Heptads.

[MSS.: **R** = Rawlinson, 487, [cf. J^1].
J^1 = H. 3, 17, 255; J^2 = H. 3, 17, 351–392].

This interesting Tract is referred to in SM. I., 252, 31, and probably also in the verse quoted at II. 314, 28, "feb a **sechta**,—**sega** in sreth."

Of these, the Treatise as apparently extant when transcribed into the MSS., contains 65; but 17 more are added in whole or part, and not so fully glossed, from the MSS., as being evidently of the same general structure, so that 82 are here printed. I have pointed out on p. 351 that about a dozen more are known from other sources; so that it is quite possible that the schematizing

tendencies of the brehons may have elaborated a Hundred of *Heptads* as a manual for reference. It can hardly be doubted that a work of this kind, in the hands or memory of a competent oral teacher, would be a very effective medium for instruction in the brehon practice; but it may be admitted that the solution in the continuity of oral teaching by trained brehons has led to no small confusion and misunderstanding.

It is obvious that the limitation to 'Seven' must have been gained at the cost of a little Procrustean violence, and indeed the variations point to differences of opinion or practice as to the items that make up some of these Heptads; but the use of the formula seems also to suggest that it was a relic handed down from an early period, and possibly connected with the well-known septenary division of the grades. The number 'seven' had become to a certain extent consecrated by the Biblical references: the seven days of creation, the seven years of jubilee, &c.

These Heptads, so far as they are intelligible, are self-explanatory, so that analysis is unnecessary: the Index given on p. 374 is arranged according to the Irish words, but the following Table will probably be suggestive:—

Heptad.	Penalties Involved.	Classification.
I.	*dire* and *dichubus*.	**Churches** [*cella*].
II.	forfeit of *gifts*, offerings.	**Disqualifications** [*anfolaid*].
III.	„ *dowry*.	**Husbands**.
IV.	neither *flachu* nor *tigradus*.	**Drivings** [*imána*].
V.	both „ and „	„ „
VI.	neither „ nor *othrus*.	**Bloods** [*fuile*].
VII.	[animals not forfeited].	„ „
VIII.	*flachu* nor *othrus*.	**Reboundings** [*aithsceanmanda*].
IX.	*aithgin* nor *dire*.	**Houses** [*treaba*].
X.	*dire* partly, &c.	„ „
XI.	*eric* in some cases, &c.	„ „
XII.	neither *dire* nor *log-cinech*.	**'Dun'-forts** [*dúinc*].
XIII.	„ „	**Kings** [*rig*].
XIV.	„ „	**Chiefs** [*aire*].
XV.	„ „	**Women** [*mná*].
XVI.	„ nor *flachu*.	**Levyings** [*tobaig*].

Heptad.	Penalties Involved.	Classification.
XVII.	neither *slán* nor *somuine.*	**'Erics'** [*erca*].
XVIII.	„ „	**Pledges** [*gealla*].
XIX.	no *taisic* (restoration).	**Deposits** [*aithne*].
XX.	have „	„ „
XXI.	men co-nurse [*com-altram*].	**Women** [*mná*].
XXII.	men do not *co-nurse.* „	„ „
XXIII.	pay 'debt of entry' [*fiach* t.]	**Entries** [*tellaige*].
XXIV.	„ (211, z).	„ „
XXV.	irrevocable.	**Gifts** [*taburta*].
XXVI.	revocable [*in-diles*], 216, z.	„ „
XXVII.	neither *slán* nor *somuine.*	**Services** [*gialla*].
XXVIII.	„ „	**Stocks** [*ratha*].
XXIX.	impossible.	„ „
XXX.	neither *slán* nor *somuine.*	**Sureties** [*ratha*].
XXXI.	„ „	**Hostages** [*aitiri*].
XXXII.	„ „ nor *fuillem.*	**Pledges** [*gella*].
XXXIII.	there is *dire.*	**Satires** [*aire*].
XXXIV.	do not pay a son's debts.	**Fathers** [*aithre*].
XXXV.	no body-'*eric*'.	**Deaths** [*crat*].
XXXVI.	difficult of *slán* and *fuillem.*	**Pledges** [*gella*].
XXXVII.	„ „ *somuine.*	„ „
XXXVIII.	do not diminish *log-einech* [*h.-p.*].	**Pleadings** [*tacarta*].
XXXIX.	involve '*five seds*', 255, 20, &c.	**Distraints** [*athgabála*].
XL.	'*five seds*' and *athchur* (258, 2).	„ „
XLI.	prohibited.	„ „
XLII.	tolerated, even though, &c.	„ „
XLIII.	not recoverable by distraint.	**Rights** [*fod*].
XLIV.	not distrainable.	**Houses** [*foruis*].
XLV.	neither *smacht*, nor *fiachu*, nor *aithgin.*	**Trespasses** [*oirgni*].
XLVI.	sometimes „ (271, 25) „	**Fences** [*aile*].
XLVII.	neither *dire* nor *eneclann* [for rape].	**Women** [*mná*].
XLVIII.	neither *taisic* nor *aithgin.*	**Loans** [*óna*].
XLIX.	prohibited from giving evidence.	**Grades** [*graid*].
L.	of son, when binding.	**Contracts** [*cuir*].
LI.	of law, when illegal.	**Obstructions** [*frithberta*].
LII.	who can separate.	**Women** [*mná*].
LIII.	from correlation, when final, &c.	**Separations** [*indscuichi*].

Heptad.	Penalties Involved.	Classification.
LIV.	that became property of the seizer.	**Burdens** [*aire r.*].
LV.	legal causes of battle.	**Battle-fields** [*rc*].
LVI.	to be inviolable, [no battles thereon].	**Places** [*maigne*].
LVII.	temporary respites from battle.	**Extensions** [*fondaid*].
LVIII.	permanent „ „	**Respites** [*turbaide*].
LIX.	false „ „	**Evidences** [*fudnaise*].
LX.	difficult of sick-maintenance.	**Maintenances** [*folaig*].
LXI.	ownership transferred.	**Prescriptions** [*rudarta*].
LXII.	names of 'fine'.	**Families** [*fine*].
LXIII.	who cannot be protected.	**Absconders** [*elaidthi*].
LXIV.	names of.	**Waifs** [*frithe*].
LXV.	kinds of.	**Sureties** [*ratha*].

It is clear from the above Table that there is a definite principle adhered to, viz. *the consideration of the penalties involved;* but the investigation of the questions that arise on this point cannot be entered on here. The arrangement is not arbitrary, and the other Heptads found elsewhere in the MSS. might easily be arranged in their proper places in this Table, or suitably with reference to it.

As will be seen from the Table, one of the great difficulties attendant on this study is the impossibility of a uniform rendering for all the terms: the double terminology is very cumbrous, yet the maintenance of *one* English term throughout, as the conventional representative of the Irish vocable, is rendered almost impossible by the varying renderings that have been given of the words. It would probably aid progress, if the *original* term could be maintained throughout, so as to guard against the probability (or certainty) of confusion from the possible use of one English word to express several different technical terms; see note in the Glossary, Vol. VI., p. 68, sub 'apad'-notice.

III. Judgements on Pledge-Interests.

[MS.: H. 2, 15, p. 28 a.]

The meaning is defined in the first gloss on 377, 8, 'judgement that is given about the interests that are given with the

pledges or about the pledges with which the interest is given, after their being neglected [lost]'. The series of objects concerning which these elaborate regulations are formulated begins with the **needle**, which is naturally regarded as a woman's pledge, and which has assigned to it a very small interest, viz. a **dairt**-heifer worth four screpalls. The amounts assigned for this implement and its more important congener, the embroidering needle, whose interest is one ounce of silver [i.e. a cow], are very instructive as to the status of the needlewoman of the period. The alternative gl. on 383, 14 assigns to her the value of an ounce of silver for *the* needle with which she does her embroidery, and the ordinary needle-value for her common needles; but the value attached to artistic work is vividly set forth by the elevation of the embroideress in status even over a queen, 383, 4. The next item, the reticule of a king's wife, is also very significant, for *without* its contents, veil, diadem, and lamina of gold, &c. (383, 27), its interest is only the restitution of itself and one of equal value in addition, 'the double', 383, 35; but *with* the lady's paraphernalia as its contents, its interest runs up to *three ounces*, or three cows, the *six seds* of 383, 8, 28.

Similarly, in the case of any married woman, the interest of the pledge is 'the double', 385, 16. But a very noteworthy detail is added, by the assignment of the relative valuation of a man and his wife, viz. *two-thirds* of his interest being due for his wife's, 385, 22; 387, 23, y. The Tract goes on with further details, which I have summarised in the Index, p. 573. The importance of these details will appear more clearly on a presentation of the general circumstances of the social life of early Ireland on a scale very much more extensive than could be here attempted.

IV. On the Confirmation of Right and Law.

[MS.: E. 3, 5, p. 11, col. 2.]

This Tract seems to have been, either originally designed as, or subsequently elaborated into, a series of *Triads*; but the series is

not continuously carried out. As far as they extend they may be shown as follows :—

TRIADS.

I.	Transfer of Ownership effected.	**Lands** [*tíre*], 427.
II.	Sale cannot be annulled.	„ „ 429.
III.	Sale has not been properly completed by the payment of the consideration.	„ „ 431.
IV.	Property illegally seized by a church.	**Red Morsels** [*deirg-mirenda*], 431
V.	„ „ chief.	„ „ 433.
VI.	Of a tribe: *judge, church*, and *chief*.	**Guards** [*tairgsin*], 437.
VII.	Invalidation of, by an emancipated son.	**Contracts** [*cuir*], 437.
VIII.	[?]: festival, daily, hermit's.	**Foods** [*biada*], 439.
IX.	Brewy to furnish lodgings for three nights, during the holding of council for choice of a king.	**Nights** [*aidche*], 439, 30.

[Here the series, if it be a series, is interrupted; and there are set down a number of dicta, which apparently are merely accumulations of notes taken from some larger work. There does not seem to be any link of association binding the various items, several of which are unintelligible; and indeed it is obvious that some of the items have no bearing on the subjects indicated by the title of the Tract; thus the 'widow'-item, &c., on p. 449, might have appeared anywhere else with quite as little fitness. Apparently, the series is taken up again after this :—]

X.	Three valid documents in evidence.	**Rocks** [*leaca*], 451, 1.
XI.	Wrong acts of a chief, involving ruin of the products of the soil.	**Times** [*aimsera*], 451, 15.
XII.	Worst in the world: famine, slaughter and pestilence.	**Plagues** [*tedmanna*], 451, 30.
XIII.	Against plagues: justice, alms-giving, truthful evidence.	**Remedies** [*frithir*], 453, 1.

[The insertion of the *harlot*-items, 453, 15, may possibly be accounted for as a kind of introduction to the Triad of *Sons*, 457, 1. The very frequent mention of the topic shows the importance the tribe attached to the tribe-land's being held only by those who were acknowledged members of the tribe.]

XIV.	That are not made chiefs.	**Sons** [*mic*], 457, 1.

The remainder of the Tract is of miscellaneous content :—459, 13, 'eric' fines are equally high for intentional *theft* and

receiving of the stolen goods (?); 459, 26 four dignitaries liable to degradation for failure of duty; 461, 17 the respective value of the oaths of the lower and higher grades; 463, 1 the tribe-land to be kept freed from illegalities by building on it, or sale of it, &c.; 463, 22 distraints to be properly carried out; 465, 9 illegalities by trespass of cattle in co-tenancies, &c.; 467, 1 penalties incurred thereby; 469, 1 oaths and swearing tests; 471, 38 pagan and Christian; 473, 31 a series of dicta on equal-'dire' for animals; 475, 1 the normal fine of five 'seds' for various offences of appropriation of materials, &c.; 477, 27 for over-use of loans, over-driving of cattle, &c.; 479, 1 enjoined by St. Patrick, to secure that no one should make use of what was not his own (479, z). The succeeding entry, 481, 8 discusses the cases where no litigation is permitted, as between certain correlatives, son and father, church and monks, &c.; and the Tract ends with what is apparently an enumeration of objects that are up to a certain extent free to all,—objects that the tribesman could make use of without liability to prosecution.

V. On the Removal of Covenants.

[MS.: E. 3, 5, p. 19.]

A brief Tract on certain Rights of Property. Here too, there is reference made to certain Triads, [e.g. the three *lec*-stones binding a possession, 499, 1, 13; three lands that cannot be sold legally, 511, 1; three husbands whose contracts can be impugned by their wives, 517, 5]; but the main object of the Tract seems to be the consideration of the **bars** [*fal*]; as the Gl. puts it, the barrier, 'the fence [*ime*] which the man makes who purchases the land for a small price', cf. the discussion on p. 505; the bar of a tribesman, 501, 11; of a *Nemed*, 507, 14; of an infant [minor], 509, 22, which seemingly has brought about the *lands*-triad, 511, 6. The Tract ends with some notices of the rights and status of the *fuidir*-tenant and his family; of the particular *five-house* fuidir, 515, 21; of his honour-price, 517, 1; 519, 17; his relations with his *flaith*, 521, 1.

ᴜʀᴀɪᴄᴇᴄ̇ᴛ ᴅᴇᴄᴄ.

SMALL PRIMER.

PART V.

---

uraicect becc.

SMALL PRIMER.

[BB 335 a] Cid i n-agar[1] breithemnus berla Feini? Ninsa. I fir ocus dliged ocus aignead.

Bunad ocus indi ocus airbert conagar dun focal as cid? .i. quod a bunad laidni. Cid ni cia ni, no cia dliged, i n-airegar no i n-edartar-aider in bret somaineach uair raidid na Feini o mbelaib; cait a mbi si no co mbert hi, ocus cid is comrair taiscida di?

Ninsa .i. ni handsa son .i. ni doilgi seon .i. ni doilgi son an eirnida na son an imcomairc, uair ni anand sai i son i fodar dogres, act mad hi cell.

Hi fir .i. roscaid. Ocus dligead .i. in fassaig. Ocus aigned .i. na teistеamna, no na parbuili; ocus as iad sin as comrara taiscida di, ocus is indtib bis no co mberar in breth, ocus is eisdib berar.

In tan is re breitemnact sin. In tan is re conairib fuigill imorro, cid ni, ce ni, no cia head, cia dligead in fir-fuirgiter de dun fir tig dun[2] agra in bret somaineac uair raidid na Feine o mbelaib[3]? Ninsa. Hi fir .i. co ro aicni in conair fuigill is fir. Ocus dligead .i. co ro aicni in conair is dligead. Ocus aigned .i. co ro aicni in conair is aiccinta do ar na tri conairib fuigill tug ar aird.[4]

Caidi bunudus in focail is cid? .i. laidin. Caidi a bunad laidni? Quis uel qui .i. a ainmnegud mascail; que uel qua

[1] Aragar H.
[2] Agun H.
[3] Gan breit doib focedoir add. H.
[4] .i. cert 7 tecda 7 coir n-atcomairc add. H.; [cf. S.M. I, 272].

SMALL PRIMER.

What is it wherein judgment is found in the Feine language[a]? Answer—In truth, and law, and nature.

The origin and meaning and use of the word 'cid' (what) are required? That is, quod is its Latin origin. What is the thing, what is the law, in which is found, or in which is discovered, the profitable noble judgment which the Feine speak from their mouths: where is it until it is delivered, and what is its preserving casket?

'Ninsa,' i.e. this is not difficult, i.e. this is not hard, i.e. the sound of the solution is not difficult, nor the sound of the interrogation, for a sage does not stick in the sound, in the word ever, but in the sense.

In truth, i.e. of glossary. And law, i.e. of the maxim (or precedent). And nature, i.e. of the testimony, or of the parable; and these are its preserving caskets, and it is in them it abides until the judgment is delivered, and it is out of them it is taken.

This is *the case* when it (*the word*) applies to judging. When, however, it applies to paths of decision, what thing or what path, what is the law in which there is truly found for the man who comes to the pleading the profitable noble judgment which the Feine pronounce from their lips? Answer.—In truth, i.e. that he know the path of decision which is truth. And law, i.e. that he know the path which is law. And nature, i.e. that he know the path which is natural for it, on the three paths of decision which he has put forward.

What is the origin of the word 'cid'? i.e. Latin. What is its Latin origin? Quis vel qui, i.e. its masculine nominative; que

[a] 'Feine language', Berla Feine, constantly glossed by *Fenechus*, a technical name for the body of Brehon Law:

SMALL PRIMER.

.i. a ainmniugud feimin; quod uel quid .i. a ainmniugud neodar; cuig .i. genidil; quem quam quod .i. a ainmniugud i mascail ocus i femen ocus i neodur (uel quid); a quo uel qui, a qua ueal qui, a quo uel qui .i. a occslaid isna tri hinadaibsea iter mascal ocus femen ocus neodur .i. is e sin a uatad iter mascal ocus femen ocus neodur. Ocus acc seo a ilardacṫ ocus pluraliter, qui que que uel qua, quorum quaarum quorum, quis uel quibus, quos quas que uel qua, a quis uel a quibus .i. Ca med rand do randaib na hindsci a taidleand in focul is cid? .i. na da rann .i. i n-a inde nemcinnte .i. nem 'g-a diultad nach cinnte he .i. gan cinded do beiṫ air, ocus in dobriaṫar .i. do 'g-a rada naċ briaṫar he .i. quid pro cur, anuair aderar he. As iad sin a denmusa do reir laidni; ocus as leor do bunad gaċa focail a ċur co laidin. A gaedel imorro, cid .i. cia head, cia dligead, a inde. Cid ni, a airbeart. Ocus nocon fagbuidter a indaimṫeċ, ocus da fagbuiṫe ro bo cid .i. cai ead, cai .i. conair, ocus ead .i. dligead .i. conair dligid; ocus is e sin in focal tres-a tarraigter ciall comṡlan, ocus deismireċt:

Ead dligead,
fil a mberla na filed.
ed dligead, dlig gan aċt,
is ed mideas filideċt.

Anmann an cid co hergnaid,
isna ceaṫra primmberlaib:

cae o na heabraib re head,
coṫ a greig, quṫ a laidin;
as fir do gaċ ḟir, ni celg,
[ocus] is cid a gaidelg.

Ocus aensillabaċ uathaid e, uair ataid da imcomairsneaċ and, imcomairsneaċ ilair, ocus imcomairsneaċ uaṫaid. In t-imcomairsneċ ilair imorro, ataid tri fogla fair .i. cislir, ocus cisne, ocus caideaid. Cislir .i. cia lear no lin na sochaidi. Cisne .i. caidet aicni na soċaidi. Caideaid .i. caidi iad in soċaidi, no cait atait in sochaid.

vel qua, i.e. its feminine nominative; quod vel quid, i.e. its neuter nominative; cujus, i.e. genitive; quem, quam, quod or quid, i.e. its nominative in masculine, in feminine, and in neuter; a quo vel qui, a qua vel qui, a quo vel qui, i.e. its ablative in these three places, in masculine and feminine and neuter, i.e. that is its singular, in masculine and feminine and neuter. And this is its plural, et pluraliter, qui que que vel qua, quorum quarum quorum, quis vel quibus, quos quas que vel qua, a quis vel a quibus. In how many parts of the parts of speech does the word 'quid,' 'cid' appear? In two, i.e. in its indefinite meaning, ('nem'-denying that it is determinate, i.e. there is not determination of it,) [indef. pron.] and as an ad-verb, i.e. 'do' denying that it is a verb, i.e. quid pro cur, when it is used in speaking. These are its functions according to the Latin; and it is sufficient origin for every word to send it to Latin. In Gaelic, however, 'cid' is 'cia ead,' what 'ead' or 'what law' is its signification; 'what thing,' is its use. And no analysis of it can be found, and if there were, it would be 'cid,' i.e. 'cai ead' from 'cai,' i.e. a path, and 'ead,' i.e. law, i.e. path of law, and this is the word through which is got a perfect sense; and an example :—

'Ead' *meaning* dligead
Is found in the language of the poets:
A path, a law that is due without exception,
Is what poetry accounts it.

The names of the word 'cid' properly in the four chief languages are :—

'Cae' from the Hebrews of old,
'Coth' from Greek, 'qut' [quid] from Latin;
This is true for all men, without guile,
And 'cid' from the Gaelic.

And it is monosyllabic, and singular; for there are two interrogatives: a plural interrogative, and a singular interrogative. The plural interrogative, now, has three divisions, 'cislir,' and 'cisne,' and 'caidead.' 'Cislir' i.e. how many, or what is the number of the host? 'Cisne' i.e. what are the classes of the host? 'Caidead' i.e. who are they, the host, or where are the host?

SMALL PRIMER.

In t-imcomairsneaċ uataid imorro, ataid se fodla fair side .i. cuin, con, cia .i. cuin tig, no cuin tegaid; cuin tig in t-en duine, no cuin tegaid in tsochaidi. Can .i. canas tig in t-aen duine, no canas tecaid in tsochaide. Cia .i. ce hiat no cia he.

Cair ocus cid ocus ceasc. Cair .i. comaircim no iarfaigim in t-uathad. Cid .i. cid in t-uaṫad. Ceasc .i. o ni as ceas an imcomaircim in t-uaṫaḋ. Tri himcomairsne inde, [335 b] ocus tri himcomairsne [airmi] ocus tri himcomairsne edir inde ocus airеam; conid .ix. n-imcomarsna uili sin. Ocus is indligead cuid imcomursna dib do tabairt for araili, mina tuga borb na haineolaċ air: ni fubaide[1] idir doib side.

Consuiter fir for roscadaib ocus fasaigib ocus tesdemnaib firaib.

.1. Is cain astaigter in fir iregar, in breiṫemnus, conid a roscadaib no conid a fasaigib, no conid a tes[t]emnaiḃ iar fir berar he. In tan as [re] breṫemnaċt sin. In tan is re conairib fuigill imorro, is cain ḟastaigter don ḟir tig dun[2] acra in ni ac ata d'accra.

Ciḋ a roscad, cid a fasaċ, cid a teistemain iar fir accras, co na raga agra do[3] go ro aiċne in conair fuigill is dir iarsini tig don agra.

Consuiter dliged fo coraib bel ocus aitiden.

.1. Is cain ḟastaigter, do reir dligid,[4] na cuir dogniad na meamair o mbelaib, o bias aididen[5] a cend ar aird.

[1] This is by a second hand; originally it stood as in H., ni fuba dire doib side.

[2] Agun H.

[3] Do in ni agras no cu rainic in c. f. H.

[4] Dligid, indi rir a tabrait na m. trebair cu coir o mb. H.

[5] Aidiciu na cend H.

As to the singular interrogative, however, there are six divisions thereof, i.e. 'cuin,' 'con,' 'cia,' ('cair,' 'cid,' and 'ceasc').

'Cuin,' i.e. when comes he, or when come they: when comes the one person, or when come the host. 'Can,' i.e. whence comes the one man, or whence come the host. 'Cia,' i.e. who are they, or who is he. 'Cair,' i.e. I interrogate, or I ask the singular. 'Cid' i.e. what is the singular. 'Ceasc,' from the word *quest-io*, what I ask is the singular. Of these there are three interrogatories of meaning, and three interrogatories of number, and three interrogatories referring to meaning and number; so that there are nine interrogatories in all. And it is unlawful to give the force of any one interrogatory of them to another, *nor is it ever done*, unless a silly or an unlearned person so apply it: they cannot be kept from it.

Truth is confirmed upon glossaries and precedents and true testimonies.

That is, well established is the truth which is found, the judgment, that it is from glossaries, or from precedents, or from truthful testimonies it is delivered. This *is the case* when it refers to pronouncing of judgment. When it refers to paths of decision, however, the matter about which he is suing is well bound on the man who comes to sue.

Whether it be from glossary, or from precedent, or from true testimony, he sues, his suit shall not proceed until he knows the path of decision which is appropriate, according to the matter which comes to be sued.

Law is confirmed upon verbal contracts, and acknowledgment.

That is, well are bound, according to law, the contracts which the members make by their lips, when the acknowledgment of their heads is extant.

SMALL PRIMER.

In tan is re breṫemnaċt sin. In tan is re conairib fuigill imorro, is cain ḟastaigter cuir bel do agra[1] for dliged aididin na n-eolach.

Consuiter aicned for logud ocus[2] co corus.

.i. is cain ḟastaigter do reir dligid aicnid in ni[3] uad cu coir o belaib, ocus co corus, co coir-[ḟ]is na hairecṫa, no reir na hairecṫa; no co caei .i. cai coir uais na oirecṫa.

In tan is re breṫemnaċt sin. In tan is re conairib fuigill imorro, is cain astaigter in ni logus neach uad bodein o belaib. Ocus co corus .i. co co fir fis na hairecṫa; no cai coir uais na hairecṫa; ocus aicned, co ro aichnea in conair fuigill is aicinta do iarsati tic dun agra ar na tri conairib fuigill na tuc ar aird.

Consuitter fir ocus dliged imaille for neimiuḋ.

Is cain asdaigter in breṫeamnus a fir in rechta, ocus a dliged canoine, conad estib sin imaille berar breṫ[4] fair for nemiud na heculsa,[5] no don[6] eclais for ata nemṡenċus.

In t-oireaċt aneolach co fis a n-aineola[i]s orro, cid fir breṫ cid gu-breṫ beraid, is fasdaidi.

Masa ir-richt eolaċ docuas da saigid, masa fir-breṫ rucsat, is asdaidi, masa gu-breṫ, is taiṫmigi.

Coig ernaili as a mberar in breṫ .i. a roscad, a fasaċ, a testeamain, a cosmailius, a haignid.

Gein fogabṫar a roscad, no a fasach, no a teisdeamain hi, as ead dlegar a breṫ estib; ocus in tan nach fuigbidter is a breṫ a cosmailius; ocus in tan na fuidbiter a cosmailius hi, is a breṫ a lom-aignid

[1] Cur. H.
[2] Ocus om. H.
[3] In ni logas neaċ uada co c. H.
[4] Berar gaċ uile br.
[5] For nem. na henecl. [sic], no do neoċ for ata nems. H.
[6] Do in BB. is a correction in margin by a different hand of the text 'forin.'

This is *the case* when it regards judging. When it regards paths of decision, however, verbal contracts are well bound to be sued on the law of acknowledgment of the learned.

The natural law is confirmed upon remission, and with adjustment.

That is, well is bound, according to the law of nature, that which a man [remits] properly from his lips, and with 'corus,' i.e. 'coir fhis' *i.e.* with the proper knowledge of the court, or according to the *order of* the court. Or, with the path, i.e. 'coir uais,' the proper, noble path of the court.

This is *the case* when it regards judging. When it regards paths of decision, however, well is bound what he remits with his lips. And with proper knowledge i.e. with the true knowledge of the court, or the proper, noble path of the court. And nature, that he know the path of decision which is natural for him, according to the person who comes to sue, upon the three paths of decision which he has not put forward.

Truth and law together are confirmed upon a 'nemed'-person.

That is, well is the judgment bound, from the truth of the law *of Moses* and from Canon-law, that it shall be out of these together judgment is given upon him, i.e. upon the 'nemed'-person of the church; or to the church on which there is 'nem-senchus.'

As to the ignorant court (or assembly), when their ignorance is known, whether it be a true or a false judgment they deliver, it is binding.

If it is as men of knowledge they have been sought, if it be a true judgment they have delivered, it is binding; if it be a false judgment, it is reversible.

There are five sources from which judgment is drawn, i.e. from gloss, from maxim, from testimony, from analogy, from nature.

As long as it is found in commentary or in precedent or in testimony, it is required by law to take it out of them; and when it is not found in them, it is to be taken from analogy; and when no parallel case is found, it is to be taken from bare nature.

SMALL PRIMER.

Fir-breṫ gaċ ni[1] dib sin; ocus da ructar ani dib sin re n-a celi, ocus dogebṫa ann bodein .i. a roscad, no a fasach, no a testeamain, is eraic gu-breṫi air ann.

Nach breath nad astaiter fors naċ aei, nis fil ineoch etir.

Naċ ar caċ; noc seicim no indsaigim naċ breṫ nad o cae astaiter fors naċae .i. for nach og aei dibseo annuas .i. for roscadaib, ocus fasaigib ocus testeamnaib firaib.

.i. nuchu nḟuil comad breṫ hi etir; ni comad breṫ dligid etir hi, cia do beṫ comad breṫ aicniḋ, aċt a breiṫ a cosmailius; uair ataid cuic ernaili as a mberar in breṫ .i. roscad, ocus fasaċ, ocus testeamain ocus cosmailius ocus aigneaḋ.

Nach breat ecalsa do ċuisin, is for fir ocus dliged screptra consuiter.

.i. Naċ ar caċ .i. noco seicim no indsaigim naċ breṫ berar dun eclais; do ċuisin .i. do cae in fesa sin, no do cai na hindisin.

.i. Is for fir dligteaċ, no deligteaċ na scribtuiri fein cain [336 a] astaiter di he,[2] no hi, in breth.

Breth filed imorro fo[r] roscadaib consuiter.

.i. breṫeamnus sin berar dun filid imorro .i. imoraei cuccaind, no imorae uaind; aisneis no indisin de for roscadaib .i. for ro-indsceduib, for indscib forruamanda fordorċa na filideċta, cain astaiter do he no hi. Ocus is i cuid in imorro, is soin lium ocus in breṫ berar dun eclais[3] romaind.

[1] Gaċ breṫ H.
[2] He no, om. H.
[3] Berar do neoċ r. H.

Each one of these is a true judgment; and if it is taken from any of these before the other, and it could be found in the preceding source, i.e. in glossary, or in precedent, or in testimony, there is 'eric'-fine of a false judgment upon him for it.

Whatever judgment is not established upon one of these, is not anything at all.

'Whatever' is put here for 'each'; that is, I assert, or I advance that whatever judgment is not well[a] established upon some one, i.e. upon some perfect one of these above, i.e. upon glossaries, and precedents, and true testimonies, it is not the fact that it is a judgment at all; nor that it is a judgment of law at all, though it may be that it is a judgment of nature, but taken from analogy; for there are five sources from which the judgment is taken, i.e. glossary and precedent, and testimony, and analogy, and nature.

Whatever ecclesiastical judgment exists, is founded upon truth and law of Scripture.

That is, 'whatever' is put here for 'each,' i.e. I maintain or advance, that every judgment which is given to the church, i.e. by way of that knowledge, or by way of that information, it is upon the lawful or discriminating truth of the Scripture itself, it, i.e. the judgment, is well bound.

The judgment of the poet, however, is founded upon glossaries.

That is, the judgment that is given to the poet, however, i.e. 'imorro,' i.e. 'imrae,' 'it flows' to us, or from us[b]; it is a narration or statement from him *based* upon glossaries ('ro-scad, = ro-indsced'), i.e. it is well founded for him upon the hard obscure language of poetry. And the meaning of the 'however' is, I hold it to be different from the judgment given already to the Church.

[a] The words o cae are not intelligible to me: perhaps cain; but there is a play on oc aei of the next line, which is not much clearer.

[b] Cf. *infra* the parallel derivation of *tra* from *do ro*, p. 78, last line.

Small Primer.

Breath flatha, imorro, confuitet foraib uili: fot forcadaib, ocus fagaigib, ocus teirtemnaib.

Breath flatha, .i. bret foin betar dun flaith; ocus is e cuid in imorro, i[s] foin lium ocus in bret romainn. Fot forcadaib .i. fot fo-indforcadaib forruamanda forfoglda na filidecta. Ocus fagaigib .i. fir fuacaib fot foclaib .i. fuach foccul. Ocus teirtemnaib, .i. o ni ar tertimonium, deimin forgill na fethbuiri iar fir.

Bearar bret a haen-bercnae dun eachlais; a deda dun fili, a treda dun flaith.

Cid foderga bret do breith a haen-bercna dun echlais etir? Is e in fath foderga .i. is e bercna ar uairli ocus is forleti and bercna na hecalsa bodein; ocus is fir do cuaid menma in ugdais, co nach fuidbithi isna bercnaib eli uili, ni na fuidbitea 'n-a haen-bercna fodein: ocus da fadbaidtea do bud bret do breith di-fi ar.

Cid foderga bret do breith a deda dun fili? Is e fath foderga: coir a bret do a filidecht ar a bercna bodein, uair is e a primdan budein filidecht. Coir din do a bret a bercna na flatha no lochta na tuaithi, uair is e dom a molad dligteach du gach grad isin tuaith, ocus is e taidbear a feodu eigni doib amuig, i fail i tincaitel fenda[1] aer ocus na tincaitel fenda airm.

Cid foderga bret do breith a tredga don flaith? Is e ni foderga: coir a bret do a bercna in fileo, uair is e uisdner na hollamna fileo i comdaim ocus i comfaegam ocus i comeneclainn fris budein; ocus is e toibder loigidecht a n-aisti doib, i fail i tincaitel fenda[1] airm, ocus na tincaitel fenda aesi. Coir din a bret do a bercna na hecalsa, uair is e do[beir] primdi ocus decmada ocus almsana dun echlais, ocus lan log-enech i nertflainti, ocus trian log-enech fri bar; ocus is e toibder a feodu egni amuig di, i fail i tincaitel fenda airin, ocus na tincaitel fenda[1] ercaine. Uair ind[2] noc is sind fleimiteit bachall, ocus is e ercaiter cain ocus caisdi tar a cenn uili.

[1] Randa airm fanna ergaine H.
[2] Uair adeir noch isa sind H.

The judgment of a 'flaith' (chief) however, is established upon them all: upon glossaries, and precedents, and testimonies.

The judgment of a chief, i.e. the judgment which is given to the chief; and the meaning of the 'however' is, I hold it to be different from the previous judgment. Glossaries, i.e. upon the dark obscure language of poetry. And precedents, i.e. the knowledge got by words, i.e. 'fasach,' *quasi* 'fis-fuach,' and 'fuach' is 'word.' And testimonies, i.e. from the word 'testimonium,' the certain evidence of the Scriptures in truth.

Judgment is given by one right ('bescna') to the church, by two to the poet, by three to the chief.

What is the reason that judgment is given by one right to the church? The reason is, i.e. because the most noble and the widest right in existence is the right of the church itself; and what the author's mind went upon was, that there could not be found in all the other rights, any thing that would not be found in her single right; and if such could be found, she should have judgment from that right too.

What is the reason that judgment is given by two *rights* to the poet? The reason that it is so is: It is proper to give it to him from poetry, by his own right, because poetry is his own special art. It is proper, also, to give it to him by the right of the chiefs, or of the people of the territory, for it is he that composes his lawful praise for every grade in the territory, and it is he that levies their lawful (?) 'seds' for them from *territories* without, in places where points of satire are attended to, and where points of arms are not attended to.

What is the reason that judgment is given from three *rights* to the chief? The reason that it is so is: It is proper to give it to him by the right of the poet, because it is he that appoints the 'ollam' of poets to equal company *at refections* and to equal protection, and to equal honour-price with himself; and it is he that levies the price of their poems for them where points of arms are attended to, and points of satire are not attended to. It is proper too that it be given to him by the right of the church, because it is he that gives first fruits, and tithes, and alms to the church, and *an amount equal to his* full honour-price in his health and strength, and a third of honour-price at death, and it is he that levies her lawful 'seds' for her from without, where points of arms are attended to, and points of satire are not attended to. For, "'ind,' that is, 'rind', point (*spear*) precedes staff," and it is he that proclaims their 'cain'-laws and their 'cairde'-regulations for them all.

SMALL PRIMER.

Atat do neimid do cuisin for talmuin, saeir-nemead ocus daer-neimeaḋ.

Atat, .i. ata ae .i. dligeb, no ata, no da aedeb no da aitnet, no da derbad co fuileb. Do neimid, .i. do nemed .i. dede ar aṫa nemsenċus. Do cuisin, .i. do cae in ḟesa sin, no do cai na hindisin. For talmuin, .i. for talamain for main dolomarṫaig in talmun; no forsin main dia lomrann caċ a toil. Saeirnemeaḋ .i. so-ḟir ata neimid, no ar ata nemsenċus. Ocus daerneimeaḋ, .i. do-fir ata nemed, no ar ata nemsenċus.

Ite saernemead filead and .i. ecalsi, flatha, filiḋ, feine.

Saernemead, .i. it iadso na nemid saera ata nemid, no ar ata nemsenċus. Filead, .i. isin lib[ar], no is and is a ndligeb. Ecalsi .i. graid ecalasa. Flatha, .i. graid flata. Filiḋ, .i. graid fileḋ Feine, .i. fo-nai .i. fo maiṫ, ocus nai duine .i. brugaid, ocus rig rectair iad side fuileb. Uii. cumala i n-a n-eneclannaib.

Daerneimead imorro, aes gacha dana olchena. Is aire ada daernemead aes caċa dana, fobith is do ṡaernemthib fognait.

Daerneimead, .i. diur-neimed .i. nemed diuire, no deireoile. No dor[n]-nemed doniad nemsenċus o ndornaib, no fognaid o ndornaib. Is e cuid in imorro, is [s]oin lium [336 b] ocus na saernemed romaind. Aes gacha, .i. aes gaca tidnaice uili cena, ocus is e[cuid]in olcena ann, is [s]oin lium ocus imorro reimi. Is aire .i. is airi ada nemed diuire, no deireoili, no doḟir ar atha nemsenċus. Aes dana .i. lucht gaċa tidnaicṫe uili cena. Fobiṫ .i. fon fath is do na ro-feraib ar ata nemsenċus fognaid, no dogniad fognum.

Acht i[s] saer cid cach creanus a suiri dia dan.

.i. inge ar aċt, ata aċt lium and; is saer in caċ cengus[1] dan do da saerad, no cendaigis saeiri do dun dan bis aigi; amail ata in gaba.

In goba, aċt mo do rigni in oigdi do gaċ coimaiteċ du na ceṫri comaichthib uilid uimi tres-a roċead[2] screpuill deolaid

[1] Cendaiġes H., which I have followed in the translation.
[2] Roisiḋ H.

There are two 'nemed'-persons existing on earth, 'saer-nemed'-persons and 'daer-nemed'-persons.

There are, i.e. there is 'ae' i.e. law, or it is for binding it [?], or confessing or asserting, that there are two '*nemed*'-*persons*. Two 'nemed'-persons' i.e. two 'nemeds,' i.e. two *classes* on whom there is 'Nem-senchus.' Existing, i.e. by way of knowledge or statement. On earth, i.e. upon the earth, upon the inexhaustible wealth of the earth; or upon the wealth from which every one extracts what he likes. 'Saer-nemed'-persons, i.e. noble men who are 'nemed,' or upon whom there is 'nem-senchus.' And 'daer-nemed'-persons, i.e. ignoble men who are 'nemed,' upon whom there is 'nem-senchus.'

These are the 'saer-nemed'-persons which are, namely, churches, chiefs, poets, feine.

'Saer-nemed'-persons, i.e. these are the 'saer-nemed'-persons that are 'nemed,' or upon whom there is 'nem-senchus.' That are, i.e. in the book, or there is their law. Churches, i.e. the grades of the church. Chiefs, i.e. the chieftain grades. Poets, i.e. the poet grades. Feine, i.e. 'fonai,' i.e. 'fo,' good, and 'nai,' a person, i.e. these are 'brugaid'-farmers, and the stewards of kings. There are seven 'cumals' *paid* as their honour-prices.

The 'daer-nemed'-persons, however, are the practisers of every art in general. The reason that they are 'daer-nemed'-persons is, because they serve 'saer-nemed'-persons.

'Daer-nemed'-persons, i.e. trivial 'nemed'-persons, or 'insignificant'; or 'dorn-nemed'-persons, i.e. who perform 'nem-senchus' with their hands; or they serve with their hands. The force of the 'however' is, *this class* I deem different from the 'saer-nemed' persons above. The practisers of every art, i.e. all persons who receive pay in general; and the force of the 'in general' here is, I hold it to be different from the 'however' in the case before. The reason why, i.e. the reason why they, i.e. every one of the parties who receive pay, are small or trifling 'nemed'-persons, or ignoble men upon whom there is 'nem-senchus,' is because it is for the noble men upon whom there is 'nem-senchus,' they work or perform service.

But, even every man is a 'saer'-person who purchases his freedom [nobility] by his art.

That is, 'but' stands for 'exception,' I have an exception in this case, that the person is free [noble] who purchases an art to make himself free, or who purchases freedom [nobility] for himself by the art which he has; such as the smith.

The smith, if he has made the tool [or structure] for each neighbour of the four neighbourhoods that are around him, through

SMALL PRIMER.

do; no cen co derna, mine reithigestair, is saer he ar cinaid a bid, ocus a[r] cinaid a inbleogain, ocus ata diri ocus enecland a ngoid a oirnisi; no d[n]o gen go reṫigestair, no gen gu rugad a eiteach, muna riaċt uad hi, co na bad saer e ar cinaid a bid, nac ar cinaid a inbleogain; ocus co na beṫ diri na henecland do a ngoid a oirnisi. [*Marg.*, Ocus adeir, airnisi gobann no saeir no cerda berar eiteach]. Co n-urṙogra sin no gan urṙocra; is co n-urṙogra aṁ, uair ge[1] ḋoneṫ do dis no do triur, ma do eitig in tres fear no in ceṫramad fear, noco n-amail tarba do.

Ocus is as gabar eseic, on deorad De. Ge donet sen firt no da firt, ma doṙemid in tres firt, noco n-amail tarba. Uair amail dleagar don brugaid, fer ar gaċ rod uad amaċ, co naċ roiseḋ neaċ seċa gan a digbail fris, no gan a tairscin do; comad amlaid sin ro dleistea dun gabaind, in oigdi du rochtain uad do gaċ comaitheaċ du na ceṫra comaichṫib uilet uime cen co cuindiċear air. No dno ceana, gin gu nderntar urṙogra, aċt na ro eitiġea, co mbeṫ enecland do.

Masa toċus [nem]edarscartach[2] uil aigi, cid toċus edarscartaċ mine denand maith de, noco n-uil nach ni do, aċt mad screball a dualus a indracuis mas indraic e, ocus munub indraic, ni uil naċ ni do.

Ma rugad a eiteaċ imorro, noco saer he ar cinaid a bid nac ar cinaid a inbleogain; ocus noco nṙuil diri na henecland a ngoid a oirrnisi; ocus ata enecland do a ngoid a sed otha sin amaċ; masa toċus edarscartaċ uil aigi co ndenum maṫusa de.

Ocus is i seo in oicdi as a roisid screpaill deolaid do sum, do denum du gaċ comaigteċ du na ceṫra comaiċib uilet uime .i. comtrom .ui. fiċed uinge d'iarund aiṫleġṫa; ocus screpall rob

[1] Ge do neċ do dis no da triur, ma ro eitiġ in tres frit. nuċun amail tarba. Co n-urogra sin no gan urocra; is co n-urocra aṁ, uair adeir arnise gabann no s. no c. o n-a mberar eiteaċ. Uair amail dl. don br. H.

[2] nem-e. H.

which screpalls of free offering come to him, (or though he has not done so, if he has not accepted), is free from the crime of his food and from the crime of his kinsman; and 'dire'-fine and honour-price are due for stealing his tools. Even though he has not accepted, or, though he has not refused, still if he has not performed it (*the work*), he may not be free from the crime of his food, nor from the crime of his kinsman; nor is he entitled to 'dire'-fine, nor to honour-price for the stealing of his tools. It says, "The tools of a smith, or a carpenter, or an artisan by whom refusal is given."

This is where notice is given or without notice; it certainly is with notice, for though he has performed it for two persons, or for three, if he has refused the fourth it is not as profit to him.

And what this is taken from is, from the case of the pilgrim of God. Though he performs a miracle, or two miracles, if he refuses the third miracle, it is not as profit *to him*. For, in the same way that the 'brewy' is obliged to have a man stationed on every road outside, in order that no person should pass him without damage to him (*the entertainer*), or without *food, &c.*, being offered *the traveller;* in like manner it should be incumbent on the smith to execute the work *of his trade* for every neighbour of the four neighbourhoods which are about him, though it be not sought of him. Or, in truth, although the notice is not given, if he has not refused, he is entitled to honour-price.

If it is [in]separable property he has, or though it is separable property, if he does not do good with it, there is nothing for him, except a 'screpall' in right of his worthiness, if he be worthy; and if he be not worthy, there is nothing for him.

If he has given his refusal, however, he is not free from the crime of his food nor from the crime of his kinsman, and there is no 'dire'-fine nor honour-price *due* for stealing his tools, and there is honour-price *due* to him for stealing his goods from that out; if it is separable property he has, and if he does good with it.

And this is the workmanship from which screpalls come of free offering to him for doing it for each neighbour of the four neighbourhoods which are around him, i.e. the weight of six score ounces of smelted iron; and a 'screpall' was the value of it originally,

SMALL PRIMER.

ꝼiu in bunad ann, ocuꝼ da ꝼcrepall do rormacṫ ealadu ocuꝼ ꝼriċnum air .i. duib-leꝼtair, ocuꝼ ꝼcrepall dib-ꝼide do-ꝼum, ocuꝼ in ꝼcrepall do rormacṫ ealadu air.[1] I ꝼriṫcnai, iꝼ eiꝼeic do beir-ꝼium in deolaid[2] du gaċ comaiṫeċ uil uime.

Iꝼ e ꝼeo a med togbuꝼ in tinde ꝼin do gran cruiṫneċta ar n-a ꝼaꝼ a tir tri meccon. Ceṫri ced ocuꝼ .lx. mili, uair .ui. grainni .x. ocuꝼ .u. ced ocuꝼ .lx. comtrom uingi. Uair ceṫra graindi ꝼiċed cruiṫneċta comtrom in ꝼcrepaill airgid, ceṫra hadaim ꝼiċet in grainne; ocuꝼ comtrom uíí. [ui ?][3] ꝼiċet uinge in tinde[4] ꝼin; ocuꝼ ni hon gabaind a daṁna.

Iꝼ de ata ꝼaer i ꝼuidiu ndaeir; acuꝼ daer i ꝼuidiu ꝼaeir: ꝼaer cach o mainib, daer cach o mbelaib.

.i. Iꝼ [don] dligedꝼa ata, no aꝼ don aiꝼneiꝼea ata, tet dun ti no in ti ro bo ꝼaer ro bo ꝼoꝼer cuꝼtraꝼta, o ragbud raṫ, ocuꝼ du nar dliged gellꝼine, i ꝼoꝼꝼad in dair in doꝼir andoꝼa, o na ragbud raṫ ocuꝼ dar dliged gellꝼine. No ted in ti ro bo ꝼaer in inbaid ro gabad[5] daer-raṫ uad, i ꝼoꝼad in dair in inbaid na ro gabad daer-raṫ uad.

[337a] acuꝼ daer .i. in ti ro bo daer guꝼtraꝼta, o na ragbud raṫ, ocuꝼ dar dligeḋ gellꝼine, i ꝼoꝼad in tꝼair annoꝼa, o ragbud rath, ocuꝼ do nar dliged gellꝼini, no, ted in ti ro bo daer in inbaiḋ nar gabad daer-rath uaḋ.

Saer caċ .i- i[ꝼ] ꝼaer in cach o ngabad maine i ndaer-rath[6] .i. iꝼ daer in caċ gabuꝼ cuigi iad.

[1] Ar ꝼri cl. do beir H.; the text in BB. is not satisfactory, but the translation seems to express the idea intended.
[2] Do b. ꝼim a n-enecl. H.
[3] Se H.
[4] Cet H.
[5] Ro-g. . . . . in dair in inb. om. H.
[6] G. c. o mbelaib H.

and it was to two 'screpalls' that skill and attention augmented it, i.e. *suppose ex. gr.* a black vessel (*an iron pot*). And one 'screpall' of these goes to him, and the 'screpall' *in value* which skill and attention added; for this (*skill, &c.*), he gives freely to every neighbour that is around him.

And this is the amount which that 'tinne' takes in grains of wheat grown in a land of three roots: four hundred and sixty thousand;[a] for five hundred and seventy-six grains are the weight of an ounce. For twenty-four grains of wheat, twenty-four atoms to the grain, is the weight of the 'screpall' of silver; and that 'tinne' is of the weight of six score ounces. And it is not the smith that supplies the material, *when asked to make a tool.*

It is from this that a 'saer'-man *goes* into the place of a 'daer'-man, and a 'daer'-man into the place of a 'saer'-man: all men are 'saer'-men by their goods, they are 'daer'-men by their lips.

That is, from this law it is, or from this information it is, comes to the man; or, he who was free, who was a 'so'-man before, from whom stock was received and from whom 'ceilsine' service was not due, goes now into the place of the 'daer'-man, the 'do'-man, from whom no stock was received, and from whom service was due. Or the man who was a 'saer'-man when 'daer'-stock was received from him, goes into the place of the 'daer'-man, when daer-stock was not received from him.

That is, the man who was a 'daer'-man heretofore, from whom no stock was received, and from whom service was due, goes now into the place of the 'saer'-man, from whom stock was received and from whom no service is due. Or he who was a 'daer'-man, when no 'daer'-stock was received from him, goes (*into the place of the 'saer'-man now, when they are accepted from him*).

That is, every one is a 'saer'-man from whom goods are received in 'daer'-stock; everyone is a 'daer'-man who takes them (*the goods in 'daer'-stock*) unto himself.

[a] The calculation is incorrect: 1 oz. = 24 screp. = 24 × 24 = 576 grains; but six score oz., 120 × 576 = 69,120 grains, while the text has 60,400. H. has the same numbers.

SMALL PRIMER.

Saer i suidiu ndair, fear reanus a tir, no a deis, no a corp i fognum.

Saer i suidiu ndair .i. in ti ro bo saer custrasta, a sosad in dair annosa. Fear reanus a tir .i. fear recus ferand a aṫar ocus a seanaṫar i ngin-tuillmiḋecṫ .i. du celib.

Cid fodera conad ar nae mbliadnaib du soiċ cudrumus a rata dun flaiṫ atiġ annossa, ocus conid ar tri bliadnaib du soiċ cudrumus dun flaiṫ do bi tall? Is e in faṫ fodera, daer-raṫ ocus[1] naċ saer-raṫ ro gabad on ḟlaiṫ atig tall, ocus dliġṫiġithi he; ocus coir ceimad gairdi in re iarsa roisid cudrumus a ratha do na dun flaith aicṫiġ-sea, uair nucu radbuḋ daer-rath ria saer-rath uadaseic, ocus indliġṫiġṫi he.

Daer i suide saeir cetamus, fear creanus tir, no dliged, no suiri dia dan, no dia treabad, no dia tallaind tidnaic Dia do. Is de ata fearr fear a ciniud.

.i. in ti ro bo daer .i. ro bo do-fear custrasta i sossad in t[s]air, in t[s]ofir annosa. Ocus ro bo taisce eiside, aċt etaraisneis do rala ar menmain in ugdair ann seo, ocus ar sliċt daer-raṫa do rala he romainn.

Fear .i. fear cendaiges ferand naċ roibi ic a aṫair naċ a senaṫair .i. du ceilib. No suiri .i. fear cendaigis[2] do do saerad na suiri do in dan bis aige. No dia treabad .i. in briugu. No dia tallaind .i. talland ata a leigend isin fir-leigind, no a filidecṫ isin filid. Tidnaic .i. is e Dia do tidnaic na dana sin do.

.i. is don ni sin ata, no is don aisneis sin ata .i. fearr in fear sin nas in ti or geinestar; no is feardi in fear sin na dana sin do cindemain aigi. In inbaiḋ ro ḟoġlaim mac in graid feni gunad grad secṫa .i. conid espuc no conid fear leigind he, co fuilet .uíí. cumala penne do .i. .uii. cumala ercui, conid e sin in fear is fearr ina'n ti or cin.

[1] Ria H.

[2] C. dan d'a ḟaerad, no s. don d. H., as partly given in the translation, in place of the BB text, which can hardly be correct as it stands.

A 'saer'-man into the position of a 'daer'-man, is a man who sells his land, or his property, or his body into servitude.

i.e. the man who was a 'saer'-man heretofore goes now into the position of a 'daer'-man. A man who sells his land, i.e., a man who sells the land of his father and his grandfather through extravagance; i.e. to tenants.

What is the reason that now it is in nine years the equivalent of his stock is paid back to the 'aithech'-chief, and that it is in three years the equivalent of his stock is paid back to the chief who was formerly? The reason why it is so is: it was 'daer'-stock and not 'saer'-stock that was received from the 'aithech'-chief formerly, and it is more equitable; and it is just that the time in which the equivalent of his stock should come back to him should be shorter for him than for this 'aithech'-chief, because there was not received from him 'daer'-stock before 'saer'-stock, and it is more against law.

A 'daer'-man into the position of a 'saer'-man first: he is a man who purchases land, or law, or freedom [nobility] by his art, or by his husbandry, or by his talent which God bestowed upon him. From this comes, "a man is better than his descent."

That is, the man who was a 'daer,' a 'do-fear,' an ignoble man heretofore, goes now into the position of the 'saer,' the 'so-fear,' the noble. And this should have precedence, but that it was an inter-relation that came over the author's mind here; and it was in the case of 'daer'-stock it occurred before.

A man, i.e. a man who purchases land which had not been his father's or his grandfather's; i.e. from tenants. Or freedom, i.e. a man who *gets* an art to free himself, or who buys freedom by the art which he has. Or by his husbandry, i.e. the brewy. Or by his talent, i.e. the talent of reading in the doctor of law; or the talent of poetry in the poet. Which God bestowed, i.e. it was God that bestowed these arts upon him.

That is, it is from that thing, or from that information it is, that such a man is better than the man of whom he was begotten; or, that man is the better of chancing upon these arts. *E. gr.* when the son of *a man of* the feine grade has learned so as to become one of the grades of seven, i.e., so that he is a bishop, or a doctor of law, so as to be entitled to seven 'cumals' of 'penne'-fine, i.e. seven 'cumals' of eric-fine, he is the man who is better than the person from whom he sprang.

SMALL PRIMER.

Seacht ngraid eacalsa, liachtreoir, aistreoir, exarcistid, suibdeochain, deochain, sacart, eascob.

Seacht ngraid .i. gradus grad; no gradus ceim .i. .uii. cemnigeatu na heacalsa, no seachta for a ceimnigter grada na hecailsi. Liachtreoir .i. leġṫoir, iarsani legas co toiriṫnigit a liactaine im caisc ocus im notlaic. Aistreoir .i. aistreach a treoir ic buain cluig ocus ic oslugud tempaill. No uaistreoir .i. uasa bis a treoir in tan is clog cloigtige. No istreoir .i. iseal a treoir in tan is lamclog. Exarcistid .i. on ni is exercistus .i. mundus .i. grad indarbṫa na demna ocus dualaċ, ocus on breṫir is axarcisto .i. glanaim ata sô. Suibdedchain .i. on ni is [s]uibdiacunus, fomamaigti he dun deocain. Deoċain .i. deḋe .i. baiṫis ocus comna. No deocain .i. da cain aige .i. cain re teeoir ocus cain re n-aċtail; teeoir .i. teeoiracca uita, beaṫa teeoir imcisneas .i. a menma i nDia do gres, ocus actailius uita .i. beaṫa ġneiṫeaċ .i. gniṁaċ, a menma a n-ar ocus a mbuain do gres. Sacart [337 b] .i. sati aicgi a ord. No secdaigi a ord. No sacer glan ocus piid proind, iarsanni ted do proind glain .i. corp Crist. Desmirect ar indi is pito proind :—

Pit beg romroiṁlius[1] inde,
a mic Muiri ingine,
isam aiṫreċ, a Crist cain,
dumrad sist fo domenmain.

Eascob .i. uascob, uasal in cop uas a mbi .i. cop in coilig aiffrind; no epscob[2] .i. ebes cae cu aib iarsanni epiter, com-enicland do iar cai, iar conair, ocus dun abaid .i. dun airċindeaċ.

Ocus d'a n-enecland naib na ngradsa anuas aisnedter sunda annosa, uair coim-dire espuc ocus deoraḋ De, uair is indscucad ceme dun epscop dul a ndeoraideċt De.

Cumal dun aistreoir; Da cumail dun exercistid; Tri cumala dun liachtreoir; Ceṫra cumala don tsuibdeoċain; Cug cumala dun deocain; Se cumala dun tsacart; Seċt cumala dun epscop.

[1] Roiṁles H.; cf. Fel. Sept., p. cxl.

[2] H. adds yet another, viz.:—is gob .i. sis bis gob a baċlle, no cob a barrain.

There are seven grades of the church, a lector, a janitor, an exorcist, a sub-deacon, a deacon, a priest, *and* a bishop.

SMALL PRIMER.

Seven grades, i.e. gradus, a grade, or gradus, a step, i.e. the septi-gradation of the church; or seven upon whom the degrees of the church are graduated. A lector, i.e. a reader, because he reads so that his lections relieve at Easter and Christmas. A janitor,[a] i.e. his movements are ambulatory in ringing a bell, and in opening a church. Or 'uaistreoir,' i.e. it is above him ('uasa') his efficiency ('treoir') is when it is the bell of a bell-house. Or 'istreoir,' i.e. his efficiency ('treoir') is low (is) when it is a hand-bell. An exorcist, i.e. from 'exorcista,' i.e. 'mundus,' i.e. the grade that banishes the demons and vices; and it is from the word 'exorcizo,' i.e. I purify, this is *derived*. A sub-deacon, i.e. from the word 'sub-diaconus,' he is subject to the deacon. A deacon, i.e. 'dede o chain,' two things by office, i.e. baptism, and communion. Or 'da chain,' i.e. he has (*obeys*) two rules, a rule of theory and a rule of action. Teoria is 'theoretica vita,' a theoretic, contemplative life, i.e. his thoughts perpetually on God; and 'actualis vita,' i.e. a life of deeds, i.e. of action, his thoughts being always *set* on ploughing and reaping. A priest, i.e. his order is wisdom[b]; or his order is sevenfold (?). Or, 'sacer,' means pure, and 'piid' a meal, because he goes to a pure meal, i.e. the body of Christ. *Here is* an example of the word 'pito,' a meal:—

A small 'pit' I consumed yesterday,
O Son of Mary the Virgin.
I repent, O merciful Christ,
It cast me for a while into despondency.

A Bishop, i.e. 'uascob,' i.e. it is a noble cup over which he is, i.e. the cup of the chalice of the offering; or, 'epscob,' 'ebes cae cu ab,' he cuts a path to an 'ab,' because an equal honour-price is, according to the path, cut out for him and for the abbot, i.e. for the 'airchinnech.'

And it is of the honour-prices of these orders above that mention is made here now, for the bishop and the pilgrim of God have the same 'dire'-fine; for it is a change of degree for the bishop to go on pilgrimage of God.

There is a 'cumal' for the janitor; two 'cumals' for the exorcist; three 'cumals' for the lector; four 'cumals' for the sub-deacon; five 'cumals' for the deacon; six 'cumals' for the priest; seven 'cumals' for the bishop.

[a] The derivations are fanciful, the word is *ostiarius:* cf. Wasserschleben's *Ir. Kan.* p. 25, "janitores ... qui ... interiora templi sive exteriora custodiebant;" p. 26, "ostiarium (oportet) *percutere cymbala* clocos], *aperire ecclesiam, &c.*" So also 'levitam (diaconum) ... *et baptizare et communicare.*'

[b] ɣaτι, ɣuiτe, 'knowledge,' cf. op. cit., p. 12, "prespiteri *merito et sapientia* dicuntur."

SMALL PRIMER.

Cumal gaċa graid gaibter ann, iar n-enngus ocus oirceand .i. gabtar cumal imarcraid du gaċ graḋ dib sin ar a beṫ a nglaine co fircinte.

Cumal da tri fo-gradaib: a leṫ dun tsailmcedlaid; a leṫ eli d'aḋanṫaiġ ocus do cleireċ; gu coraind.

Deṫbir etir ṡailmcetlaid na ngrad n-ecna ocus n-eclaisi. A sailm iar prois ac sailmcetlaid na ngrad n-eclaisi. Sailmcetlaid na ngrad n-ecna imorro, a sailm iar fersaib ocus linib ocus aḋanṫaib ocus analaib aige.

Secht ngraid flatha; flaith fria haicillni; aire desa, aire echta, aire tuise, aire ard, aire forgaill, ri, ocus ri ruireaċ.

Secht ngraid, .i. gradus graḋ, no gradus ceim, .i. secht-cemnigeatu na flaṫa; no seċta for a cemnigter grada na flaṫa. Flaith, .i. fo a ṡolaid .i. maiṫ na folaiḋ dlegar de da ceilib[1]. No flaiṫ, .i. fo maiṫ, ocus laiṫ lind, maiṫ leis lind. Fria haicillni, .i. fria ucgu celi .i. leisin ucga togaidi ceilsine[2] do.

Ocus is si lanamnaċt aithfegṫar etorro .i. raṫ ocus set turclaidi uaidsium doibsium; ocus a ndin ar gaċ ndindliged; cunic biathad ocus mancuine ocus urergi uaṫaibsium dosum; ocus taisic set for comarba, i bail i ndlegar; ocus breṫemnus ocus imdenum ocus fiadnaisi dun flaiṫ for a daer-ceilib; ocus a ṡena do ṡaer-celib[3]; ocus fiadnaisi, mad coitcend fiadnaisi, do denum do for a daer-celib.

Aire desa, .i. aire acc a mbi deis feraind ar (a) in airid edir da airid. Aire echta, .i. ar an aire ndesa ndligteċ. Aire tuise. .i. tuiseċu i n-urd aisnesin he ina'n t-aire ard. Aire ard, .i. airde i ngrad he ina'n t-aire tuisi. Aire forgaill, .i. iarsani forgles ar na gradaib is isle mas imresain fiaḋnaisi. Ri, .i. ri tuaṫ[i] ocus mor-tuaṫi; ri .i. ar an airiḋ forgill meḋonach. Ocus ri ruireaċ, .i. ri rori .i. ri cuicid, no ri Erenn; ocus ri ruireaċ .i. ar an airig forgaill is ferr, in tan naċ a ngradaib flaṫa airimter na riga sin.

[1] Dl. de dochomcl. H.

[2] Ceilsine do om. H.

[3] Ocus .... saercelib om. H.

It is a 'cumal' that is taken by every degree of these, according to their purity and headship, i.e. a 'cumal' additional is taken by each degree of these for his being in purity very truly.

A 'cumal' *is due* for their three sub-grades [*acolitus, psalmista, clerici*, Wasserschl., *Ir. Kan.*, p. 26]: half of it to the psalm-singer, the other half to a lighter *of fires, &c.*, and to a cleric with tonsure.

There is a difference between the psalm-singer of the wisdom grades, and the psalm-singer of the church grades. The psalm-singer of the church grades has his psalms in prose; but the psalm-singer of the wisdom grades has his psalms in verses, and lines, and 'adanta' (measures ?), and breaths.

The seven grades of chiefs, are a chief with service; an 'aire desa' chief; an 'aire echta' chief; an 'aire tuise' chief; an 'aire ard' chief; an 'aire forgaill' chief; a king, and a king of kings.

Seven grades, i.e. gradus, a grade, or gradus, a degree (or step), i.e. the septi-gradation of chiefs, or seven upon whom the chieftain degrees are graduated. Chief (flaith), i.e. good (fo) his substance, 'a folaid,' i.e. good are the supplies which are due from him to his tenants. Or, chief (flaith), i.e. ('fo') good and ale ('laith,') i.e. he likes ale. With service, i.e. with choice of tenants, i.e. with the free choice of tenancy to him.

And this is the connexion which is recognized between them, i.e. there is stock and a returnable 'sed' *due* from him to them; and *he is bound* to protect them from every wrong; and there are food, and work, and reverence *due* from them to him; and the 'seds' *which he advances to them they are bound* to return to his 'coarb,' where it is lawful; and the chief has judgment and proof and evidence upon his 'daer'-tenants (cf. SM. III. 133); and to deny it belongs to the 'saer'-tenants; and he is entitled to give evidence, if it be general [impartial] evidence, upon his 'daer'-tenants.

An 'aire desa'-chief, i.e. an 'aire' who has property in land over the 'aire' between two 'aires.' An 'aire echta'-chief, i.e. over the lawful 'aire desa'-chief. An 'aire tuise'-chief, i.e. he is prior in order of statement before the 'aire ard.' An 'aire ard'-chief, i.e. he is higher in grade than the 'aire tuise'-chief. An 'aire forgaill'-chief, i.e. because he testifies over the lower grades, if it be a contention of evidence. A king, i.e. the king of a territory, or of a great territory, i.e. over the middle 'aire forgaill'-chief. And a king of kings, i.e. the king of a province, or the king of Ireland; a king of kings, i.e. over the best 'aire forgaill'-chief, when those kings are not counted among the 'chieftain' grades.

Small Primer.

In tan is aco imorro; aire desa .i. ar an aire ndesa indlig-ṫig, aire tuise, aire ard, aire forgaill; ar na tri haireacaib forgaill, ri tuaiṫi, ocus mor-tuaiṫi, ri ruireac̀ .i. ro aireac̀, ri cuicid, no ri Erenn.

Cac̀ uair is a ngradaib flaṫa gabar in t-airi edir da airig, is iat na sec̀t ngraid flaṫa: in t-aire edir da airig, ocus in t-aire desa, ocus in t-aire tuise, ocus in t-aire ard, ocus na tri hairig forgaill.

Cac̀ uair is a ngradaib fene gabar in t-airi edir da airig, is iat na sec̀t ngraid flaṫa .i. in t-aire desa, ocus in t-airi tuisi, ocus in t-airi ard, ocus na tri hairig forgaill, rig du na rigaib cucat ind-imad[1].

Tri huird do aṫfegdais hi buirecan sunn; no aṫfegṫar ann, .i. ord naineda, ocus ord fresgabala, ocus ord cumaisc.

Ord naineda, a [338 a] aemead[2] on grad uasal cusin grad n-isil, amail ata ollam, anspuṫ, cli, cano, dos, mac fuirmid, foclac.

Ord fresgabala din, air is ocbail a tocbail ris on grad isеal cusin ngrad n-uasal, amail ata foclac, mac fuirmid, dos, cana, cli, anruṫ, ollam.

Ord cumaisc imorro, .i. a cumusc a gabail as a leṫderid̀, amail ata liactreoir, aistreoir, exarcistid, suibdeocain, deoc̀ain, saccart, espuc, ocus is eiseic do rala sunna.

Secht ngraid filed imorro, foclucc, mac fuirmid, dosf, cano, cli, anruth, ollum.

Secht ngraid, .i. gradus grad̀, no gradus ceim, .i. sec̀t-ceimnigeatu na filidec̀ta; no sechtu for a cemnigter na grada filead. Foclucc, .i. foclisec .i. secda a dan, ocus secda a log̀. No focael og he, og a dan, ocus og a log. Mac fuirmid, .i. mac ae .i. mac ro fuirmed re hae, re hoirceṫal, on lo ro bo mac becc; no mac fuirmid, .i. mac iarmorṫaig̀, .i. mac ro bui ag iarumtorrac̀t a dana on lo ro bo

[1] In dunad H.

[2] A aemead om. H.

When, however, they are *counted* with them, *they run thus*: the 'aire desa'-chief, i.e. over the unlawful 'aire desa'-chief; the 'aire tuise'-chief; the 'aire ard'-chief; the 'aire forgaill'-chief; over the three degrees of 'aire forgaill'-chiefs, the king of a territory, and of a great territory, the king of kings, i.e. a great chieftain, the king of a province, or the king of Ireland.

Whenever the 'aire between two aires' is included in the chieftain grades, the seven degrees of chiefs are: the 'aire between two aires,' and the 'aire desa,' and the 'aire tuise,' and the 'aire ard,' and the three 'aire forgaills.'

Whenever the 'aire between two aires' is included in the fene grades, the seven grades of chiefs are: the 'aire desa,' and the 'aire tuisi,' and the 'aire ard,' and the three 'aire forgaills,' *and you take* one of the kings to you in addition.

Three orders the O'Buirechans[?] used to compare here; or there are compared here a descending order, and an ascending order, and a mixed order.

The descending order, *that is*, to descend[?] from the higher order to the lower order, as is 'ollam,' 'ansruith,' 'cli,' 'cano,' 'dos,' 'mac fuirmid,' 'fochloc.'

The ascending order now *is;* because it is an elevation to him to be raised from the low grade to the high grade, as 'fochloc,' 'mac fuirmid,' 'dos,' 'cano,' 'cli,' 'ansruith,' 'ollam.'

The mixed order, however, *is*, i.e. to mix it by starting from the latter end(?), as lector, janitor, exorcist, subdeacon, deacon, priest, bishop, and it is this order that has occurred here.

But the seven grades of poets *are* the 'fochloc'-poet, the 'mac fuirmid'-poet, the 'dos'-poet, the 'cano'-poet, the 'cli'-poet, the 'ansruith'-poet, the 'ollam'-poet.

The seven grades, i.e. gradus a degree, or gradus a step, i.e. the septi-gradation of poetry; or the seven upon whom are graduated the degrees of poets. The 'fochluc'-poet, i.e. his art is hard, and his payment is hard (*or scanty*). Or 'focael og', 'slender young,' i.e. young his art and young his payment. The 'mac fuirmid'-poet, i.e. the son of science, i.e. a son who has been put to the acquirement of science and instruction since the time that he was a little boy. Or, a 'mac fuirmid,' i.e. a following son, i.e. a son who has been following his art since the day that he was a little boy.

Small Primer.

mac becc. Dorr, .i. dae uair, duini uasal. No dor, ir fo cormailiur in dorran trie-uillig[1] bir irin caill, amail dronu[r] fride in coir bis fai ar fuact, ocus ar ter, ir amlaid frin dronur [r]um dan na deri fremi ocus a dan fodein in trer. Cano, .i. iarsani canur a laid a tig meidrad Mocuarta, don derbfrenugud du na grasaib ir isli mar, ocus d'onorugud du na grasaib ir uaisli mar. Cli, .i. fo cormailiur na cleti bir irin tegdais[2] isi bunn-fremar barri-cael, .i. bunn-fremar e i n-aithfegad na nglas ir isli mar, ocus barri-cael e in-aithfegad na nglas ir uaisli mar.[3] Cruth, .i. an-freid .i. frir-[r]eid do in ecsi do denum. No anfruth, .i. fruth an na heicsi uadrum do cach, ocus fruth fet ocus indmura o cach dorum. Cetarda ar a n-aban anfut fir .i. ar aine a foisidecail, ar amuinnsi ngairi, ar fulbaisi a indsi, ar imad a eolais. Ollum, .i. oll doem .i. ir oll in ni dronet a bunadas comaisci dar na tuataib; da cet do daimib can cinta; .i. in bail na bi brobanus, ocus ni uil cindecd na coimdegad ar in lin do daimib cu cinta. No ollam .i. oll uaim bir fo aill, amail ar dichoglaide isride ir amlaid ir ditoglaide in t-ollam im cetra rennaib[4] fesa na filidecta[5] do beit aigi; ocus prim-aicecd tesna mbliadan in gach rann dib fride fo duthgrer. No oll a dam .i. in cetsiar ar sicet, ocus oll a saeram .i. mi, ocus oll a enechann .i. bo ar sicet.

Cid fodera cindecd ar a lin do daimib gan cinta du neoch dronet bunadach comaisce in ollaman, ocus gan cinnecd ar a lin do daimib cu cinta?

Is e in fat fodera cindecd ar a lin do daimib gan cinta: mo ir comecd eitig ocus focair do gan cinnecd ar a lin do daimib co cinta do diden, uair dlegar fecht dib.

[1] In dorain trie-duillig bir 'sin caillid .i. da duillind in cet bliadain 7 a ceathra in tanaisti; no trie-uillech do riad rir .i. tocur na da grad roime aigi 7 a griad bodein, uair aithil ditni 7c F.

[2] tsaraigi; in Cormac, p. 10, we have 'isin tegdais *o lar co clethi*,' 'in the house *from floor to ridge-pole*.'

[3] no fo cormailiur cli bir i tegdais, ir tsen a geigi 7 ir dired ..... a mer i cuaiti a dana F.

[4] randaib H.

[5] F. adds: .i. nath 7 diceral 7 Bretha Nemed 7 anaithnam.

Dos, i.e. 'dae uais,' a noble person, or 'dos,' *he is* like the tri-angular 'dos' which is in the wood; as it shelters the stem which is under it, from cold and from heat, in the same way he shelters the art of the two who precede him and his own art the third. 'Cano'-poet, i.e. because he chaunts his poem in the merry house of 'Midchuairt,' as excelling the grades which are lower than he, and in honour of the grades that are higher than he. 'Cli,' i.e. like the wattle ('cleith') which is in the historian-house, which is thick at the butt and small at the top, i.e. he is thick-butted compared to the grades which are lower than he is, and he is slender-topped compared to the grades which are higher than he is. 'Ansruth' i.e. 'an reidh,' 'perfectly easy,' i.e. it is perfectly easy for him to make the poetry. Or 'ansruth' a noble stream, i.e. a noble stream of poetry *flows* from him to every one, and a stream of 'seds' and wealth from each to him. *There are* four causes for which he is called an 'ansruth'-poet, i.e. for the nobleness of his instruction, for the acuteness of his wisdom, for the eloquence of his language, for the greatness of his knowledge. 'Ollam,' i.e. great is that which shelters, i.e. great is the thing which his safe-conduct wand shelters throughout the territories, two hundred people without crime; that is where there is no criminality, and there is no determination or limit to the number of the persons with crimes. Or 'ollam,' i.e. ('oll-uaim'), a great cave, a cave which is situated under a cliff, and in the same way that it is impregnable, so is the 'ollam' invulnerable in having the four departments of the knowledge of poetry, and there is chief study of three years continuously in each department of them.[a] Or, great ('oll') is his company ('a dam'), i.e. the four and twenty persons, and great is his protection, i.e a month, and great his honour-price, i.e. twenty-one cows.

What causes limitation on the number of people without crime in those whom the 'ollam's' safe-conduct wand shelters, and that there is no limit to the number of persons with crimes?

The reason why the number of people without crimes is limited is, that it is a greater maintenance of his honour and advantage to him that there be no limit to the number to be protected of people with crimes, because debts are due from them.

[a] F. adds the special qualifications of the 'ollam,' which here follow, slightly condensed:—

The 'ollam' has three requisites:—[A] the 12 parts of poetry; [B] the fourteen streams, viz., hospitality, worthiness, antiquarian and genealogical knowledge, the 'imus' [see Corm. Tr. p. 94], dicedal, anamain, brechtnugad, teinm laegda, clear instruction, and the four purities, of hand that wounds not, of marriage with one wife, of mouth with no unlawful satire, of learning in the 12 branches of poetry; and [C] ten arts of equal honour-price, viz., the metric poems called dian, setrad, laid, eamain, anair, nath, brosnach suad, fochairigad molta, setracha suad, and his own particular metre, the anamain, 50 great anamain and 50 small; and he must have a thorough knowledge of the distinctions of all these.

Small Primer.

Luguu, imorro, in socar do gan cindeḋ ar a lin do dainib gan cinta, ar ni dlegar feic dib; ocus da ndlestea, ni bad lugu; conad amlaid sin is socar du na tuaṫaib imḟulung na ndaine co cintaib accu tall isin tuaiṫ, no, da ndlegaid fiaċu, ar ni dlegar an comairce d'indlacad gan taircsin dligid tar a heisi, ocus cu tairsid lan dligeḋ iartain tre n-a n-ir-uireaċ accu tall isin tuaiṫ[1]; ce na caiṫdis fer no arbar no uisce umpu; no ce na bedis for damrad acu. Ni socar, imorro, daib imḟulung na ndaine can cinta, ar ni dleġar feic dib.[2]

Cid ma ndebairt bundsaċ comairċe itir? Is aire seo aṁ .i. amail teid bundsaċ na goṫ gaiṫi gu diriuċ in leiṫ teid no cuirter hi, [338 b] is amlaid sin dlegar in cumairci d'indlaccad tar in tuaiṫ co direċ, gan toirmesc in leiṫ as ail a hindlaccad; ocus conid fo indtsamail na bundsaigi amlaid sin aderar bundsach comairci ria.

Secht seoit diri airech desa, ocus turrtud tresi, biatad cetruir do, ocus ceitri bairgen cach fir co n-a n-andlund ocus a tarsund.

Secht seoit .i. uii. seoid, is e dire eneclainne ata dun airig ac ata des ḟeraind, ar in airig edir da airig. Seċt seoit sin da tegaid ceṫri ba .i. bo mor ann ocus .ui. samaisci; na se samaisci ar tri buaib, in bo friu, conid ceṫri ba. Ocus turrtud tresi .i. tressi a lan-ḟaesam bid ocus fonadma. Biatad cetruir .i. ceṫrar a lan-dam for feaċt feli ocus for folach n-othrusa. Ceitri bairgen .i. ceṫri bairgin ban-fuine sin, ar da bairgin fer-fuine. Ocus a tarsund .i. a toiriṫin do ṡalund.

[1] Uair ni diṫiud ar dliġeḋ fiaċ dlegar de, aċt diṫiud ar bás 7 ar indliġeḋ, add. F.

[2] Ocus ni denait aċt beṫ a caiṫem a fer 7 an arba, 7 ag aiġiḋeċt forro, add. F.

Smaller however, is the advantage to him that the number of people without crimes is unlimited, because no debts are due from them; and if they were due, it would not be smaller. So that it is in this way it is an advantage to the territories to suffer the people with crimes among them within the territory, or if they owe debts; for it is not incumbent to grant the protection without offering law in return for it, and they shall offer full law afterwards, for their remaining among them within in the territory ;[a] even though they did not consume their grass, or corn, or water, or though they were not supported by them. It is no advantage to them however, to suffer the people without crimes to remain among them, because no debts are due from them.[b]

Why did *people* call it a safe-conduct wand at all? This is merely the reason, i.e. as the wand (or shaft) of the wounding spear goes straight in the direction in which it goes or is cast, it is so that the safe-conduct ought to be granted straight over the territory, without hindrance in the direction in which it is desired to be granted; and it is in imitation of the spear, in that respect, that it is called a safe-conduct wand.

Seven 'seds' are the 'dire'-fine of the 'aire desa'-chief, and protection for three days, and feeding for four persons *are due* to him, and four cakes for each man with their condiment, and their seasoning.

Seven 'seds,' i.e. seven 'seds' is the 'dire'-fine of honour-price to which the 'aire'-chief is entitled to who has property in land, over the 'aire between two aires.' These are seven 'seds' which make four cows, i.e. they consist of a large cow and six 'samaisc'-heifers, the six 'samaisc'-heifers go for (*are equal to*) three cows; *add* the cow to them, and it makes four cows. And protection for three days, i.e. three days are his full protection in food and attendance. Feeding for four, i.e. four are his full retinue upon one night's entertainment, and on sick maintenance. Four cakes, i.e. these are four cakes of women's baking for two cakes of men's baking. And seasoning, i.e. their relieving with salt.

[a] For it is not protection against a law of debts that is due thereby, but protection against death and injustice, F.

[b] And they do nothing but consume their grass and corn, and enjoy their hospitality, F.

SMALL PRIMER.

In t-aire edir da airiġ, .ííí. ba a enecłann, ocus cetṙar a łandam for fecṫ feli, ocus for folaġh n-othrusa. Tressi a łanḟaesam bid ocus fonadma. Secṫ ceili aigi du celib. Ocṫur do ac denum cana ocus cairdi. Ocṫ łanamna aigi for cae, o całaind co hinid. Da ba deg a ṫocus bo, se cairig deg a tocus caeraċ. Tir da .uii. cumał aigi, do ṫir. Araṫar co n-a fedain tecṫa, aiṫ ocus muiłenn ocus saball aigi.

In t-airi edir da airiġ; is uime aderar in t-aire edir da airig ris .i. bo-aire is ferr he ar tus. Łeṫ a bo ocus łeṫ a feraind ocus cuicet a caeraċ ocus a muca tucdstar a rath du celib do riacṫain oirecuis desa; conid uime sin aderar in t-airi edir da airig ris .i. do cuaiḋ as a bo-airecus, ocus ni riaċṫ in t-oirecus desa.

I saerraṫ no i ndaerraṫ tucustar-sum sin. I saerraṫ aṁ: masa saerraṫ, cia da tard? du na .u. og-airechaib is ferr ocus du na da og-airechaib is taire .i. łan-łoġeneċ na ba and; ocus raṫ amail follo na muca ocus na cairig ocus in ferand. Ocus as follus as sin o bus a raṫ do celib dobera duine ni da ṫocus, cid a saer-raṫ ciḋ a ndaer-raṫ, conid inand do im enicłaind ocus da beṫ i n-a ṡeilb budein.

Mas do cert-tocus tucastair-sim sen amach, ocus fuilłid cert-tocusa don fir amuig he, tormaigid enecłann don fir amuiġ sin, ocus ni uirberndand a enicłann uime-sium.

Mas d'forcraid tocusa tucustair-sium sin amach, ocus d'forcraid tocusa dugabustair in fer imuiġ he, ni tormaig enicłann do neċtar de.

Mas do cert-tocus tucustair-sim sin imaċ, ocus d'forcraid tocusa dugabustair in fer imuig he, tormaigid enicłann dosum he ocus noċo tormaigind naċ ni dun fir imuig.

Mas d'forcraid tocusa tucustair-sium sin, ocus d'forcraid no do ḟuilleḋ cert-tocusa dugabustair in fer imuig, tormaig enicłann dun fir imuiġ he, ocus noco tormaigend naċ ni dosum.

As to the 'aire between two aires'; four cows are his honour-price, and four persons form his full company upon one night's entertainment, and on sick maintenance. Three days are his full protection in food and attendance. Seven tenants hath he, of tenants. He is entitled to eight persons when making 'cain' law or 'cairde' regulations; eight couples upon circuit, from the calends of January till Shrovetide. Twelve cows are his property in cows. Sixteen sheep are his property in sheep. He has land of *the value of* twice seven 'cumals.' He has a plough with its proper appliances; he has a kiln, and a mill, and a barn.

'The aire between two aires' is called an 'aire' between two 'aires' for this reason, i.e., he was at first a best 'bo-aire'; he gave half his cows, and half his land, and a fifth of his sheep and of his hogs, as stock to tenants, in order to reach the rank of an 'aire desa'-chief, and it is therefore he is called an 'aire between two aires,' i.e., he went out of his rank of 'bo-aire,' and did not reach the rank of 'aire-desa.' As 'saer'-stock or as 'daer'-stock, he gave that. As 'saer'-stock indeed: if it was as 'saer'-stock, to whom did he give them? to the five best 'og-aires,' and to the two lowest 'og-aires,' i.e., the cows are his full honour-price in this case; and the pigs, and the sheep, and the land are given as stock as it bears.[a] And it is thereby manifest, when it is as stock to tenants a man gives part of his property, whether as 'saer'-stock or as 'daer'-stock, that it is the same to him as regards honour-price, as if it remained in his own possession.

If it is of his exact property he has given this out, and that it is an increase of exact property to the man outside, this increases honour-price of the man outside, and it does not diminish his (*the giver's*) honour-price on that account.

If it is out of an excess of property he has given this out, and that it is out of excess of property the man outside has received it, it is not an increase of honour-price to either.

If it is out of exact property he has given this out, and it was in excess of property the man outside received it, it increases honour-price to him *who gave it*, but it does not increase anything to the man outside.

If it is out of an excess of property he has given it, and it was to increase or add to exact property the man outside has received it, it increases honour-price to the man outside, and it increases nothing to him *who gave it*.

[a] Curry renders: 'in proportion to rent,' reading ꝓolaiṫ, but cf. Ml. 32d[2] amal fu-nd-ló, (sicut) *patitur*; H. has ꝓaloꝯ.

SMALL PRIMER.

Cibe dib danu cert-tocus, tormaig enecłann do. Cipe dib dana forcraid tocusa he, nocо tormaiġenn nać ni do. Caide detbir aturru sin ocus i bail ita tall i senċus? Orba for set n-imfaebair, as direnar łeṫ dire .i. in ferann dobeir neać ar conair iss emfaebar łeis i rat ḟuidri essеidic, ernigter łeṫ meić is dir do co n-a beṫ i n-a ṡeilḃ budein .i. łeṫ dun ti dobeir, ocus trian dun ti da tabair. Orba for set focraici, as direnar trian dire, .i. in ferand dobeir neać ar conair a focreca essidec, ernigter łeṫ [no trian[1]] meić is dir do co n-a beṫ i n-a ṡeilb budein, im enicłann .i. trian dun ti dobeir, ocus łeṫ dun ti da tabair. Uair, is amłaid comruinter in enicłann, a łeṫ ar scaṫ tocusa, ocus a łeṫ ar scaṫ indracuis, o bet mar aen ag duine, tocus ocus indracus, ocus in łeṫ ro soić a[r] scaṫ tocusa di,[2] a łeṫ seic ar scuiṫi .i. ceṫraimṫi na henicłainni, ocus a łeṫ ar scaṫ annscuiċṫi .i. ceṫraimṫi na henecłainni [339 a] ar scaṫ in feraind uili sin. Ocus in t-ainmroindi dun ceṫraimṫi enecłainni sin ro biad do ar scaṫ na błoigi feraind tucustair amać, co n-a beṫ i n-a ṡeilb buden, gurub a łeṫ bias do mas a raṫ ḟuidri tucustair he, no, curub a trian beas, mas ar focraic.

Mas iad teora ceṫraimi a feraind tucustair in duine amać i raṫ ḟuidri, no ar ḟocraic, enicłann comłan do cenmoṫa in[3] seisid rand .x., ocus in dara rand .xxx., mas a raṫ fuidri tucastar he; no enecłann comłan do cenmoṫa in t-oċtmad rand deg, ocus in ceṫramad rand .xx., mas ar focraic tucustar he.

Mas e da trian a feruind tucustair in duine amać, enecłann comłan do, cenmoṫa aili deg na henecłainni, mas a raṫ fuidri tucastair he, uair inund da trian na ceṫraimi ocus seisid in łain, ocus łeṫ in tsesid is esbudać uad; no

[1] Interlined above łeṫ; H. has only łeṫ.

[2] dib H.

[3] The fractions are sometimes wrong, and the details are not balanced: see table in the Introduction.

To whomsoever of them it was exact property, it increases honour-price to him. To whomsoever of them it is excess of property, it increases nothing to him.

What is the difference between these *cases* and that which is elsewhere in the 'Senchus'? A holding in the way of illegality[a] [?] from which half 'dire'-fine is paid, i.e. it is the land which a person gives out in a way which he deems illegal,[a] i.e. as stock of a 'fuidir'-tenant, there is paid half of a sack which is his due, with its being in his own possession, i.e. half to the person who gives, and a third to him to whom he gives it. A holding in the way of reward, from which is paid a third of 'dire'-fine, i.e. it is the land which a person gives out in the way of reward there is paid half [or a third] of a sack which is his due, with its being in his own possession, as regards honour-price, i.e. a third to the person who gives it, and one half to the person to whom he gives it.

For it is thus the honour-price is divided,—half of it in right of property, and half in right of worthiness, when a person is possessed of both property and worthiness; and of the half that goes to him in right of property, the half is on account of movables, i.e. a fourth part of the honour-price, and its half in right of immovables, i.e. this is a fourth part of the honour-price on account of the whole of the land. And *as to* the proportion of that fourth of honour-price which he would be entitled to in right of the portion of the land which he gave out, with its being in his own possession, it is the half thereof that he shall be entitled to if it is for 'fuidir'-stock he has given it; or it is its third he is entitled to, if it is for reward.

If it be three-fourths of his land the person has given out for 'fuidir' stock, or upon reward, he is entitled to full honour-price, except the sixteenth part plus the thirty-second part, if it is for 'fuidir'-stock he has given it. Or he is entitled to full honour-price, except the eighteenth part [$\frac{1}{12}$] plus the twenty-fourth part, if it is for reward he has given it.

If it is two-thirds of his land the person has given out, he is entitled to full honour-price except a twelfth part of the honour-price, if it is as 'fuidir'-stock he has given it; for two-thirds of the fourth part are equal to a sixth part of the whole, and it is half the sixth that is wanting to

[a] The word ɪmɒaebaɪɒ is glossed ɪnɒɹgeɒ H. 3. 18, p. 61, and was here so rendered by Curry 'illegality'; but it means 'two-edged,' and is used in Rawl. 487, fol. 58, of things that cannot be taken in stock as being like a two-edged sword, damaging both chief and tenant; see also H. 3. 17, p. 323. For the opposition between '*fuidir*'-*service* and *fochraic*, see p. 41, l. 12.

SMALL PRIMER.

enicłann comłan do cenmoṫa nomad enecłainni, mas ar focraic; uair inund da trian in tsesid is esbadaċ uad-sum ocus nomuḋ in łain.

Mas e łeṫ a feraind tucustair in duini amaċ, enicłann comłan do cenmoṫa in cuiced rand deg mas a raṫ ḟuiḋri tucustair he; no enicłann comłan do cenmoṫa oiłi deg a enecłainni, mas ar focraic.

Mas e trian a ḟerainn tucustair in duine amaċ, enicłann comsłan do cenmoṫa in ceṫramaḋ rann ḟiċet, mas a rat ḟuiḋri tucustair he; uair inunn łeṫ na hoiłi deg ocus in ceṫramaḋ rand xx. in łain. No enecłann comsłan do cenmoṫa in ochtmaḋ rand deg na henecłainni; uair inunn da trian na haiłi deg is esbadaċ uad ocus in t-octmaḋ rand deg in łain.

Mas e ceṫraimṫi a ḟerainn tucustair in duine amach, enicłann, comsłan do cenmotha in ceṫramad rand ḟiċet a enecłainni mas ar ḟocraic; uair inund da trian na sesid roindi deg is esbadach uad ocus in ceṫramad rann xx. in łain.

Mas e cuiced a ḟeraind tucustair in duine amaċ, enicłann comsłan do cenmoṫa in ceṫramad rann ḟiċet, mas a raṫ ḟuidri tucustair he; no enicłann comṡłan do cenmoṫa in triċadmad rand, mas ar ḟocraic; uair inann da trian na ḟiċet rainni ocus in triċadmad rand in łain.

Mas e sesed a ḟerainn tucustair in duine imaċ, enecłann comsłan do cenmoṫa oċtmad in sesiḋ rand tricaid, mas ar focraic; uair is e da trian na ceṫrumaḋ rainne ḟichet in tsesid rann .xxx. in łain.

Mas e seċtmad a ḟerainn tucustair in duine imaċ, in seċtmaḋ rand .xx. na henecłainni uił ar a scath, ocus enicłann comsłan do cenmoṫa in sesed rand .ł., mas ar scaṫ ḟuidri tucustair he; no enecłann comsłan do cenmota in dara rand .xł., mas ar ḟocraic; uair is e da trian na hoċtmuid rainne ḟiċet in dara rand .xł.

Mas e ochtmad a ḟeraind tucustair in duine amaċ, in dara rand .xxx. a enecłainni uił ar a scath; ocus enecłann comsłan do cenmota in ceṫramad rann sescat, mas a raṫ ḟuidri

him; or he is entitled to full honour-price except a ninth part of the honour-price if it is for reward; for two-thirds of the sixth which are wanting to him, are equal to the ninth of the whole.

If it is half his land the person has given out, he is entitled to full honour-price, except the fifteenth part [$\frac{1}{15}$], if it is as 'fuidir'-stock he has given it. Or, he is entitled to full honour-price, except a twelfth part of the honour-price, if it is for reward.

If it is the third part of his land the person has given out, he is entitled to full honour-price, except the twenty-fourth part, if it is as 'fuidir'-stock he has given it; for half the twelfth is the same as the twenty-fourth of the whole. Or, he is entitled to full honour-price except the eighteenth part of the honour-price: for two-thirds of the twelfth part which is wanting to him, are the same as the eighteenth part of the whole.

If it is the fourth part of his land the person has given out, he is entitled to full honour-price, except the twenty-fourth part of his honour-price, if it is for reward; for two-thirds of the sixteenth part which is wanting to him, are the same as the twenty-fourth part of the whole.

If it is the fifth part of his land the person has given out, he is entitled to full honour-price, except the twenty-fourth part [$\frac{1}{40}$], if it is as 'fuidir'-stock he has given it. Or, full honour-price *is due* to him, excepting the thirtieth part, if it is for reward; for two-thirds of the twentieth part are the same as the thirtieth part of the whole.

If it is the sixth part of his land the person gave out, he is entitled to full honour-price, except an eighth [properly, $\frac{1}{48}$, if as 'fuidir'-stock], [and] the thirty-sixth part, if for reward; for two-thirds of the four and twentieth part are the thirty-sixth part of the whole.

If it is the seventh part of his land the person has given out, it is the twenty-seventh part [$\frac{1}{28}$] of the honour-price that is due for it, and he is entitled to full honour-price, except the fifty-sixth part, if it is for "fuidir'-ship he has given it. Or, full honour-price is due to him, except the forty-second part, if it is for reward; for two-thirds of the twenty-eighth part are the forty-second part of the whole.

If it is the eighth part of his land the person has given out, it is the thirty-second part of his honour-price that is due for it; and he is entitled to full honour-price, except the sixty-second part [$\frac{1}{64}$], if it is as 'fuidir'-stock he has given it. Or, he is entitled to full

Small Primer.

τucaſtaiṙ he. No, enecłann comſłan do cenmoṫa in τ-oċτmad ṙand ceṫṙaċat, maſ aṙ ſocṙaic; uaiṙ iſ e da τṙian in daṙa ṙoindi τṙiċat in τ-octmad ṙand ceṫṙaċat.

Maſ e nomad a ḟeṙuind τucuſtaiṙ in duine amaċ, in ſeiſid ṙand τṙicad na ḣenecłainni uił aṙ a ſcaṫ; ocuſ enecłann comſłan do cenmoṫa in daṙa ṙann ſeċτmoʒat, maſ a ṙaṫ ſuidṙi τucaſtaiṙ he; no enicłann comſłan do cenmoṫa in ceṫṙamad ṙand caecat, maſ aṙ ſocṙaic; uaiṙ iſ e da τṙian na ſeſid ṙainni τṙiċat in ceṫṙamad ṙann caecat.

Maſ e deċmad a ḟeṙaind τucuſtaiṙ in duine amaċ, in ceṫṙaċatmad ṙann na ḣenecłainni uił aṙ a [339 b] ſcatḣ; ocuſ enecłann comſłan do cenmoṫa in ſeſcatmad ṙann, maſ aṙ ſocṙaic.

In duine da τucad in ſeṙann amaċ, maſ aṙ ſocṙaic duʒabuſtaṙ he .i. ma τa τoċuſ ʒṙaid comłain do ſeṙund ſocṙeca aiʒi, enicłann comłan do cenmoτa oċτmad enecłainni. Maſ a ṙaṫ ſuidṙi doʒabuſtaṙ he, maſ a τoċuſ ʒṙaid d'ſeṙund ſuidṙi uił aiʒi, enecłann comłan do cenmoṫa ſeiſed a enecłainni. Mina buił τoċuſ ʒṙaid dſeṙund dib ſin edir aiʒi, noċon ḟuił enicłann do.

Cid ſodeṙa conid mo dun τi τuc a ḟeṙunn i ṙaṫ ſuidṙi amaċ ina dun τi τuʒ a ḟeṙund aṙ ſocṙaice? Iſ e ſeo in ſaṫ ſodeṙa, dłiʒτechu do a ḟeṙund do τabaiṙτ i ṙatḣ ſuidṙi [7 ſoʒnam ſuidṙi H.] do de ina τabaiṙτ aṙ ſocṙaic, no do ṙeic.

Cid ſodeṙa conid mo dun ſiṙ amuiʒ i n-a ʒabaił aṙ ſocṙaic ina ʒabaił i ṙatḣ ſuidṙi? Iſ e ſaṫ ſodeṙa, dłiʒτeaċu do ſeṙunn do cennaċ ina ſoʒnum ſuidṙi do denum d'ſeṙund ſuidṙi; no ſeṙunn ſuidṙi do, ocuſ ſoʒnum ſuidṙi uad.

Ocuſ iſ i deṫbiṙ uił edir na ſeṙandaibſe ocuſ in ſeṙann τuc in τ-aiṙi edir da aiṙiʒ τuaſ ṙomaind: i ṙaṫ ſuidṙi no aṙ ſocṙaic τucad in ſeṙand ann ſeo, ocuſ iṙ ṙaṫ du celib τucad in ḟeṙunn ṙemuind.

Caidi deṫbiṙ ata ataṙṙu ſen ocuſ i baił ata iſ inunn [iſin inad H.] eli? "Cipe do ṙata a τiṙ do ſ́elb aṙ ſocṙaic, mini be τiṙ cena łaiſ [łaſ a ndiṙenaṙ H.] don τſeilb ſin, conid τic aiṫeaṙuċ."

honour-price except the forty-eighth part, if it is for reward; for two-thirds of the thirty-second part are the forty-eighth part.

If it is the ninth part of his land the person has given out, it is the thirty-sixth part of the honour-price that is due for it; and there is full honour-price *due* to him, except the seventy-second part, if it is as 'fuidir'-stock it is given; or, he is entitled to full honour-price, except the fifty-fourth part, if it is for reward; for the two-thirds of the thirty-sixth part is the same as the fifty-fourth part.

If it is the tenth part of his land the person has given out, the fortieth part of the honour-price is due for it; and he is entitled to full honour-price, except the sixtieth part, if it is for reward.

The person to whom the land has been given out, if it is for reward he has taken it, i.e. if he has the full property of a grade in land of reward, is entitled to full honour-price, except an eighth part of honour-price. If it is as 'fuidir'-stock he has taken it, if he has the property of a grade of 'fuidir'-land, he is entitled to full honour-price, except a sixth part of his honour-price. If he has not the property of a grade of either of these at all, he is not entitled to honour-price.

What is the reason that there is more *given* to the man who has given his land out on 'fuidir'-stock than to the person who has given his land for reward? This is the reason why; it is more lawful for him to give his land on 'fuidir'-stock [and 'fuidir'-service] to him for it, than to give it for reward, or to sell it.

What is the reason that it is more *advantageous* for the man outside to take it upon reward, than to take it on 'fuidir'-stock'? The reason is; it is more lawful for him to purchase land than to yield the service of a 'fuidir' for 'fuidir'-land; or 'fuidir'-land to him, and 'fuidir'-service from him.

And the difference between these lands, and *the* land which the 'aire between two aires' gave *out* above, is; it was for 'fuidir'-stock, or for reward the land was given here; and it was by way of stock to tenants it was given before.

What is the difference which is between these and the place where it is *said* in the other place: "whosoever gives his land as a possession for reward, if he has not other land besides that possession, *he gets nothing* till it comes back to him again"?

SMALL PRIMER.

A ꝼeꞃunꝺ uiꞁi tuc in ꝺuine amaċ annꞃin, ocuꞃ nucun uiꞁ ni ꝺo aꞃ ꞃcaṫ, no co tuca in ꝼeꞃunꝺ ꞃin cuigi amuig aꞃiꞃ, no ꝼeꞃunn a macꞃ̇amꞁa. Ꝺunꝺimoꞃꞃo, ni ꝺ'a ꝼ̇eꞃunn tuc in ꝺuine amaċ ann, ocuꞃ in ni uiꞁ aigi ꝺe, coiꞃ gina [ge no?] beṫ ni ꝺo aꞃ a ꞃcaṫ ineiċ ꝺo [ꝼ]aꝫaib i n-a ꞁaim.

Ciꝺ ꝼoꝺeꞃa co miꞁꞁinn a enecꞁann im ꝺuine a ꝼ̇eꞃunꝺ ꝺo taꝺaiꞃt i ꞃaṫ ꝼuiꝺꞃi, ocuꞃ naċ miꞁꞁinn a taꝺaiꞃt a ꞃaṫ ꝺo ceꞁiꝺ; ocuꞃ coniꝺ mo ꝼoꝺnum ꝼuiꝺꞃi ina ꝼoꝺnum ceꞁi? Iꞃ e ꝼatꞃ ꝼoꝺeꞃa, ꞃocꞃaiꝺi ꝺo ocuꞃ ꝺꞁigti ceꞁi ꝺo beṫ aigi na ꝼuiꝺ̇iꞃ, ocuꞃ nuċu ꞁuꝺaiꝺi iꞃ gꞃaꝺ he ceꞁi ꝺo beṫ aigi.

Maꝺ ꝼiꞃ-cainꝺenꝺ, ꞃe hingni ꝺec cacha baiꞃgine; no ceitꞃi buinꝺi ꝼ̇iꞃ-cainꝺe cacha baiꞃgine; no miꞁ, no iaꞃc, no gꞃuꞃ, no cam-cnaim ꞃaiꞁꞁte ꞁa cach ꝼiciꝺ baiꞃgin.

Ꝼiꞃ cainꝺenꝺ .i. maꝺ cainꝺenn iaꞃ ꝼiꞃ. Cacha baiꞃgine .i. ban-ꝼuine. No miꞁ .i. a ꞁoigiꝺeċt ꞃin ꝺo miꞁ, amaiꞁ ata:—

Eaꞃc a ꞁaimi bona a meꞃ,
ꝺa meꞃ i n-a ꝺoimni ꝺeꞃb, ni ceꞁ;

ocuꞃ ꞁeṫet a beꞁa co ꝺomain;

a ꞁan ꝺo miꞁ ni ꝼiꞁ ꞁuꞃc,
ꞁa caċ ꝼiꞃ baiꞃgin, buan in cuꞃc;

.i. conntaꝺaiꞃt, no ꞃiꞃ [a ꞁan ꝺo miꞁ; ni ꝼiꞁ II.] ꞁeꞃtaꞃ tomuꞃ iꞃin coꞃan bicc, iaꞃ ꝼoiꞃinn eꞁi. No iaꞃc .i. a ꞁoigiꝺeċt ꞃin ꝺo iaꞃc; .i. ꞁeṫ eo ceꝺnama, no eo coꞁgnama: "eo coꞁgnama, caċ na ceꞁ," cꞃenaiꝺ ꝺa camcnaim ꞃaiꞁꞁti inꝺꞃin. No gꞃuꞃ .i. a ꞁoigiꝺ̇eċt ꞃin ꝺo gꞃut:

ꝺa ꝺoꞃn ꞁe tꞃaigiꝺ̇ taiꞁc,
oꞃꝺꞁac ina tigeṫ ceniꝺ̇ baiꞁc.

No camcnaim .i. no in cnaim cam iaꞃ n-a ꞃ̇aiꞁꞁiꝺ ꞁa gaċ ꝼiċit baiꞃgin in ban-ꝼuine.

Ꝺo ꞃ̇taꞃꞃann ꞃin; ocuꞃ a beṫ aiꞃ buꝺein ꞃen. No maꞃ aꞃ ꞃon caꞃna ata e, iꞃ cnaim aꞃ in ꞁeiṫ uiꞁi e, maꞃ ꝺo gꞃaꝺaib ꝼꞁaṫa; no iꞃ aꞃ ceṫꞃa cuigiꝺ na cꞁeṫi ata he, maꞃ ꝺo gꞃaꝺaib ꝼeini;

It was his whole land the person gave out in that case, and there is nothing due to him thereby, until he brings that land back to himself again, or land similar to it. In this case, however, it is part of his land the person has given out, and *as to* the part which he himself holds, it is just that there should be something to him on the score of the part which he has left in his own hands.

What is the reason that a person's honour-price is injured by giving his land out in the way of 'fuidir'-stock, and that it is not injured by giving it in stock to tenants; and that 'fuidir'-service is greater than tenant service? The reason is; it is more honourable and more lawful for him to have tenants than 'fuidir'-dependants, and he is not the less a grade by having tenants.

If it be real garlic there are sixteen cloves to each cake; or, it is four stalks of real garlic to each cake; or honey, or fish, or curds; or a salted crooked bone to every twenty cakes.

Real garlic, i.e. if it be garlic really. To every cake, i.e. of women's baking. Or honey, i.e., the equivalent of these in honey as it is said:—

A vessel of a hand of the root of his fingers [?]
Two fingers in its certain depth, I conceal it not.

And the breadth of its mouth to the bottom:

Its full of honey without deficiency
To every man-cake; permanent the rule.

That is, it is doubtful [; there is no] measuring measure *contained* in the little cup, according to others. Or fish, i.e., the value of that in fish, or half a first-bone salmon, or a straight-boned (or sword-boned) salmon [?]; "a sword-boned salmon from no one conceal"; the purchase of his crooked salted bone is in that.[a] Or curds, i.e. their equivalent in curds:

Two hands and a stout foot;
An inch in its thickness; so that it is strong.

Or a crooked bone, i.e., or the crooked bone, after it has been salted, to every twenty cakes of women's baking.

This is for seasoning (or relish); and this *is so* when it (*the bone*) stands for itself. Or, if it is in place of flesh it is *given*, it stands for the whole flitch, if it be for the chieftain grades; or, it is for four-fifths of the flitch it stands, if it be for the feine grades; or

[a] *In that.*—"That is, the sword-boned salmon was equivalent to the cured or salted crooked bone." (Curry.)

SMALL PRIMER.

no, dno, ga itirdeliugud no itirdeṫbireagad do naċ du gradaib feni do beiṫ in feoil aċt du na gradaib flaṫa. Ocus screpall is fiu in cnaim annsin ar n-a sailled ; ocus leṫ screpall rob fiu e roime ; uair leṫ tormaiges eladu ocus fricnum ar gaċ ni uili, do reir dligiḋ.

Faenan cuma cid curicgi rig.

.1. faenan .i. [340 a] inund lium ro cumad, no ro cudrumaiged sin, ocus cid he in rig do digsid, fer for a lan-daim, do tig graid feni, noċo raga do tarsund do ni is mo na sin.

Masa grad flaṫa tig do tig graid flaṫa, no grad feni do tig graid feni, no grad feni do tig graid flaṫa, cipe dib is lugu dam .i. dam in ti da ted tig, no daṁ in ti cus a tiagar tig, curub ed dig and.

Masa grad flaṫa tig do tig graid feni, fer for a lan-daim, no for a leṫ-daim in graid feni, curup ed tig in grad flaṫa da tig .i. fer for a lan-daim .i. in tan is for feċt feili, no fer for a leṫ-daim, in tan is fria gnaiṫ-leasa.

A lan-dam mar aen re gaċ nduine uili ag agra goidi ocus braidi ocus saraiġṫi ocus egni (no erci) fogla ocus forloiscṫe ; ocus for feċt feli do tig a comgraid.

A leṫ-dam din mar aen re gaċ nduine uili ag agra fiaċ cuir ocus cundarṫa, ocus fria gnaṫ-leas ; ocus cemad e rig Erenn do digsid do tig in fir mbidbad d'agra goidi ocus broidi, co ndigsid a lan-dam mar aen rir d'aiṫi a indligid air-seom a ngoid do denum.

Deich seoit tra do airig echta, ocus turrthugud cuigte, ocus trica bairgen.

indeed to distinguish or differentiate *by showing* that it is not for the feine grades the flesh meat is allowed, but for the chieftain grades. And it is a 'screpall' the bone is worth then, upon its having been salted; and it was half a 'screpall' it was worth before that; for skill and attention increase the value of every thing one-half according to law.

It is the same even though a king came.

That is, it is the same way in my opinion it was formed or adjusted, as if it were even the king himself that came with a man over his full company, to the house of a man of the feine grade: there would be no more than this due to him of seasoning.

If it be a man of chieftain grade that comes to the house of a man of chieftain grade, or a *man of the* feine grade to the house of a *man of the* feine grade, or a *man of the* feine grade to the house of a *man of the* chieftain grade, whichever of them has the smallest company *allowed him*, i.e. the company of the man who goes to a house, or the company of the man to whose house he goes, *the law is* that it is *with such a company* he goes there.

If it is a *man of the* chieftain grade that comes to the house of a *man of the* feine grade, with a man more than his own full company, or over half the company of the *man of the* feine grade, be it thus that the *man of the* chieftain grade comes to his house, i.e. *with* a man over his full company, i.e. when it is for one night's entertainment, or a man over half his company when it is upon his customary needs.

Every one may be attended by his full company, when suing *a case* of theft and plunder, and violation, and the 'eric'-fine for trespass and burning; and on one night's entertainment to the house of his co-grade.

Every one may be attended by half his company when suing for debts of bargain and contract, and upon his customary needs; and though it be the King of Ireland that should go to the house of a 'mbidbad'-man to sue *a case* of theft and plunder, his full company may go along with him, to avenge his unlawfulness upon him, for having committed theft.

Ten 'seds' now, to an 'aire echta'-chief, and protection for five days, and thirty cakes.

SMALL PRIMER.

Deich reoit .i. deic reoit rin da tecaid .ui. ba .i. da ba mora ann ocus .uiii. ramairci. Na hoct ramairci ar cethri buaib, na da ba riu, conid .ui. ba rin ar an aire ndegra ndligtig. Tuirtchugud .i. a lan-faeram [bid] ocus fonadma. Tricha .i. tri deic mbairgin do .i. a deic do fer-[f]uine ocus .xx. bairgin ban-fuine. Tabair in .xx. bairgin ban-fuine ar a .x. do fer-fuine, conid .xx. bairgin fer-[f]uine uili rin; ocus a tabairt dun deicnebar bir acun oirig ecthta ic denum cana 7 cairdi.

In t-airi degra .i. re ba a eneclann ocus fegen a lan-dam for fecht feli, ocus for folac n-ocht[u]ra; ocus cuicte a lan-faeram bid ocus fonadma, ocus deic lanamna aige for cae o calaind co hinid, ocus decnebar aigi ag denum cana ocus cairdi. Da celi .x. do celib; ocus .xuiii. a tocus bo; .xxiiii. cairig a tocus caerac. Tir cethri .uii. cumal aigi do tir. Arabar co n-a fedain tecta; aid ocus muilenn ocus faball aigi.

Cug feoit dec do airi tuiri, ocus tuirtchugud dechmuide, ocus cethracha bairgin do.

Cug feoit dec .i. u. feoid deg da tegaid .ix. mba, ocus tri ba mora and ocus da famairc deg; [tabair in da famairc dec] ar fe buaib, na tri ba riu, conid .ix. mba. Dechmuide .i. x. laidi a lan-faeram bid ocus fonadma. Bairgin .i. cethra bairgin .x. do fer-fuine, ocus a tabairt dun ficit bir aigi ac denum cana ocus cairde.

In t-airi tuiri .i. ix. mba a eneclann; octar a lan-dam for fecht feli ocus for folach n-othruga. Deic laidi a lan-faeram bid ocus fonadma. Secht celi .x. aigi du celib, .xx. aigi ag denum cana ocus cairdi; .xx. lanamna aigi for cae o calaind co hinid. Da ba ar ficit a tocus bo; ocus .xxx. caerac a tocus caerac. Tir cethri .uii. cumal aigi do tir; ocus arabar co n-a fedain tecta; aid, ocus muilenn, ocus faball aigi.

Fici fet do airig aird, ocus tuirtchugud cuic la ndec, ocus ferca bairgin.

Ten 'seds,' i.e. these are ten 'seds' which produce six cows, i.e. there are two large cows in it, and eight 'samaisc'-heifers. The eight 'samaisc'-heifers go for four cows; *put* those two cows with them, and that makes six cows for the lawful 'aire desa'-chief. Protection for five days, i.e. his full protection with food and attendance. Thirty, i.e. he is entitled to three times ten cakes, i.e. ten of men's baking, and twenty cakes of women's baking. Put the twenty cakes of women's baking to the ten cakes of men's baking, and it makes twenty cakes of man's baking in all; and they are given to the ten persons who accompany the 'aire echta'-chief in making 'cain'-law and 'cairde'-regulations.

As to the 'aire desa'-chief, i.e. six cows are his honour-price, and six persons are his full company on a night's entertainment and on sick maintenance, and five days are his full protection with food and attendance; and he has ten couples on circuit from the calends of January to Shrove-tide; and he has ten persons at making 'cain'-law and 'cairde'-regulations. Of tenants he has twelve tenants, and eighteen cows are his property in cows, twenty-four sheep are his property in sheep. Of land, he has land of *the value of* four times seven 'cumals.' He has a plough with its proper appointments; he has a kiln, and a mill, and a barn.

Fifteen 'seds' *are due* to the 'aire tuise'-chief, and ten days protection, and forty cakes.

Fifteen 'seds,' i.e. fifteen 'seds' which produce nine cows, i.e. three great cows, and twelve 'samaisc'-heifers. Put the twelve 'samaisc'-heifers for six cows, *add* the three cows to them, and it makes nine cows. Ten days, i.e. ten days are his full protection in food and attendance. Cakes, i.e. fourteen cakes of men's baking, and they are to be given to the twenty persons who are with him when making 'cain'-law and 'cairde'-regulations.

As to the 'aire tuise'-chief, i.e. nine cows are his honour-price, eight are his full company on one night's entertainment and on sick maintenance. Ten days *are* his full protection in food and attendance. He has seventeen tenants as the number of his tenants. He has twenty men with him when making 'cain'-law and 'cairde'-regulations. He has twenty couples on circuit from the calends *of January* to Shrove-tide. Twenty-two cows are his property in cows; and thirty sheep are his property in sheep. He has land of *the value of* four times seven 'cumals' in land; and a plough, with its proper appointments; he has a kiln, and a mill, and a barn.

Twenty 'seds' *are due* to the 'aire ard -chief, and fifteen days protection and sixty cakes.

SMALL PRIMER.

Ficiſeṫ .i. xx. ſeṫ ſin, da ṫecaid da ba .x. .i. iiii. ba [mora] and ocuſ ſe ſamaiſci deg; na ſe ſamaiſci deg ar .uiii. mbuaib, na ceiṫri ba riu, conid da ba deg. Tuṙṙtugud .i. .u. la deg a lan-ſaeſam bid ocuſ ſonadma. Seſca baiṙgin .i. ſe baiṙgin deg ar ḟiċiṫ do ſeṙ-ſuine ann, ocuſ a ceṫaiṙ [ceṫra ar ḟiċiṫ do H.] ban-ſuine.

Tabaiṙ na ceṫra ar ḟiċiṫ do ban-ſuine ar a .xii. do ſiṙ-ſiune; tabaiṙ a ceṫaiṙ dibſide riſ na .xui. ar .xx., conid a do ſiċiṫ; cuiṙ na .uiii. riuſide, conid a hoċṫ 7 da ḟiceṫ ſeṙ-ſuine ſin; ocuſ a tabaiṙṫ ſin dun ceṫraṙ ar ḟiċiṫ uil aigi ac denum cana 7 caiṙdi.

In t-aiṙi aṙd .i. da ba deg a enicland. [340 b] Decnebaṙ a lan-dam ſoṙ ſeċṫ ſeile ocuſ ſoṙ ſolach n-oṫhṙuſa. Coig laiṫi deg a lan-ḟaeſam bid ocuſ ſonadma. Da celi ar ḟiċiṫ aigi do celib. Seiſſeṙ[ceṫraṙ H.]ar .xx. aigi ag denum cana ocuſ caiṙdi. Tricha lanamna aigi ſoṙ cae o callaind co hinid; xx.uii. ba a toċuſ bo, triċa caeṙaċ a toċuſ caeṙaċ. Tiṙ ceiṫṙi .uii. cumal aigi do tiṙ; aṙaṫaṙ co n-a ſedain teċta; aiṫ, ocuſ muilenn ocuſ ſaball aigi.

Canaſ a ngabaṙ dam cana ocuſ caiṙde in oiṙig aiṙd? Iſ aſ gabaṙ am, on aiṙig ſoṙgaill iſ taiṙe; ocuſ in deṫbiṙ ata edir a n-enecland aib, cuṙub i in deṫbiṙ ſin beaſ edir a ndamaib cana ocuſ caiṙdi .i. cudṙumuſ ceṫṙaimti ann eſide, no cuigid co n-a tabaiṙṫ ſṙiſ.

Tricha ſeṫ d'aiṙig ſoṙgill, ocuſ ceṫ laech laiſ, ocuſ tuṙtugud miſ do, ocuſ ceṫṙi ſichiṫ baiṙgin.

Tricha ſeṫ .i. du ſoiċ ſin ṙe gaċ n-oiṙig dib.

Tricа ſamaiſci aṙ i n-aigid buden ſin, da ṫecaid .u. ba deg, dun aiṙig ſoṙgill iſ taiṙi. Ocuſ .xxx. ſeṫ ſin da ṫecaid .xuiii. ba; .ui. ba moṙa ann ocuſ .xxiiii. ſamaiſci; na .xxiiii. ſamaiſci aṙ da mbuaib deg moṙa; na .ui. ba ṙiſin .xii. ba conid .xuiii. mba uili ſin dun aiṙig ſoṙgaill meḋonaiġ.

Twenty 'seds,' i.e. these are twenty 'seds,' which produce twelve cows, i.e. four cows and sixteen 'samaisc'-heifers. The sixteen heifers go for eight cows; the four cows *added* to them make twelve cows. Protection, i.e. fifteen days are his full protection in food and attendance. Sixty cakes, i.e. thirty-six cakes of men's baking therein, and (twenty-) four of women's baking.

Put the four and twenty of women's baking for twelve of men's baking; put four of these to the thirty-six of men's baking, and it makes forty; put the *remaining* eight to these, and that makes forty-eight cakes of men's baking; and they are to be given to the four and twenty persons *that he has* with him when making 'cain'-law and 'cairde'-regulations.

As to the 'aire ard'-chief, i.e. twelve cows are his honour-price. Ten are his full company upon one night's entertainment, and on sick maintenance. Fifteen days are his full protection in food and attendance. Twenty-two tenants he has in tenants. Twenty-six [24] persons he has when making 'cain'-law and 'cairde'-regulations. He has thirty couples on circuit from the calends *of January* to Shrovetide. Twenty-seven cows is his property in cows; thirty sheep is his property in sheep. He has land of the value of four times seven 'cumals' in land; he has a plough with its proper appointments; a kiln, and a mill, and a barn.

Whence is the company of the 'aire ard'-chief when making 'cain'-law and 'cairde'-regulations taken? What it is taken from is, from the *case of* the lowest 'aire forgaill'-chief; and the difference that is between their honour-prices is the difference that is between their companies *when making* 'cain'-law and 'cairde'-regulations, i.e. it (*the difference*) is equal to a fourth part, or a fifth when it is added to it.[a]

Thirty 'seds' are due to the 'aire forgaill'-chief, and he has an hundred warriors; and a month's protection is due to him, and four score cakes.

Thirty 'seds,' i.e. each 'aire'-chief of them reaches to this number.

These are thirty 'samaisc'-heifers at their own real value, which produce fifteen cows, for the lowest 'aire forgaill'-chief.

These are thirty 'seds,' which produce eighteen cows; six great cows and four and twenty 'samaisc'-heifers; the four and twenty 'samaisc'-heifers are put for twelve great cows; the six cows *added* to the twelve cows make the eighteen cows for the middle 'aire forgaill'-chief.

[a] "The 'aire ard'-chief has twelve cows for his honour-price, and the lowest 'aire forgaill'-chief fifteen; the difference being three, which is one-fourth of the twelve, or one-fifth of the fifteen, when the three are added to the twelve." (Curry).

SMALL PRIMER.

Tricha set sin da tig bo ar ṡiċit, tri ba mora ann ocus .xxuíí. indlaega; na .xxuíí indlaeġa ar .xuííí. trelaega; na tri ba risna .uííí. mbuaib deg trelaega conid bo ar ṡiċit. Ocus tri cundtairismi acun fir is ferr; .xx. bo ocus .xx. caerach caċa cundtairisim dib, ocus curub tualaing gaċae dib fothagud a coibne.

Cet laech .i. fer adcota buindi cet a cath .i. in t-airi forgaill is ferr. Turtugud .i. mi a lan-ṡaesam bid ocus fonadma in airig forgaill is ferr. Ceṫri fichit bairgin .i. se bairgin deg fer-ṡuine and ocus .lxíííí. bairgin ban-fuine.

Tabair na .lxíííí. ban-fuine ar .xxxíí. fer-fuine; cuir na ceiṫri rir .xuí. conid .xx.; tabair in .xx. re celi conid .xl.; tabair in .xl. don ṡichit, 7 a hocht[1] dun ceaṫrur ar .xx.; a lan-dam feċta feili ocus folaiġ n-othrusa in airig forgaill is ferr.

Na tri hairig forgaill .i. a tri heneclanna .i. xu. ba, ocus xuííí. mba, ocus bo ar ṡiċit. A tri toċusa do celib .i. xxuííí. ceili ocus .xíí. celi ar ṡiċit, ocus .xxxuíí. celi do daer-celib acu. No comad itir saer-ceilib ocus daer-celib do beiṫ sin acu.

A tri faesma .i. [xx.] laithi ceċtarde na deisi is tairi, ocus mi acon fir is ferr. A tri ndama feċta feile ocus folaiġ n-othrasa .i. da fer deg ceċtarde na desi is tairi, ocus .xxíííí. agun fir is ferr. A ndama cana ocus cairdi .xxx. do ceċtar-de na desi is tairi, ocus ced dun fir is ferr. Triċa lanamain o calaind co hinid caċ fir dib. No comid .xl. ocus .l. ocus .lx. Tir .íííí. .uii. cumal a[c] ceċtarde na desi is tairi. Trica bo ocus .xxx. caeraċ caċ fir dib. Araṫar co n-a ṡeḋain teċta; aiṫ, ocus muilenn, ocus saball, caċ fir dib.

Ai rig forgai a dualgus a graiḋ sin; ocus damad airig forgaill frisaici rig no apdaine, cen co beṫ aċ[t] a arm no a edaċ aigi, ro bad com-enicland do ocus in ri no in t-app.

[1] These minute details are not always correct, even arithmetically

These are thirty seds which produce twenty-one cows; three great cows, and twenty-seven in-calf cows; the seven and twenty in-calf cows go for eighteen three-calf cows;[a] the three cows added to the eighteen three-calf cows, make twenty-one cows for the best 'aire forgaill'-chief. And the best man of them has three residences; each residence of them has twenty cows and twenty sheep, and each of them is able to support its own company.

An hundred warriors, i.e. a man that owns a company of an hundred in battle, i.e. the best 'aire forgaill'-chief. Protection, i.e. a month is the full protection in food and attendance of the best 'aire forgaill'-chief. Four score cakes, i.e. sixteen cakes of men's baking, and sixty-four of women's baking.

Put the sixty-four *cakes* of women's baking for thirty-two of men's baking; put the four to the sixteen and they make twenty. Put the twenties together and they make forty; put the forty to the twenty, and eight [?] to the four and twenty, the full company on one night's entertainment, and on sick maintenance of the best 'aire forgaill'-chief.

As regards the three 'aire forgaill'-chiefs, i.e. their three honour-prices are, i.e. fifteen cows, and eighteen cows, and twenty-one cows. Their three properties in tenants are, i.e. twenty-eight tenants, and thirty-two tenants, and thirty-seven tenants in 'daer'-stock tenants. Or it is both as 'saer'-tenants and 'daer'-tenants they have them.

Their three protections are, i.e. twenty days for each of the lower two, and a month for the best man. Their three companies on one night's entertainment and on sick maintenance, i.e. twelve men to each of the lower two, and four and twenty to the best man. Their companies when making 'cain'-law and 'cairde'-regulations are thirty for each of the lower two, and an hundred for the best man. Thirty couples for each man of them on (circuit) from the calends *of January to* Shrovetide. Or it is forty, and fifty, and sixty. Each man of the two lower has land of the value of four times seven 'cumals'; every man of them has thirty cows and thirty sheep, a plough with its proper appointment; each has a kiln, and a mill, and a barn.

This is the case of an 'aire forgaill'-chief in right of his grade, and if he were an 'aire forgaill'-chief worthy of being a king or an abbacy, though he have nothing but his arms or his clothes, he should have equal honour-price with the king, or the abbot.

[a] "A three calf cow (says Curry), was a cow of six years of age, and of full maturity and value then. She was the great cow. I take the 'in calf' cow here to mean a cow of her first calf not yet at maturity."

SMALL PRIMER.

Ri aen tuaite, secht cet laech lais; leath secht cumal a dire, ocus turtugud mis do.

Ri .i. ri ac ata aen tuaṫ .i. xxx. ced d'ferund. Secht cet .i. lin na tuaiṫi uili edir saercelı[1] ocus daercelı,[1] a ler-tinol. Leath .i. leṫ .uii. cumal a enicland, leṫ .uii. cumal cana sin; inunn side ocus .uii. cumala urraduis. No is leṫ .uii. cumal urruduis in tan is ar deoraigiacṫ ata. No is eisindrucus leṫi[2] dorindi. Turtugud .i. mi a lan-ḟaesam bid ocus fonadma.

Ri ruireac, tri rig lais; ocus turthug tri caictigis; ocus ocht fichit bairgin do.

Ri .i. ri ro-ruire .i. ri ro-rig .i. ri tuath.

Ni rig tuaṫ nand-[ḟ]orgella
tri rig do rigaib tuaithi.

.i. tri rig tuaiṫi lais. Uair tri rig tuaiṫi ag rig tuaṫ [341 a] ocus .u. ri tuaṫ ac ri cuigid, ocus cug rig cuicid ac rig Erenn. Turthug .i. caictigis ocus a do, a lan-faesam bid ocus fonadma .i. caeicṫigis ar mis do rig tuaṫ. Bairgin .i. da bairgin deg ar ḟichit d'fer-fuine ann, a .uiii. ocus .ui. xx. do ban-ḟuine.

Tabair na hocht ocus na .ui. ficit ban-fuine ar a ceṫair ocus ar tri ficṫib do ḟear-fuine; tabair in .xx. eli risna tri ficṫib, conid ceṫri ficit bairgin. Na ceiṫri bairgin fer-fuine risna do deg, conid .xui. do fer-fuine; ocus a tabairt dun ocṫar ocus do .xl. i. dam fecṫa feile rig tuat sin.

A n-enicland na rig sin .i. secṫ cumala do rig tuaiṫi Da uii. cumala do rig tuaṫ. Da cumail ar dib secṫaib cumal do rig cuicid. Tri .uii. cumala do rig Erenn gan ḟrasabra.[3]

Doni rig Erenn co freasabra de, gin gu beṫ acṫ aen baili d'Erinn i n-a ingnais, du neoch na roibi aigi fecṫ aili. Ma ro bi aigi fecṫ aili he, ocus ni uil anuis, is easbadach a leṫ enicland uad ar a scaṫ, uair "beas airbernaċ airilliud arlen a leṫ."

[1] celi, om. H., in both.
[2] leṫi, om. H.
[3] tr· .uii. c. d. r. E. cu fres., ceṫri .uii. c. d. r. E. gan f. H.

As to the king of one territory, he has seven hundred warriors; half of seven 'cumals' is his 'dire'-fine, and he is entitled to a month's protection.

The king, i.e. the king who has one territory, i.e. a 'tricha-ced' district of land. Seven hundred, i.e. the population of the whole territory, including 'saer'-tenants and 'daer'-tenants, is his full muster. Half, i.e. the half of seven 'cumals' is his honour-price. This half seven 'cumals' is according to 'cain'-law, which is the same as seven 'cumals' of 'urradus'-law. Or it is the half of seven 'cumals' of 'urradus'-law, when he is in exile. Or it is unworthiness of half he has made. Protection, i.e. a month is his full protection of food and attendance.

A king of kings, he has three kings with (under) him; and he has three fortnights protection; and he is entitled to eight score cakes.

A king, i.e. a king of great chiefs, i.e. a king of great kings, i.e. a king of territories. "He is not a king of territories to whom three kings of a territory do not give attestation," i.e. he has three kings of a territory with him. For a king of territories has three kings of a territory, and the king of a province has five kings of territories, and the king of Ireland has five kings of a province. Protection, i.e. three fortnights are his full protection of food and attendance. Eight score cakes, i.e. there are thirty-two cakes of men's baking, and an hundred and twenty-eight of women's baking.

Put the one hundred and twenty-eight cakes of women's baking for sixty-four of men's baking; add the other twenty to the sixty cakes, and it makes eighty cakes. Add the four cakes of men's baking to the twelve, and it makes sixteen[a] of men's baking; and they are to be given to the forty-eight, i.e. this is the company of one night's entertainment for a king of territories.

The honour-prices of these kings, i.e. seven 'cumals' to the king of a territory; twice seven 'cumals' to the king of territories; two 'cumals' over twice seven 'cumals' to the king of a province; three times seven 'cumals' to the king of Ireland without opposition.

It constitutes a king of Ireland with opposition, though there be but one townland ['baile'] in Ireland not in his possession, which he had not had at another time. If he has had it at another time, and he has not it now, the one half of his honour-price is wanting to him on account thereof, because "he whose deserts are gapped loses half."

[a] The numbers are plainly wrong in some cases, on any theory: see Table in Introduction.

SMALL PRIMER.

A faefama na rig rin .i. mi faefam rig tuaiti ocus mor-tuaiti; tri caicthigir do rig tuath; raithi do rig cuicid; bliadain do rig Erenn.

A ndama fedta feile ocus folaig n-oenara .i. cethrar ar ficit do rig tuaiti ocus mor-tuaithi; da ficet do ri tuath; fe ficit do ri cuigid; da ficet deg do ri Erenn.

A ndama cana ocus cairdi: ced do ri tuaiti ocus mor-tuaiti; .cc. do ri tuath; .ccc. do ri cuigid; .cccc. do rig Erenn.

Sechtt ndaercel[1] deg ar .xx. cach rir dib. Crathar co n-a fedain techta cach rir dib. Cith ocus muilenn ocus faball cach rir dib. No comad .xl. ocus .l. ocus .lx. Amail adber tall i fencus, "diam co n-a tocusaib techtaib bed cach ri."

Mad amlaid beas cach ri dib rin, co n-a docus dligthech aigi, .i. tri cunndairigthi lair .i. tri caen-tairigthe aicgi (no cechtar-de na deri ir tairi[2]) .i. tri digi; ocus ir tualaing cacae fodugad a coibni, ocus ir cuimgech [cach Y.] naei dib .i. cach teach dib fodugad a caen-daime budein.

Tri cunntairigthi cach rir dib .i. .xx. bo, ocus .xx. caerach cach cunntairigthe dib.

In ti ber rimiu ir e dorat .i. in ti ar rimi i n-air dib,[3] ir e ir remthechtach lium do dul irin rigi no irin approaine, mara cudruma a tocus.

Faenan cuma du gradaib ecalsa, itir diatad ocus tuirtugud ocus diri; act do forbagar pendait dorudib la dirbi.

Faenan .i. ir faenan .ḃ. inund lium fo cumad, no fo cudrumaigeo im enclainn du na .uii. ngradaib bis iran eclais, ocus d'a comgradaib irin tuaith cenmota in pennaitt. Diathad .i. im diad. Tuirtugud .i. im faefam. Dirbi .i. enclann. Act do forbagar .i. inge ar ad, acht ad lium ann co torbaigter pendaitt d'imarcraid do na hib eodi rin fe taeb dirbi .i. fe ceab enclainni.

[1] daer-, om. H.
[2] In marg. BB; om. H.Y.
[3] rine inar a ceili dib Y.

As to the protections of these kings, i.e. a month is the protection of the king of a territory and of a great territory; three fortnights *are due* to the king of territories; a quarter of a year to the king of a province; a year to the king of Ireland.

Their companies on a night's entertainment, and on sick maintenance, i.e. four and twenty *are due* to the king of a territory, and of a great territory; two score to the king of territories; six score to the king of a province; twelve score to the king of Ireland.

Their companies when making 'cain'-law and 'cairde'-regulations are:—One hundred for the king of a territory and a great territory; two hundred for a king of territories; three hundred for the king of a province; four hundred for the king of Ireland.

Each man of them has thirty-seven 'daer'-tenants. Each man of them has a plough with its proper appointments. Each man of them has a kiln, a mill, and a barn. Or it is forty, and fifty, and sixty *tenants they severally have*, as it says elsewhere in the 'Senchus': "If every king has his lawful (*necessary*) property."

If each king of these be so situated as to have his lawful property, i.e., that he (or each of the inferior two) has three residences, i.e. three houses; and that each of them is able to support its 'coibne' [='com-maith' 'equally-good,' O'Dav., p. 67], i.e. each house is able to support its own company of guests, *according to the rank of the owner.*

Each of them has three residences, i.e. *there are* twenty cows, and twenty sheep to each residence of them.

It is he who is the oldest that takes precedence, i.e. the person of them who is the oldest, is he *who in my opinion* has the first right to go into the kingship, or into the abbacy, if his property be equal (*to the position*).

It is the same way with the grades of the church, as to feeding, and protection, and 'dire'-fine; but penance is added for these along with 'dire'-fine.

The same, i.e. the same in my opinion, is the manner in which honour-price has been framed or adjusted for the seven grades of the church, and their co-grades in the laity, excepting the penance. Feeding, i.e. as regards food. Protection. i.e. 'faesam'-protection. 'Dire'-fine, i.e. honour-price. But there is added, i.e. 'but' is put here for 'exception'; I have an exception in this case, viz., the penance is added in excess to these parties beside 'dire'-fine, i.e. beside honour-price.

SMALL PRIMER.

Fon aen cuma du gradaib[1] ecalsa, amailbis grada na n-ecalsa oc a mbit, cen ni beit grada forraib budeisin, mad maithi a folaid ceana.

Fon aen .i. is fon oen, inann lium ro cumad no ro cudrumaiged do na comedaigib orba bis isin eclais re comgradaib isin tuaiṫ. Amail bis .i. amail bis uaislidetu na hecailsi og a mbid. Cen ni .i. gen gu rabad grada orro budein, acṫ a mbeṫ i n-a foltmaisi. Mad maith .i. im lubair, ocus im teċ n-aiḋeḋ, ocus im foċled ngrad.

Eaclas lain ġaċ eclus uili oṫa eclais in da apsdal dec tiri Gaidel, (.i. Erenn) imach, in [no H.] cathair adig.

In eclais lain, o bias epscop no fear legind i n-a hoirċindeċt, no o focolebus espuc no fer legind cuigi[2] amuig, atait .uii. cumala a n-eniclainn a hoircindig.

Masa grad is isle inas is oircinneċ inti, no masa grad is isle nas ro foċlestar cuigi[2] imuig, eniclann in graid sin do foclestar do, no leṫ eniclann in erluma, no leṫ eniclann [341 b] in manaig is ferr a[r] cul na hecalsa, cipe dib is ferr lais.

In caṫair ataig .i. o bed na tri .uii. ngraid innti .i. espuc ocus fer legind ocus airċindeoċ, atait da cumail for dib seċtaib cumal i n-eniclainn a hoircindig; ocus iseḋ sin is caṫair [ataig Y., H.] ann; ocus doeigemud a mbeṫ ar in espuc a aenur, damad fer leginn he, ocus a ḃeṫ i n-a oircindeċ.

Ma ro badar sen innti fri re in erluma, no iarsan erlum, ocus ni uiled andossa, gebe duini uili is oircinneċ innti, is a leṫ eniclann sin do['n Y.] oircinneċ .i. uiii. cumala, ocus cemad foltmaisi do beiṫ i n-oircinneċt innti, co mbedis .uiii. cumula a eniclann sin.

[1] ċomarbaiḃ, H.

[2] ċuci, Y.; though this not prove it to be *fem.* for Y. uses aici for aige. I do not see however any other agent of the *hiring* or *employing* ['foichill'] than the church itself.

It is the same with the grades of the church, according as are the grades of the churches to which they belong, though degrees have not been conferred on themselves, if their qualification at least is good.

The same, i.e. I deem alike the manner in which it has been framed or adjusted for the guardians[a] of the inheritance who are in the church as with their co-grades in the laity. According to, i.e. according to the dignity of the church to which they belong. Though, i.e. though there be no grades upon themselves, but their abiding in their hair-beauty, i.e. *not tonsured*. If good, i.e. in the matter of works, and of guest-house, and in employing the grades.

Every church is a church entitled to full (*honour-price*), from the church of the twelve apostles out, in the land of the Gaidil, i.e. Ireland, the church of dignity,[b] (the cathedral).

As regards the church of full honour-price, when a bishop or a doctor of laws is its 'erenach'; or when it employs a bishop or a doctor of laws for it from without; there are seven 'cumals' of honour-price for its 'erenach.' If it be a *man of a* degree lower than the above, that is 'erenach' in it; or if it is a *man of a* degree lower than that, it employed for it from without, he has the honour-price of that degree which it employed; or half the honour-price of the patron saint; or half the honour-price of the best 'manach-' person, at the back of the church, whichever of them he prefers.

As to the church of dignity,[b] i.e. *when* the three men of the seven grades are in it, i.e. a bishop, and a doctor of laws, and an 'erenach,' there are two 'cumals' over twice seven 'cumals' of honour-price *due* to its 'erenach'; and that is what constitutes a cathedral; and *these grades* might happen to be *all united* in the bishop, if he were a doctor of laws, and was the 'erenach' *besides*.

If these were in it in the time of the patron saint, or after the patron saint, and they are not in it now; whatsoever person is 'erenach' in it, half his honour-price is paid to an 'erenach,' i.e. eight 'cumals'; and though it be an untonsured person that is 'erenach' in it, eight 'cumals' are *to be paid* to him as honour-price.

[a] Cf. SM. III. 44, for the distinction between the 'coarb' who *guards* [*conae*] the 'orba,' 'inheritance,' and him who *increases* or *dimishes* it by purchase or sale.

[b] I can make nothing of ᴀᴅᴏᴇ or ᴀᵗᴀᴏᴇ after cᴀᵗᴀᴏᴇ, unless it be an attempt at *cath*ᵉ*dr-aticus*; cf. however, p. 20, l. 7. ꝼᴌᴀᴉᵗ ᴀᵗᴏᴇ.

Small Primer.

In caṫair apsdail, o bias espuc no fer legind i n-a hoircinnecṫ, no a foiclebus espuc no fer legind cuigti amuig, gibe duine uili is oircindeaċ innti, atat da ċumail for dib seċtaib cumal i n-a eniclainn.

Masa grad is isli inas is oircindiuċ innti, no masa grad is isli inas ro foiclestar cuigi amuiġ, eniclann in graid sin ro foiclestair cuigi do co n-a uirdned a caṫair apsdail; no leṫ eniclann in erluma, ocus leṫ eniclann in manaiġ is ferr ar cul na hecalsa, gipe dib is ferr lais.

Coibes a eniclainni, ocus da seċtmad a eneclainni, ised tormaigis du gaċ grad uili a uirdned a caṫair ataig, no i caṫair apsdail.

Secht ngraid filead: coimdiri ollum fri rig n-aen tuaiti, ocus turtuġ mis do, ocus tri hochtair a lin.

Secht ngrad .i. gradus grad, no gradus ceim .i. seċt-cemnigetu na filideċta. Coimdire .i. comeneclann in t-ollam filead risin rig ag ata aen tuaṫ .i. aen .xxx. .c. Turtuġ .i. mi a lan-faesam bid 7 fonadma. Tri hochtair .i. ceṫrar ar ṡiċit a lan-dam for feċt feli ocus for folach n-othrasa.

Tredi dlegar dun ollamain filead .i. tenm laeġḋa ocus imus forosnaḋ ocus diceḋal do cennaib, amail adbeir breṫa nemeḋ, "a tri nemtigter nemṫusa fileḋ, tenm laegda, imus forosnad, diceḋul du cennaib."

Tenm laegda .i. tenm taitnem, ocus tenm tuicsin .i. a tuicsin uad tre n-a laid i neaċ bus ail leis do rad, amail asbeir, "reluguḋ coimgne co laeġa laidib la genelcaib senċusa" .i. genelċa fer n-Erenn aigi go hAdam ocus a craeba coibniusa.

Imus forosandad .i. imud fesa na fogluma on oidi dun dalta .i. ceiṫri ranna fesa na filideċta, ocus prim-aiceċt teora mbliadan in gaċ rand dib fo duirgres.

The apostle's chair, when a bishop or a doctor of laws is its 'erenach,' or when it employs a bishop or a doctor of laws for it from without, whatsoever person is 'erenach' in it, there are two 'cumals' over twice seven 'cumals,' *due* as his honour-price.

If it be a *person of* lower degree than these that is 'erenach' in it, or if it is a *person of* lower degree than that, which it employed for it from without, he is entitled to the honour-price of *the person of* that degree whom it has employed for it, on his having been ordained in an apostle's chair; or half the honour-price of the patron saint, and half the honour-price of the best 'manach'-tenant at the back of the church, whichever of them he prefers.

The equivalent of his honour-price and two-sevenths of his honour-price is what it augments to every man of orders, to have been ordained in a cathedral of dignity, or in a cathedral of an apostle.

Seven grades of poets:[a] the 'ollam'-poet has the same 'dire'-fine as the king of one territory; and a month's protection is due for him, and three times eight are his company.

Seven grades, i.e. gradus, a grade, or gradus, a degree, i.e. the septi-gradation of poetry; and the honour-price of the 'ollam'-poet is the same as that of the king of one territory, i.e. one cantred; and a month is his full protection as to food and attendance. And three times eight, i.e. four and twenty are his full company on one night's entertainment and on sick maintenance.

There are three things that are required of the 'ollam'-poet, i.e. 'teinm laegda,' and 'imus forosnad,' and 'dichetal do chennaib,' as the 'Nemed'-Judgments say: "three things which dignify the dignities [?] of a poet, 'tenm laegda,' 'imus forosnad,' 'dicedul du cennaib.'"

'Teinm laegda,' that is to say, 'teinm,' means shining, and 'teinm' means to understand, i.e. that he understand through his poem ['laid'] the thing which he wishes to say, as it says: "the elucidation of synchronisms, with illuminating poems, by historical genealogies," i.e. he has the genealogies of the men of Ireland up to Adam, and their branching relationships.

'Imus forosnad,' i.e. abundant knowledge of the learning *given by* the tutor to the pupil, i.e. the four departments of the knowledge of poetry, and each department of them requires three years of continuous study.

[a] This section is so much more extended in H. 2. 15 [F], that it must have belonged to a different redaction treating of the poetic grades only. I have added to the text of BB., one or two items from F. as an appendix.

Small Primer.

Dicetul du cendaib .i. dul do a cend a dana focedoir in cendaiachtt, amail adbeir, "airnedat gu n-imradud tidnagar do dirt," airnetrium imradad na rann gin fmuaineth gin fmuain tecad [remi riamh].

In t-ollam filead, .uii. cumala a eneclann, ocus .uii. cumala log a airde, ocus anamain cain-ceitiriach a airde, go n-a ceithir reib[1] ogaib eilligter innti [.i.] nach ocus anair, laid ocus eamain; x. mba ocus famairc ar corp na hanamnach boden; coig ba ar nach; da ba ocus famairc ar anair; da ba ar emain; bo ar laid; conad bo ar .xx. uili sin. Cethar ar .xx. a lan-dam for fecht feile ocus for folach n-othrusa, ocus da fer deg fri gnath-lesa; deichebar fri feli fledaib; octar for cae ag agra friach cuir ocus cunnarta. Mi a lan-faesam brid ocus fonadma. Secht l. fcel aigi do fcelaib, a da fechtmogat[2] do fcelaib, a .u.lxx. do prim-fcelaib.

Aen fet gabla dirt fochlaccain, aen la a tuitcugud, ocus biathad deirt do.

Aen fet .i. aen do na fetaib gablaigter[3] and, ire dirt eneclainni ata dun foclacain .i. in tramairce. Aen la .i. aen la a lan-faesam brid ocus fonadma; ocus cuiged a lan-biata co fonaidm tucad do funn ocus cuiced a faesma do facaib ar a fcath; ocus i bail ita tall, "cingid co cuigti foclaccain faesma"; a lan-biatad co fonaidm tucad do annsude, ocus a lan-faesam [342 a] do facaib for a fcath. Biathad .i. diar a lan-dam for fecht feli ocus for folach n-othrasa, ocus a aenur do for gach noaim o sin amach.

In foclacan filead, famairc a eneclann ocus famairc a logidecht a aigid. Dian a aire; uair adeir, "faigid famairc ar dein co nderon-coiri."

[1] no cethri nee .i. da ne foiridi 7 da ré doiridi. Arbeirait aroili, ir dá caecait anamain lair, (a. mor 7 a. bec,) 7 ir in aonmad bliadain deg a fogloma dorgni-sum sin, add F.

[2] These readings of BB. 341b 45, 342a 11, 12, viz. .lxx are incorrect: read fechtmud, 'two-*sevenths*,' 343a 16, 38.

[3] For 'set gabla,' cf. Cor., p. 8, sub 'clithar sét'; O'Dav. 99, l. 2.

[4] Quoted in O'Dav., 85, "*fuirsin* s. a. d. c. nd,"

'Dichedal do chennaib,'[a] i.e. there goes at once to him from the head of his art the common headship, as it says, "they tell with deliberation: 'dire' is given to him," i.e. they tell the deliberation [purport] of the verses without having meditated, or even thought of them before.

As to the 'ollam'-poet: seven 'cumals' are his honour-price, and seven 'cumals' are the price of his composition, and 'anamain cain cheithiriach' is the name of his metre, [see 'Irish Metric,' p. 27], with its four perfect 're' [measures?] united in it, namely, 'nath' and 'anair,' 'laid' and 'eamain.' Ten cows and a 'samaisc'-heifer *are paid* for the body of the 'anamain'-poem itself; five cows for a 'nath'-poem, two cows and a 'samaisc'-heifer for an 'anair'-poem, two cows for an 'emain'-poem, a cow for a 'laid'-poem, and this makes twenty-one cows. Four and twenty are his full company on one night's entertainment, and on sick-maintenance, and twelve men for customary needs; ten at festal visits; eight on circuit while suing debts of bargain and contract. A month is his full protection as to food and attendance. He has seven times fifty stories, two-sevenths of them being sub-stories, *and* five-sevenths prime stories.

One 'sed gabla' is the due of a 'fochlacan'-poet; one day is his protection, and he is entitled to refections for two.

One 'sed,' i.e. one of the 'seds' that begin to fork [?] here, is the 'dire'-fine of the 'fochlacan'-poet, i.e. the 'samaisc'-heifer. One day, i.e. one day is his full protection as to food and attendance. It was a fifth part of his full refection with attendance that was given him here, and it was a fifth part of his protection he relinquished in place of it; and where it is said in the text, "to five days of protection a 'fochlacan'-poet advances," it was his full refections and attendance that were allowed him there, and it was his full protection *from arrest or injury* he had relinquished in place of them. Refections, i.e. two are his full company on one night's entertainment and on sick maintenance; and he goes alone in every company from that out.

The 'fochlacan'-poet; a 'samaisc'-heifer is his honour-price, and a 'samaisc'-heifer is the price of his composition, and 'dian' is *the name of* his metre. For it says: "a 'samaisc'-heifer goes for a properly constructed 'dian'-poem."

[a] Curry translates, "he enters upon his poem instantly,—the common extempore, and it is said, 'because he gives information [of what is secret] without contemplation, that 'dire' is paid to him,' i.e. he recites the [revealing] verses, without having," &c. See also the variation in Appendix.

Kaṭha Upaniṣad.

[illegible]

[illegible]

[illegible]

He is recognized as having four properly constructed 'dian'-poems, i.e. a mid-long 'dian'-poem, and a beginning-long 'dian'-poem, and a mid-heavy 'dian'-poem, and a head-heavy 'dian'-poem. The two sub-'dians' that are compared with them, are a beginning-heavy 'dian'-poem, and an end-heavy 'dian'-poem. It is a 'colpach'-heifer of six 'screpalls' *value* that is paid for each minor 'dian'-poem of the two minor 'dian'-poems; and a 'samaisc'-heifer for each prime 'dian'-poem of the four prime 'dian'-poems. Five days are his full protection of food and attendance. Two are his full company on one night's entertainment, and on sick maintenance; he is alone in every company from that out. Thirty stories has he of stories; the two sevenths of them are minor stories and five sevenths of prime stories. He has a hound and a steed.

There are three 'seds' (*of 'dire-'fine*) for the 'mac fuirmid'-poet, and refections for three persons, and protection for three days.

Three 'seds', i.e. these are three 'seds' which produce two cows, i.e. one great cow and two 'samaisc'-heifers. Refection, i.e. three are his full company on one night's entertainment, and on sick maintenance. Protection, i.e. three days are his full protection of food and attendance.

It is his half refection with attendance that was given to him here, and it is half his protection (or relief) he has relinquished in lieu of it; and where it is said in the text, "the 'mac fuirmid'-poet increases [?] to six days," it was his full refection with attendance that was given to him in that case, and he relinquished his full protection in lieu of it.

As to the 'mac fuirmid'-poet: two cows are his honour-price, and an in-calf cow is the price of his poem; [and Setrad and Saineamain are the names of his poems]; for it says: "he takes a good in-calf cow for a noble 'Saineamain' *and a poem* of 'Sedrad.' Six days are his full protection of food and attendance, and three are his full company on one night's entertainment, and on sick maintenance. He is entitled to two persons at festive banquets; and to a man and a servant for customary needs, and on circuit [*from the calends of January to Shrovetide*].[a] Forty stories he has of stories, two sevenths of which are minor stories, and five sevenths are prime stories.

[a] Cf. O'Dav. 106, *sub* 'mi-forbba,' "in mi fir bis for a cheile a caithemh a bidh ceilsine .i. no [*leg.* ó] calaind co hinit, &c."; 'the true month when there is upon his 'ceile'-tenant his eating of his food of 'ceilsine'-tenancy.

SMALL PRIMER.

Coic seoit do dus, ocus biatad cetrair do, ocus turtugud cuicte.

Coic seoit .i. cuig seoid sain, da tegaid tri ba .i. bo mor and, ocus ceitri samaisci; ocus cetrar a lan-dam for fecht feli, ocus for folach n-othrasa. Turtugud .i. cuig laiti a lan-faesam bid ocus fonadma.

A let biatad tugad do sunn, ocus a let faesam do facaib ar a scat; ocus i bail ata tall, "saigid dos co seactmain," a lan-biatad co fonaidm tugad do tall, ocus a lan-faesam do facaib ar a scat.

Cindus tug let na sectmaine uil tall don cuigti uil abus? Is amlaid seo am .i. [it] da laiti aiginta ocus tri laiti saerda; na tri laiti saerda ar laiti co leit aiginta; in laiti co leit aiginta risin [da] laiti (co) haiginta, conid tri laiti co leit aiginta sin uili; conid amlaid sin tic let na sectmaine uil tall dun cuigti uil sund.

In dos .i. tri ba a enicland. Do trelaeg a log a aisde .i. laid a aisde: is as gabar sin, "saigid lulgaig lan-mesaig ar leir-laid leirigter." Ocus i bail ita tall i senchus .i. "bindan bo cacha laid leicer do eicer" .i. is bindide sian na bo a laeg do legan le; ocus lecter isei don filid ar a laid .i. dun doss.

[[1]"Eac cac eamain i n-a caen-cendus coir" .i. eac is fiu boin ar a n-emain, co n-a srian taitnemac im a ceand da sofosdad do reir cora, is fiu boin eli, conid da ba sin ar emain. Cuig ba cacha nata, na dicress carn[2] im na curpu, carmna .i. im na laedaib. Carbat cumaili cac aeda anamna .i. carpatt is fiu cumail ar an anamuin isuid, .i. x. mba ocus samaisc ar corp na hanamnac.]

[1] This passage is irrelevant here; it should probably come on p. 58, or on p. 71.

[2] O'Dav. 67, *sub* 'cres' .i. caol, ut est, cuic ba gach nath na di-cres carmna .i. 'they are not narrow about their bodies.'

Five 'seds' *are due* for the 'dos'-poet; and he is entitled to refections for four persons, and to protection for five days.

Five 'seds,' i.e. these are five 'seds' which produce three cows, i.e. one great cow, and four 'samaisc'-heifers; and four persons are his full company upon one night's entertainment, and on sick maintenance. Protection, i.e. five days are his full protection of food and attendance.

It was half-refection that was given to him here, and it was half-protection he relinquished in lieu of it, and where he says formerly, "a 'dos' advances to seven days," his full-refection with attendance was given him formerly, and his full-protection he relinquished in lieu of it.

How did he give half the seven days which are in the other place, to the five days that are now-a-days? It is in this manner, in truth, viz. two natural days, and three artificial days; the three artificial days for a natural day and half, the natural day and half added to the [two] natural day[s], makes three natural days and a half altogether; so that it is in that way that the half week of long ago comes to be the five days of the present time.

The Dos, i.e. three cows are his honour-price. A three-calf cow is the price of his species of poem: 'laid' is the name of his poem; [and he has sixteen 'laids,' and a cow is the price of each 'laid' of them]; and this is taken from the saying "he receives a milch cow of full value for a clearly manifested 'laid'." And where it is said formerly in the Senchus, "calf of a cow of every 'laid' one leaves to a poet,"[a] i.e. the bellowing of the cow is the more melodious for letting her calf go with her; and it is given for his 'laid' to the poet, i.e. to the Dos.

["A steed for every 'emain,' with its proper beautiful head-gear," i.e. *there is paid* for the 'emain'-metre, a steed which is worth a cow; *it has* about its head, to restrain it well according to propriety, a beautiful bridle which is worth another cow, making two cows for an 'emain.' For every 'nath'-verse five cows, which are not slender of flesh about their bodies, 'caramna' (?) i.e. as regards the calves. A cumal chariot for every 'anamain'-verse, i.e. a chariot which is worth a cumal is paid for the 'anamain' here; i.e. ten cows and a samaisc heifer are paid for the body of the 'anamain.']

[a] ᵬuᵹᵭᵭᵯn is explained by O'Davoren, p. 57, as ꞗaoꝰ bo; but the want of the context made it impossible to extract meaning from the quotation Curry renders here, "every cow is the more melodious by her calf being given to the poet," which is nothing but the commentatorial gloss.

SMALL PRIMER.

Coig laiṫi a lan-faesam bid ocus fonadma. Ceṫrar a lan-dam for fecṫ feli ocus for folach n-oṫrasa; triur do for feli fleḋaib; dias fri gnaṫ-leas ocus for cai. Coiged re hollamain aicgi do scelaib; a da .lxx. do fo-scelaib, ocus a u. lxx. do prim-scelaib.

[342 b] Caeca fir ceṫrair agun dus: ceṫraċa fir trir ag in mac fuirmiḋ; triċa fir desi acun foclacan: fiċi fir en-ḟir acun drisiuc; .x. sceoil ag in taman; .uii. sceoil ag in oblairi.

Cid fodera co naċ fil aċt caeca scel ag dus tall, ocus cuiged fri hollamain aigi andso? Is e fath fodera, a cuid prim-scel ocus fo-scel tucc ar aird sunn, 7 a cuid prim-scel nama tuc ar aird tall.

(In aidmneaċ drisiucain,[1] ocus in teiscleimneaċ tamain[1], ocus in buaibleoraċ oblairi[1]; ocus desmireċt seo ar an aidmnig ndriusiucan:—

A ben uil isin cuili,
in tabraid biad do duine?
in tabrai dam, a ben ban,
saill loim im ocus aran?
A ta form,
meni tuga biad im dorn,
berat ṫ'eneaċ, a ben ban,
is indisfet dom dea an.

Ocus desmireċt so ar in tuiscleimnig tamuin:—

Taili in mbairgin
ocus blog don blonaig moir,
maiṫ du maṫair 7 t'aṫair,
taile in mblaṫaig ina deoig.

Ocus desmiriċt seo din ar in mbuaibleoraig obloiri:—

Do neoċ rangamar do mnaib,
albanaċ is erennaċ,
isi in mael mairgindaċ,
isi in cairgindaċ remendaċ.)

[1] Called the three 'under-grades of poets [fo-gráid] in F., 84.

Five days are his full protection of food and attendance. Four is his full company, on one night's entertainment, and on sick maintenance. Three persons are allowed him at festal visits; two persons for customary needs, and on circuit. He has a fifth of the ollam's number of stories; two-sevenths of minor stories and five-sevenths of prime stories.

The 'dos' has fifty *stories*, which *entitle him to a company* of four men *on his visit*; the 'mac fuirmid' has forty stories, which entitle him to a company of three; the 'fochlacan' has thirty stories, which entitle him to a company of two; the 'drisiuc' has twenty stories, which entitle him to one man; the 'taman' has ten stories; the 'obloire' has seven stories.

What is the reason that the 'dos' has but fifty stories in the older text, and that he has a fifth of the ollam's number here? The reason is, that it is his entire number of prime and minor stories that have been put forward here, and it was his prime stories only that were put forward in the other place.

(The 'aidmneach'[a] of the 'drisiucan,' and the 'tuiscleimnech' of the 'taman,' and the 'buaibleorach' of the 'obloire'; and here is an example of the aidmneach of the drisiucan:—

Thou woman who art in the pantry,
Wilt thou give food to a person?
Wilt thou give me, O white woman,
Fat meat, milk, butter and bread?
I am determined,
If thou dost not put food into my hand,
I shall take *away* thy honour, O white woman
And I shall tell it to my bright god. (?)

And here is an example of the tuiscleimnech of the taman:—

Give the cake
And a piece of the great lard;
Thy mother and thy father were good—
Give the buttermilk after it.

And here is an example of the buaibleorach of the obloire:—

To whomsoever of women we arrived,
Of Scotland and of Ireland;
She is the goat-haired woman,
She is the rambler among rocks. (?))

[a] These trivialities seem to have slipt in from the special treatise in the F. redaction, which adduces other poetic specimens not found in the Uraicecht proper of BB.

SMALL PRIMER.

Secht seoit do canaid, ocus biatad seisir, ocus turtugud sectmuine.

Secht seoit .i. secht seoit sin, da tecaid ceiṫri ba, bo mor ann ocus se samaisci; na se samaisci ar tri buaib, in bo riu, conid ceiṫri ba. Biathad .i. seiser a lan-dam for feċt feli ocus for folach n-othrusa. Turtugud .i. seaċt laiṫi a lan-ḟaesam bid ocus fonadma.

A leṫ biaṫad co fonaidm tugad do sunn, ocus a leṫ ḟaesam do ḟacaib ar a scaṫ. Ocus i ḟail ita tall, "cana co hoċtmaid," a lan-biataḋ co fonaidm tugad do andsec, ocus a lan-faesam do facaib ar a scaṫ.

Cindus tig leṫ na hoċtmuidi uil tall dun tseċtmuin uil sund? .i. aen laiṫi aiginta and ocus se laiṫi saerda; na seċt laiṫi saerda ar tri laiṫi aiginta, ocus in laiṫi risnaib trib laiṫhib, conid ceiṫri laiṫi aicinta uili sin; conid amlaid sin tig leṫ na hoċtmaide uil tall don tseċtmuin uil sund.

In cano .i. ceṫra ba a enicland 7 da ba a loigideċt a aisde, 7 eamain imrind a aisde, 7 is as gabar sin .i. "eaċ da bo billaṫaċ luaṫ-airem ar aird eamain."

Oċt laiṫi a lan-faesam bid 7 fonadma, 7 seiser a lan-daim for feċt feli 7 for folaċ n-oṫrusa; ceṫrar do for feli fleḋaib; triur fri gnaṫ-lesa 7 for cai.

Ceṫraimṫi fri hollamain aicgi do scelaib; a da lxx. do ḟo-scelaib, 7 a u.lxx. do prim-scelaib.

Ḋeich seoit do cli, ocus biathad oċtair, ocus turtugud deaċmuide.

Deiċ seoit .i. deiċ seoit do cli sin, da tecait .u. ba; .x. samaisci ar a n-aigid bodein sin. Biatad .i. oċtair a lan-dam for feli 7 for folaċ n-oṫrusa. Turtugud .i. deiċ laiṫi a lan-ḟaesam bid 7 fonadma.

Seven seds for the 'cano'-poet, and refections for six persons, and protection for seven days.

Seven days, i.e. these are seven seds which produce four cows; one great cow, and six samaisc heifers; the six samaiscs for three cows, and the cow added to them makes four cows. Refections, i.e. six men are his full company on one night's entertainment, and on sick maintenance. Protection, i.e. seven days are his full protection of food and attendance.

His half-refection with attendance was given to him here, and his half-protection he relinquished in lieu of it. And where it is said formerly, "a 'cano'-poet cano to eight days," his full-refection with attendance was given to him there, and his full-protection he relinquished in lieu of it.

How does half the eight days which are in the former place come to be the seven days that are here? There is one natural day and six artificial days; the six artificial days *stand* for three natural days, and the one day added to the three days makes altogether four natural days; in that way the half of the eight days which are in the other text comes to be the week which is here.

The 'cano'-poet; four cows are his honour-price, and two cows are the price of his poem, and 'eamain imrinn' is the name of his metre; and where this is taken from is, "a steed worth two cows, free from glanders,[a] swift-ploughing (?),[b] for a noble 'emain.'"

Eight days are his full protection with food and attendance; and six men are his full company on one night's entertainment, and on sick maintenance; four men at festal banquets; three for customary needs, and on circuit.

He has a fourth of the ollam's number of stories; two-sevenths of minor stories, and five-sevenths of prime stories.

Ten seds for a 'cli'-poet, and refection for eight men, and protection for ten days.

Ten seds, i.e. for the 'cli'-poet, ten seds which produce five cows: ten samaisc heifers at their own natural value, [of half a cow each]. Refection, i.e. eight persons are his full company on one night's entertainment, and on sick maintenance. Protection, i.e. ten days are his full protection, with food and attendance.

[a] See reference to this word in the Introduction.

[b] Curry renders this 'is quickly named'; Y. has luaċ a ṁém, 'swift its course.'

SMALL PRIMER

.1. a leṫ biaṫad co fonaidm tugad do fund, 7 a leṫ faefam do facaib ar a fcaṫ; amail ata isna breṫaib nemed: "cli do nomaiḋ" .i. a leṫ biaṫad co fonaidm tugad do andfeic, 7 a leṫ faefam do facaib ar a fcaṫ.

Cindus tic leṫ na decmaidi uil fund don nomaid uil tall? .i. aen laiṫi aicinta and, 7 .uiii. laiṫi faerda; na hoċt laiṫi faerda ar ceiṫri laiṫi aicinta; tabair in laiṫi aicinta risna ceṫri laiṫi, conid .u. laiṫi aicinta uili fin, conid amlaid fin tic leṫ na deċmuidi uil fund don nomaid uil tall.

In cli, .u. ba a enicland; da ba 7 famaisc log a aisde; anair a aisde; 7 is as gabar fin: "bid bo fo cain ceṫrair ar anair n-urcoraig." Deiċ laiṫi a lan-faefam biḋ 7 fonadma. Oċtar a lan-dam for feċt feli 7 for folaċ n-oṫrufa; feifer do for feli fleḋaib; cuicer for cai; 7 ceṫrar fri gnaṫ-leas. Trian re hollamain aigi do fcelaib; a da .lxx. do fo-fcelaib, a .u.lxx. do prim-fcelaib.

Fichi fet do anrud, ocus biathad da fear dec, ocus turtugud [343 a] cuig la dec.

Fiċi fet .i. fiċi fet da tecaid .x. mba 7 famaisc don anrad. Biaṫad .i. da fer deg a lan-dam for feċt feli 7 for folaċ n-oṫrufa. Turtugud .i. .u. la .x. a lan-ḟaefam bid 7 fonadma.

.1. a lan-biaṫad co fonaidm tucad do fund, 7 a lan-ḟaefam do facaib ar a fcaṫ; 7 i bail ita tall, caċ nataċ co deċmaid and tall, 7 a leṫ biaṫad tucad do tall 7 a leṫ faefam do facaib ar a fcaṫ.

Cindus tig leṫ na .u. laiṫi ndeg uil fund du na .x. laiṫiḃ uil tall? .u. laiṫi faerda and, 7 .u. laiṫi aicinta; tabair na .u. laiṫi faerda ar da laiṫi co leiṫ aicinta; tabair na da laiṫi fin co leiṫ risna u. laiṫi aicinta, conid .uii. laiṫi co leiṫ aicinta uili fin; conid amlaid fin tig leṫ na .u. laiṫi ndeg uil fund du na deiċ laiṫib uil tall.

His half refection with attendance was given to him here, and his half protection he relinquished in lieu of it. As it is said in the Bretha Nemed: "a 'cli'-poet to nine days," i.e. it was his half refection with attendance that was given to him in that case, and his half protection he had relinquished in lieu of it.

How does half the ten which is here become the nine that is in the other text, viz. one natural day and eight artificial days? The eight artificial days *stand* for four natural days; put the one natural day to these four days, and the whole make five natural days; and it is in that way that the half of ten days mentioned here become the nine days which are in the other text.

The 'cli'-poet, five cows are his honour-price; two cows and a samaisc heifer the price of his poem; 'anair' is the name of his metre; and this is taken from the passage: "let there be a cow and beautiful four for a truly lawful anair." Ten days are his full protection of food and attendance. Eight persons his full company on one night's visit and on sick maintenance; six at festal banquets; five on circuit, and four for customary needs. He has a third of the ollam's number of stories; two-sevenths of these are minor stories, and five-sevenths are prime stories.

Twenty seds to the 'anrud'-poet, and refection for twelve men, and protection for fifteen days.

Twenty seds, i.e. twenty seds which come to ten cows, and a samaisc heifer, to the 'anrud.' Refection, i.e. twelve men are his full company on one night's visit and on sick maintenance. Protection, i.e. fifteen days are his full protection with food and attendance.

His full refection with attendance was given to him here, and his full protection he relinquished in lieu of it; and where it is said formerly: "every Nathach [i.e. 'nath'-maker] goes to ten days," it was his half refection that was given to him there, and half his protection he relinquished in lieu of it.

How does half the fifteen days which are here come to be the ten days in the other text? These are five artificial days and five natural days; put the five artificial days for two natural days and a half; put these two and a half to the five natural days, and they make seven and a half natural days altogether; in that way half of the fifteen days that are here come to be the ten days which are in the other text.

SMALL PRIMER.

In t-anrad filed .i. x. mba 7 samaisc a enicland ; .u. ba a log a aisdi ; nat [a aisdi H.Y.] ; 7 is as gabar sin : "cuig ba caca nata na dicres carn, carpat cumaili cac aeda anumna."

Da fer deg a lan-dam for fect feli 7 for folac n-otrusa ; octar for feli fledaib ; seiser do for cai 7 fri gnait-leas. Let re hollamain aigi do scelaib ; a da sectmad do fo-scelaib, a cuig sectmud do prim-scelaib. Cuig la dec a lan-faesam bid 7 fonadma.

A teasband de foltaib caic, teasbaid dia cataid ; a tormuig dia dag-foltaib, tormaigid dia dag-cataid.

A teasband .i. o bas easbadac ni do folaid tocusa in graid ro reamraidsimar romuind anuas, etir gradaib flata 7 ecalsa 7 filed. Teasbaid .i. is esbad a let enicland uad ar a scat .i. o bias tocus graid comlain ac neac, cid bec is easbudac uad he, a let enicland uad ar a scat. A tormuig .i. a tormaigind do deg-folaid caic i tocus amuig he, tormaigid do dag-enicland ar a scat.

Cid fada bes ic teclamad tocusa, nucun uil enicland do, no co ria tocus graid lais ; 7 o ro sia, is enicland in graid isa tocus comlan bias aicgi do ; 7 cid beacc is easbadac uad, a let enicland uad ar a scat ; 7 is as gabar esec : "beas[1] airbern airilliud arlen a let ;" 7 cid imarcraid, meni fuil tocus graid d' imarcraid aigi[, nocon fuil do a scat H.] ; 7 o bias, is enicland in graid isa tocus uil aigi do.

Leath catu caich dia mnai, no dia gormac, no dia rectairi, no dia secnabaid.

Leat catu .i. let enicland cac duine dia prim-[m]nai. Gor-mac .i. no dia mac adorgairi,[2] no dia mac faer-leicti ; 7 cetraimti a enicland i dia mac ingoir. Rectairi .i. in rig .i. i tuait. Secnabaid .i. i n-oircindect .i. i cill.

[1] o bus, Y.
[2] dogni a gairi, Y.

The 'anrud'-poet, ten cows and a samaisc-heifer are his honour-price; five cows the price of his poem, and 'nath' is the name of his metre; and where this is taken from is: "for every 'nath' five cows, which are not slender of calves, (and) a chariot worth a cumal for every 'anamain.'"

Twelve men are his full company on one night's visit, and on sick maintenance; eight men at festal banquets; six on circuit, and for customary needs. Half the ollam's number of stories; two-sevenths of minor stories, and five-sevenths of prime stories. Fifteen days are his full protection with food and attendance.

What is defective of the qualifications of each is defective of their dignity; what adds to their good qualifications, adds to their good dignity.

What is defective, i.e. when there is anything deficient of the property qualifications of any one of the above mentioned grades, whether grades of the chieftain, the church, or the poet. Is defective, i.e. he loses half his honour-price in consequence; i.e. when a person has the property (qualification) of a full grade, by how little soever he becomes deficient of it, half his honour-price is wanting to him in consequence. What adds, i.e. what adds to his good qualifications, in property *coming to him* from outside, adds to his good honour-price in consequence.

However long a person be in accumulating property, he is not entitled to honour-price until he has acquired the property of a grade; and when he has attained it, he gets the honour-price of the grade whose full property he has; and by how little soever he fall short of it, his half honour-price is wanting to him in consequence; this is taken from *the passage:* "he whose deserts are gapped, loses half." And though he have excess, if he has not *as much as amounts to* the property of (*the next higher*) grade, *he is not entitled to any addition of honour-price;* but when he has, he gets the honour-price of the grade whose property he has.

Half of every one's dignity to his wife, or to his 'gor-mac,' (*pius filius*), or to his steward, or to his prior.

Half dignity, i.e. half of every one's honour-price is allowed to his chief wife. Gor-mac, i.e. or to the son who has the maintenance of him, or to his emancipated son; and a fourth of his honour-price is allowed to his 'in-gor,' non-filial son. His steward, i.e. of the king, viz. in a territory. His prior, i.e. in vicarship, i.e. in a 'cell'-church.

SMALL PRIMER.

Ocus leṫ eniclann[1] uil i coibċi caċa mna dib seo sis uili uadsim; lan do 'n-a prim-mnai, leṫ don prim-[m]nai asum; leṫ do 'n-a airig, trian don airiḋ asam; trian do 'n-a carrtaig, ceṫraimṫi don carrtaig asum; seċtmud do i n-a dormain, 7 i n-a be n-imruma, 7 in ceṫramud rand deg doib-sium asam; i[n] ae[n]mud rand fiċet do i n-a be n-indlis, 7 in dara rand .xl. disi asum.

Ocus dosum ata sin i fogail lain do denum i leiṫ ri[u]-sium. 7 doibsium i fogail lain do denum i leiṫ ri[s]-sium; 7 in t-ainmraindi d'a eniclainn fen do biad dosum a fogail do denum i leiṫ ri[u]-sium, [curub e in t-ainmrainde sin d'a n eneclainn fen bes daib-sium a fogail lain do denam i leiṫ ri[s]-sium H.]. Fogal lan, sin; 7 mas a fogail is lugu na fogail lan, in t-ainmroindi d'a eniclainn fen, ata don ti risi ndernad in ḟogail, curup e in t-ainmroindi sin d'a eniclainn fen beas dosum.

A haitidin a fine 7 a pri[m]-mna ata caċ bean dib sin aicgi cenmoṫa a be n-indlis; uair mas iseic, a haididin a fir ata siden aicgi. Is cutruma beri[s] sium do dibad 7 do cina[i]d caċa mna dibside, 7 du dibad 7 du cinaid a pri[m]-mna, cenmoṫa a be n-indlis; uair mad iside, nuċu berind-sum ní dia dibad 7 nuċu n-icand a cinaid, uair ata neaċ eli fo cintaib cena do neoċ [343 a] beris a dibad.

Lan do i n-amus ruin no raid no imacallma, leṫ don amus asum; leṫ do 'n-a amus aen-tigi, cid cu faicill cid can faicill; ceaṫraimṫi dunn amus assum; trian do i n-a amus coindmeda cu faiċill no taiṫiġi cu faicill; seseḋ don amus asam; seċtmud do 'n-a amus coindmeda can faicill no taiṫiġi gan faicill, 7 i n-a gillib turusa 7 con 7 urlair, 7 i n-a gillib glomair. 7 in ceṫramad rand dec doibsium asam.

[1] a aṫar, add H.

And half the honour-price *of her father* which is the dowry of each of these women *is paid* from him ; full honour-price is paid to him for (*insult or injury to*) his chief wife, and half to the chief wife out of that :—half is paid to him (*for injury done to*) his 'airech,'[a] and one-third to the 'airech' out of that ; a third is paid to him on behalf of his carrthach, who gets a fourth part out of that ;—a seventh on behalf of his 'dormuine,' and of his 'be n-imruma,' who get the fourteenth part out of that ;—the twenty-first part on behalf of his 'be n-indlis,' and she has the forty-second part out of that.

And it is to him this is paid for full damage done to them, and to these it is paid for full damage done to him ; and the proportion of his own honour-price, which he would get for full damage done to them, is the same proportion of their own honour-price they would get for full damage done to him. This is a case of full damage ; if it be a damage less than full damage, whatever be the proportion of his own honour-price to which the person on whom the damage has been done is entitled, let him have that same proportion of his own honour-price.

It is with the assent of his family and of his chief wife that he has each of these women, except the 'be n-indlis,' for as regards her, he has her with the assent of her husband. It is an equal amount he takes of the effects [after death] and of the liabilities of each woman of them, and of the effects and liabilities of his chief wife, except his 'be n-indlis ;' for as regards her, he takes none of her effects, and pays none of her liabilities, because there is another person liable to all her debts who takes her effects (after death).

He is entitled to full honour-price out of his confidential, talking, or discoursing 'amus,' [i.e. mercenary soldier] ; half to the 'amus' out of that ;—half to him, on behalf of his co-dwelling 'amus,' whether on pay, or not on pay ; a fourth to the 'amus' out of that ;—he is entitled to a third on behalf of his 'amus coindmeda,' ['soldier of coigny,'] who receives pay or who frequents him on pay ; a sixth to the 'amus' out of that ;—he is entitled to a seventh on behalf of an 'amus coindmeda' without pay, or who frequents him without pay ; and on behalf of his running gillies, and his dog-boys, and house floor-boys, and his bridle boys ; and they are entitled to the fourteenth part out of that.

[a] 'Airech, &c., names for different sorts of concubines, vide SM. II. 23, 401.

SMALL PRIMER.

Amus urrud sin; 7 damdis amus deorad, ro bad lan n-eneclainni do i n-a deoradaib 7 i n-a dicendaib dogres; 7 is as gabar esidec: "ni fororrain rig ronaistair lan-diri locraib daeraib docraidib diani diceannaib genagu aicsen[?]"[1] .i. noco n-imarcraid lium lan a n-eneclainni dun rig dirig isin imad ndaer ndicairdeċ bis aicgi, mad amlaid bet, gan a cindi ar aird no gan a n-ogḟine 'n-a fogus.

Masa aen reċtairi ro huirned agun rig, leṫ eneclainni do in rig. Masa reċtairedа imda ro huirdned acun rig, no ḟecnabaid imda acun oircindeaċ, leṫ eniclann in rig no in oirċindig doib uili, 7 comroindet aturru hi fon comairdi no fon leṫ-airdi a fedm i n-a laim.

Cid fodera do fuil leṫ eniclann in rig du gaċ amus ruin 7 raid 7 imagallma uil aicgi, 7 co naċ fuil aċ[t] a leṫ eniclann d'a reċtairib uile? Is se faṫ, mo do soiċ comlaintius a ruin 7 a raid 7 a imacallma do caċ amus, 7 nucu roiċ du gaċ reċtaire no cu naċ leceḋ aċ[t] run biḋ 7 mugsaini d'a reċtairib.

Mas aen ollam ro hoirdned acun rig, comdam 7 comfaesam 7 comeniclann he 7 in rig buden. Mas ollamain imda ro huirdneḋ acun rig, eneclann in rig doib uili, 7 comroindet ataṙru hi fo comairdi no fo leṫairdi. Ocus in deṫbir uil ataṙru ria n-a n-uirdneḋ, curub i in deṫbir sin bes aturru iar n-a n-uirdneḋ .i. im roind na heneclainni.

Masa aen maer ro huirdneḋ acun rig, leṫ eniclann in rig do; masa maer imda ro huirdneḋ acun rig, leṫ eniclann in rig doib uili, 7 comroindet aturru hi fo comairdi no fo leṫairdi. No dno cena, mad ferr leo, leṫ eniclanni in rig for ataid mair amuig doib .i. do caċ fir dibsin.

[1] So also reads Y. gen aġu aicsen; 'ronaistar' is glossed *innsaighter* or *tairgsin*, O'Dav. p. 112.

The above are native mercenaries ('amais'); if they were exiled [foreign] mercenaries, he would be entitled to full honour-price in respect of his foreign mercenaries, and for his head-less persons at all times, [i.e. persons who have no natural head or chief]; and this is taken from *the passage:* "it is no excess for a king who demands full 'dire' for enslaved oppressed parties, if they be head-less, without their head near them," i.e. I do not think it too much for the righteous king to demand their full honour-price for the many enslaved ['daer'] friendless parties he has, if they be without their chief being present, or their family head near them.

If it is but one steward that was appointed by the king, he is entitled to half the king's honour-price. If many stewards have been appointed by the king, or many priors by the 'erenach' (or superior), they are all entitled to half the honour-price of the king, or of the erenach, and they divide it between them according to the equality or the in-equality of the offices in their hand.

What is the reason that half the king's honour-price is due to every confidential, talking or discoursing 'amus' that he has, and that the whole of his stewards are entitled but to half his honour-price? The reason is, that the fullness of his secret confidence and his talk and his discourse is more given to each 'amus' than to each steward; or, that he gives his secret confidence only in regard to food and service to his stewards.

If it is one ollam that has been ordained by the king, he is entitled to an equal company and equal protection and equal honour-price with the king himself. If many ollams have been ordained by the king, all of them together are entitled to the king's honour-price, and they divide it between them according to their equality or in-equality. And the difference which is between them before their ordination, is the same difference that shall be between them after their ordination, viz. in dividing the honour-price.

If it is one steward that has been appointed by the king, he is entitled to half the king's honour-price. If many stewards have been appointed by the king, all of them together are entitled to half the king's honour-price, and they divide it between them equally or unequally. Or else indeed, if they prefer it, they are entitled to half the honour-price of the *lesser* king over whom they are placed as stewards abroad, i.e. each man of them.

SMALL PRIMER.

Comgraid brıugu fri flaith dimbe diablad ceana lair gać graid de tir ocus trebad ; daig a ceneoil ocus a besa na flata forcraid.

Comgraid .i. comenicłann in brıugu cedać fri flaiṫ is rig tuaiṫi .i. mad dia roib biad no toċus aicgi cać graid .i. cać grad is rig tuaiṫi no rig tuaṫ. De tir .i. tir oċt[1] .uii. cumała. Trebad .i. na ·ui.[2] ficet mbo. Ceneoil .i. mac flaṫa 7 ua araili. Besa .i. a biad uair na flaṫa d'a celi. Forcraid .i. imarcraid tiri 7 indili agin brugaid i n-a n-aigeid sin.

Ni bi brıugu nad bi cedać ; nicon urrscair fri cać rict, nicon eitig nać n[d]aim, nicon airmi fri neċ cia ba menic ṫi. Is e brıugu andsin is coimdiri fri rig tuaiṫe.

Brıugu .i. ni brıugu dligṫeać itir e mina rabad ceda imda aigi.

.i. in brıugu cedać, uair dlegur de ced fer i mbesaib mogad aici 7 ced caċa ceṫra lair ; 7 desmireċt so[3] ar foillsiugud cać cetra da fuil ced agun brıugaid cedać :—

ba muca heiċ cairig gobair
coin cait cerca ged,—seoit sobail,
beiċ becga foglenad cać mbeaṫla ;[4]
ite .x. ceṫra fer ndomain.

Urrscair .i. nucun urscartann se uad 'n-a riċt duine im d[i]ultad roime. Eitig .i. im biud.. Daim .i. im biud. Airmi .i. nocon airim sium neać cid menic ṫi cuigi. Brıugu .i. is e sin in brıugu is comenicłann fri rig tuaiṫi .i. in brıugu cedać.

In brıugu cedać .i. ced caċa ceaṫra aigi ; 7 [344 a] a teać i comrag tri ramat, 7 mucean[5] fre cać ndaim no re cać ngnuis, 7 [ni]con urscair fri cać riċ[t], 7 nicon airmi fri neać ce ba menic ti.

[1] da séct, Y.

[2] seċt, Y.

[3] An example of the unusual metre, [4 × $(8^2)^{2+4}$], the 'Great Randaigecht Becc', BB. 291 B 28, 37.

[4] So Curry; I do not know any word beaṫla 'flower' [bláṫ ?]; query boaċłann, 'bee-hive', FM. III. 2224.

[5] foċen, Y.

The 'briugu' [brewy] is of the same rank as the 'flaith,' if he has certainly double as much as any rank in land and husbandry. It is because of the race [nobility by birth], and of the food-tributes of the flaith, that the excess *is essential.*

Same rank, i.e. the 'briugu cedach' [the hundred-farmer] is entitled to the same honour-price as the 'flaith' who is king of a territory; i.e. if he has [double?] the food or property of any *person of* rank, i.e. of any who is a king of a territory, or a king of territories. Land, i.e. land of eight times seven cumals. Husbandry, i.e. of the seven score cows. Race, i.e. he is the son of a 'flaith' and the grandson of another. Tributes, i.e. the noble food of the flaith from his tenants. The excess, i.e. the 'briugu' must have an excess of land and cattle against these.

He is no 'brewy' who is not *possessed* of hundreds; he warns off no individual of whatever shape, he refuses not any company, he keeps no account against a person, though often he comes. Such is the 'brewy' who has equal 'dire' with the king of a territory.

Brewy, i.e. he is no lawful 'brewy' at all, if he has not many hundreds.

The 'brewy of hundreds', because he is required to have an hundred men in the condition[a] of servants, and an hundred of every kind of beast; and here is an example declaring every species of beast of which the brewy has an hundred:—

Cows, pigs, horses, sheep, goats,
Dogs, cats, hens, geese,—noisy goods,—
Little bees that stick to all flowers,
These are the ten beasts of the world's men.

He warns not, i.e. he does not warn away from him any shape of person, by refusing him entertainment. He does not refuse, i.e. as regards food. Any company, i.e. for food. He keeps no account, i.e. does not keep count against any one, though often he comes to him. Brewy, i.e. this is the 'brewy' who has equal honour-price with the king of a territory, viz. the 'brewy of hundreds.'

The 'brewy of hundreds,' i.e. he has an hundred of every kind of beast; and his house is at the meeting of three roads, and he bids welcome to every company, or to every face; and he does not warn off any shape of person, and he does not count against a person, however often he comes.

[a] O'Dav., p. 58, *sub* 'bes', quotes this passage, "bes .i. berr*adh* ut est, &c."; berr*adh* means 'shaving': were they serfs, and shaven? Or does it simply mean, 'under the *tributes*'?

SMALL PRIMER.

Tir .uíí.[1] uíí. cumal aigi do tir. Tri beo carna 7 tri derg carna 7 tri bruiṫi carna; na tri beo carna .i. ag i fur 7 molt a fur 7 muc a fur; na tri derg carna .i. aġ a cuil 7 molt a cuil 7 muc a cuil; na tri bruiṫi carna .i. aḋ a coiri 7 molt a coiri 7 muc a coiri. Comdam 7 comfaesam he re rig tuaiṫi, o biaṡ amlaid sin.

Briugu leiteac, diablad tocusa lasuidiu, coiri ainsicc lais; tri ramuta lais.

Leiteaċ .i. leṫ is deaċ, is togaidi, d' imarcraid aigi seaċ in fer romuind. Diablaḋ .i. diablad toċusa in briugad cedaiġ acun briugaid leteaċ. Coisi ainsicc .i. coir aigi ar aiscend[2] a dliged do caċ. Ainsicc .i. an fir, co naċ siccus tirimm he, aċt a beṫ biṫ-ḟliuċ dogres .i. biṫ-lan. Ramuta .i. tri roid ar amus a tigi, ar a reeann[3] caċ cuigi.

In briugu leiteaċ .i. leṫ as deaċ is togaid d' imarcraid aigi seċ in fer romuind .i. cc. caċ ceṫra aigi, 7 .cc. fer i mbesaib mogad; 7 a teaċ i comrag tri ramut, 7 fer uad ar gaċ ramut dib ar na ticsed neaċ seċa gan digbail ris no gan taircsin do. Tri beo carna 7 tri derg carna 7 tri bruiṫi carna aicgi; coiri ansic aicgi; tir .uí.[4] uíí. cumal deg aigi do ferann. Comdam 7 comḟaesam 7 comenicland he 7 riġ tuaṫ, o biaṡ amlaid sin; 7 o na rigaib anall gabar comad gall ced do beṫ andsin.

Fodla febe tra: inol, ocus flesgaċ, ocus garaid, ocus fear mbidbad,—is eiside nad comathar cos na lam,—ocus mbruigḟear, ocus boairi tanaisi, ocus ogairi tuisi.

Fodla .i. na hii tra fodeligter ag neaċ fo febtaig doberaid feb toċusa do; 7 is e cuit in tra ann, do ro cugaind aisneis no indisin dib.

[1] tri seċt, Y.
[2] as a naiscend, Y.
[3] reḋeand, Y.
[4] seċt seċt, Y.

Of land he has the land of eight times seven cumals. He has always three living fleshes, and three red fleshes, and three boiled fleshes;—the three living fleshes, viz. a beef in preparation [fattening], a wether in preparation, and a hog in preparation;—the three red fleshes, viz. a beef in the kitchen, a wether in the kitchen, and a hog in the kitchen;—three boiled fleshes, viz. a beef in the boiler, a wether in the boiler, and a hog in the boiler. He is entitled to the same company and the same protection as the king of a territory when he is thus circumstanced.

A 'briugu leitech'; he has double property; he has an ever-full cauldron; he has three roads.

Brewy leiteach, i.e. he has a best, a choicest half, [i.e. as much more] beyond the previous man. Double, i.e. the 'brewy leitech' has double the property of the 'brewy of hundreds.' A cauldron, i.e. he has a cauldron from which he grants to every one his proper portion. 'Ain-sicc,' i.e. 'an,' 'true,' [a] that it is not 'siccus' or dry, but that it is perpetually wet, i.e. perpetually full. Three roads, i.e. three roads approaching his house, upon which all persons come to him.

The 'briugu leitech,' i.e. he has a best and choicest half in excess beyond the previous man, i.e. he has two hundred of every kind of beast, and two hundred men in the conditions of servants; and his house at the meeting of three roads, and a man from him upon each road of them, in order that no person shall pass him without damage to him, or without being offered *entertainment*. He has three living fleshes, and three red fleshes, and three boiled fleshes. He has an ever-full cauldron. He has of land, the land of six times seventeen cumals. He is entitled to the same company and the same protection and the same honour-price as a king of territories, when he is so circumstanced; and from the kings of long ago it is found that these *hundreds* are foreign hundreds.[b]

Divisions of excellence now: 'inol,' and 'flescach,' and 'garaid,' and 'fer mbidbad,'—he that has not power over foot or hand,—and a 'mbrugfer,' and 'bo-aire tanaise' and 'og-aire tuise.'

Divisions, i.e. the things which are particularly distributed to a person, which give him the excellence of property. And the meaning of the *now* here is, it devolves upon us to tell or relate to you.

[a] In O'Dav., p. 61, sub voce *bithfliuch*, the text is more correct: *ansic* .i. *an* 'g-á diultad co nach *sic* [siccus]; *an-sic*, '*an*,' denying that it is *siccus*.

[b] Can this refer to the foreign slaves brought over to Ireland, as in the case of St. Patrick?

Small Primer.

Inol .i. in ti bir 7 into a elle 'n-a oil .i. in patraire no in futaire no in cliamain. Flesgaé .i. fleafcaé [fleafcar] na heoca .i. in flefcaé ir taire. Gairid .i. a [f]o[1] ar aisiri[?] gair a lama cli ne taeb in uair secar a lear a nvicur; no gairid a eo .i. gairid a dligeo; no gaired a eao, a airi, na hoét mbliadna, no gairid dligeo a enclainni ne rad 7 ne fraigeo (?) .i. in fcnepall. Fear mbiobad .i. fer mi-beatais .i. driocbetaig ar a loigi; no fer bir a medon a betad neic eli .i. tige neic eli. Nad comaétar[2] .i. ir aigi-fide nad [bi Y.] comur a coiri na'a laime bodein .i. 'g-a hatair bir a comur. Dirigfear .i. fer as a mbi brug feoir .i. in foltac fuidiri. Do-aire .i. tanair na mbo-airec. Og-aire .i. in t-ogaire ir ferr .i. tairec na n-ogaireac in boaire ir taire.

Oire n-inoil : cnai olla, no ceirtli, no ceairc gan frin.

Oire n-inoil .i. enclann fo dobeiar dun ti bir 7 into a elli i n-a oil .i. dun pattaire no dun t'fudairi no dun cliamaide. Cnai olla .i. ir fiu let fcnepall; 7 du deoraid ata diri n-ineoil cnai olla .i. ir fiu let fcnepall.

Ca deitbir atuirid 7 i bail ata tall iran inad eli, "mad inol bear la coimdid" .i. a bet conid coimditin e .i. conid uirid, da cnai eirgind 7 a do fogeb find ir fiu let fcnepall. Mani be la coimdid .i. mini fraib conid coimditin .i. conid uirid e itir, act a bet i n-a deoraid, ir aen cnae .i. ir fiu cetramtu fcnipaill do, do freir an aignid : bret Diancecht fin.

Mi-cata tall ar in olaind 7 fonfraid catad find. Mafa caefra da fcnepall i, no olaind i n-a cataid coir. Mafa caefra tri fcnepall hi, coirpdiri tall he 7 enclann find; 7 o uirid do deoraid tall e, no on deoraid d' uirid, 7 o uirid du deoraid find he; 7 ir cetfraid comad cudruma do bet fcnepall a dualgur a indracuir do cac duine uli d' uirid o bur indraic he, no let fcnepall don deoraid, no cetramtu fcnipaill do muincuridi.

[1] Cf. O'Dav., p. 98, *sub* 'imfen,' "coméd no imáin: is é in cédna fleasgach ro-gab sriana 7 gairid .i. fidh no echlach, 7 imfen eocha ala fir .i. coméd no imanaigh na heochu do dar fir"; cf. H. 4. 22, p. 19, gairit, .i. a eó no eó na heclairce.

[2] comaétar is glossed coimedur [qui servat] in H. 4, 22, p. 15.

Inol, i.e. he who goes with the top of his thong in his cheek, the leather-bottle maker, the shoemaker, or the leather-wallet maker. Flesgach, i.e. the switch boy, he who switches the horses, i.e. the meanest switch-boy. Garaid, i.e. his short horse-boy's switch near his left hand by his side, when it is necessary to drive them [the horses] out; or, short is his 'ead,' i.e. his law; or, short is his 'fead,' i.e. his age, the eight years; or, short is his right of honour-price, to speak, and to sue, viz. the screpall. Fer mbidbad, i.e. 'fer mi-beathaig,' i.e. a man of bad living, i.e. bad living for his value; or, a man who abides in the middle of another person's living, i.e. in another person's house. He who has not power, i.e. it is he that has not the power of his own foot or hand, i.e. it is his father that has the power over them. 'Brug-fer,' i.e. a man that has grass-land [?], viz. the 'foltach fuithribe' [who possesses land, but no stock, O'D. Supp.[a]] Bo-aire, i.e. the bo-aire elect, the tanaist of the bo-aires. Og-aire, i.e. the best og-aire, the chief of the og-aires; the lowest bo-aire.

The 'dire' of an 'inol' is a fleece of wool, or a ball of thread, or a hen without delight.

The dire of an inol, i.e. this is the honour-price which is given to the person who holds the top of his thong in his mouth [?], i.e. to the leather-bottle maker, or to the shoemaker, or the leather-wallet maker. A fleece of wool, i.e. which is worth a half screpall; and it is to an exile the 'dire' of an 'inol' is paid, a fleece of wool which is worth half a screpall.

What is the difference between these and where it is said in the other place: "if he be an 'inol' who has shelter," i.e. in the condition of a protector, i.e. that he be a native, there are two fleeces that have been plucked[b] for him, and two that have been shorn, which are worth half a screpall.

If he have not protection, i.e. if he be not a protector, i.e. if he be not in the condition of a native at all, but only in the condition of a stranger, it is one fleece, worth the fourth part of a screpall that is allowed him, according to nature [i.e. not dyed, &c.] This is Diancecht's judgment.

The wool is undervalued in the other text, and overvalued here, if it be a sheep worth two screpalls, or wool at its proper value. If it be a sheep worth three screpalls, *the price of the wool* stands for 'corp-dire,' body-fine, in the other text, and for honour-price here. And it is from a native to a stranger in the other text, or from the stranger to the native; and it is from a native to a stranger here. And it is an opinion that it is alike there is a screpall in right of his worthiness from every person to the native, when he is worthy; or half a screpall to the stranger; or a fourth of a screpall to the 'murcuirthi' ['sea-cast'] person.

[a] H. 4. 22. p. 20, alaile is foltach fuithribe .i. is e fola[ó] bis acco in tis bis fae, which is found in SM. III. 142, l. 14.

[b] So Curry; O'Donovan gives 'two *cnoi ergind*, and two that have got the shears.' I do not understand the words.

Small Primer.

Ho ceirtli .i. is fiu leᵗ screpall .i. leᵗ cnai erginᵈ ann, 7 leᵗ cnai fogeib rinᵈ; let pinginᵈ ar in leiᵗ cnai ḟogeb rinᵈ, 7 ceᵗraimᵗi penginne ar in leiᵗ cnai erginn. Teora ceᵗraimᵗi pingindi rob ḟiu in oige iar n-a denum, 7 leᵗ do rormacᵗ elada 7 fricᵗnum uirri, amail tormaiges ar gac n-oigi, conid leᵗ screpall sin uili.

Ho cearc gan run .i. no cerc gan ro-aini n[d]oᵗa, no cerc gin run, gin uigi do breᵗ, 7 nocᵒ dogres bis amlaid.

Ar son eniclainni don tṡudaire ata in cnai no in cerc ind so, 7 ar son corp-dire ata i senᵗus isin cnoic-beim o urrud; 7 bo o deorad, 7 samaisc o murcairᵗi codᵒnaig, 7 colptac .ui. screpall o murcuirᵗi leᵗ-cuind uad d' urud, 7 dairt uad isin deoraid; screpall uad isin murcuirᵗi leᵗ-cuind 7 leᵗ-celli; 7 fritṡaidi ruc trian uad, co na fuil acᵗ a leᵗ uad.

Ca deiᵗbir ata atarro sin 7 i bail ata tall isan inad eli: "da miac ar circ cein dotas, miac ar caileac cein n-iunas, leᵗ miac iarmoᵗa" .i. da miac ar circ cein dotas .i. miac eorna ann 7 miac corcca. Du leᵗ arba ata in corca risin cruiᵗnecᵗ 7 du triun loigi; do da trenib arba ata in corca risin eorna, 7 do leᵗ loigi; do teora ceᵗraimᵗi arba in eorna risin cruiᵗnecᵗ ann, 7 do da trenib loigi. Miac ar caileac cein iunas .i. leᵗ miac eorna ann is fiu pingind, 7 leᵗ miac corca is fiu leᵗ pingind, conid screpall sin uili,—peingind ar in leᵗ miac eorna 7 leᵗ pingind ar in leᵗ miac corca, leᵗ miac iarmoᵗa. Ceᵗraimᵗi meic ar in caileac in tan na hi[u]nand, 7 ceᵗraimᵗi ar in circ in tan na doᵗa[nd]. Ceaᵗraimᵗi meic eorna ann 7 ceᵗraimᵗi meic corca, leᵗ pingind ar in ceᵗraimᵗi meic eorna, 7 ceᵗraimᵗi pingi ar in ceᵗraimᵗi miac corca. Ceᵗra screpaill

Or a ball of thread, i.e. which is worth half a screpall; i.e. it is half a plucked fleece that is in it and half a shorn fleece; half a pinginn is the value of the half fleece which has been shorn; and a fourth of a pinginn is the value of the half fleece that has been plucked. Three fourths of a pinginn was the value of the product when manufactured, and it is one-half it has been enhanced by skill and attention, just as all manufactures are; all this makes a half screpall.

Or a hen without delight, i.e. a hen without the great delight of hatching; or a hen without delight, without laying of eggs, and it is not perpetually she is so.

It is by way of honour-price to the shoemaker the fleece or the hen is given here: and it is by way of 'coirp-dire' it is given in the 'senchus' for a hump-stroke [a blow that raises a hump] from a native; and a cow from a stranger, and a samaisc heifer from a 'murcuirthe' person of mature sense; and a colpach of six screpalls from a 'murcuirthe' person of half-sense to a native, and a dairt from him in the case of the stranger; a screpall from him in the case of the 'murcuirthe' person of half sense and half intellect; and opposition[a] took a third from him, so that there is but half to be paid by him.

What is the difference between these and where it is said formerly in the other place, "two sacks for a hen while it is hatching, a sack for a cock when it is treading: half a sack otherwise"; i.e. two sacks for a hen while hatching, a sack of barley and a sack of oats. It is as half corn the oats stand to the wheat, and as a third of value; as two-thirds of corn the oats stand to the barley, and as a half of value; as three-fourths of corn the barley stands to the wheat in this case, and as two-thirds of value. A sack for a cock while treading, i.e. half a sack of barley, which is worth a pinginn, and half a sack of oats which is worth half a pinginn, and all that makes a screpall; a pinginn for the half sack of barley, and half a pinginn for the half sack of oats; half a sack otherwise. A quarter of a sack for the cock when he does not tread, and a quarter for the hen when she does not hatch. There is a quarter of a sack of barley and a quarter of a sack of oats; half a pinginn for the quarter of a sack of barley, and a quarter of a pinginn for the quarter of a sack of oats. Four screpalls for the

[a] ꝛꝛuiꝺꝺiꝛiꝺ is variously rendered, 'retaliation,' 'reprisal,' 'provocation,' in SM. III. 136, 16; 216, 9; 228, 21; 232, 3; 470, 13, &c.

SMALL PRIMER.

ar in coileac, da tanic aimser iunta; 7 cetra[imti Y.] meic ar in circ du na tig aimser dota so, 7 da tisad, nucu ragad a log di.

Cati detbir aturru sin 7 i bail ita tall:—

diri uigi circi
a lan do o luibib gall
ceitri cerca 7 miac
a circ clotac bann.[1]

Cetri cerca diri inti 7 miac ar son aitgena. Diri uigi circi a lan do luibib gall 7 sraiff 7 luingit 7 airget-laim:—do rer na n-arsata sin.

Cid fodera co nac fuil acit let screpall ann so ar in circ, 7 co fuil screpall uirrte tall? Is e in fat fodera: cerc no caileac da tainic aimser dota no iunta tall, 7 cerc no caileac do na tanic aimser dota no iunta di, no o iunfaigter, nocо ted a log di dugres; 7 nucu n-ail isin berla anmand iunta firend 7 boineand detbriges lan act mad sen; uair smact isin coileac 7 cetarda isin circ; 7 i bail ita isan inad eli, "caega uigi la haitgein," ar son aitgena a hail in bliadain sin ata sin.

Uan meich do fleascac, ocus caera do gairid, dairt do fir mbidbad, ocus teora bairgen a biathad.

Uan .i. uan is fiu miac cruitnecta .i. is fiu screpall, dun fleascac is tairi. Caera .i. caera is fiu da screpall do gairid .i. don ti bis ed a [f]id ar a gair, no don fir is gairid ed enicLainni re rad no re laigit[2] .i. in da screpall; no is gairid ed a aisi, .x. mbliadna, dun fleascac medonac. Dairt .i. dairt ceitri screpall sin don fir mbidbad is tairi. Fer mbidbad .i. fer mi-beatad .i. droc-betad ar a loigi; in ti bis i mbetaid neic eli .i. tigi neic eili. Bairgen .i. tri bairgin a biatad .i. bairgin fer-fuine ann 7 da bairgin ban-fuine; 7 tabair na do ban-fuine ar bairgin fer-fuine, 7 a tabairt don fir mbidbad a aenur.

[1] Y. omits o after do.

[2] Sic, and also Y.; but cf. BB. 344 a 28, where as also in Y., saigid is probably correct.

cock to which has come the time of treading, and one-fourth of a sack for the hen, when she has not come to hatching time, and if she has, its value would not go to her.

What is the difference between these and where it is said formerly :—

"The 'dire' of a hen's egg,
Its full of foreign herbs;
Four hens and a sack,
For a famous working (laying) hen"[!]

Four hens of 'dire' is paid for her, and a sack by way of restitution. The 'dire' of a hen's egg, filled with foreign herbs, and of sraiff (a kind of native dye-wood) and 'luinget' and of airged-laimh (auripigmentum arsenium).[a] This is according to the ancients.

What is the reason that there is but half a screpall here for the hen, and that there is a screpall for her in the other text? The reason is; it is a hen, or a cock, to whom the season of hatching or treading has come that is in the other text; and *here* it is a hen or a cock to whom the season of hatching or treading has not arrived; or, after she is treaded, its value does not ever go to her. And there are not in the Berla names of treading,[b] viz. male and female, that differ to the full save these: for there is 'smacht' in the case of the cock, and four things [fourfold?] in the case of the hen. And where it is said in the other place: "fifty eggs together with restitution," that refers to compensation for her brood for that year.

A lamb of a sack for a 'flescach,' and a sheep to a 'gairid,' a dairt for a 'fer-midbad,' and three cakes are his refection.

A lamb of a sack, i.e. a lamb which is worth a sack of wheat, i.e. which is worth a screpall, to the lowest 'flescach.' A sheep, i.e. a sheep which is worth two screpalls to the 'gairid,' i.e. to him who goes with his switch convenient to him; or to the man the extent of whose honour-price is short to mention or tell, i.e. the two screpalls; or the extent of his age is short,—ten years for the middle 'flescach.' A dairt, i.e. this is a dairt of four screpalls for the meanest 'fer-midbad.' Fer-midbad, i.e. a man of mean living, i.e. bad living for his worth; the man who is living upon another person, i.e. in the house of another person. Cakes, i.e. three cakes are his refection, viz. one cake of men's baking and two cakes of women's baking; and put the two cakes of women's baking for one cake of men's baking; and they are to be given to the 'fer-midbad' alone.

[a] So Curry renders these names: I do not know on what authority; nor have I the slightest idea what is the drift of the verse.

[b] O'Don., 'a pair of breeding animals'; Curry, 'any (pair of) procreating animals.'

Small Primer.

Na tri flesaig, a tri n-eneclanna .i. sruthpaill 7 da sruthpaill 7 tri sruthpaill; a tri n-aesa .i. .uiii. mbliadna 7 .x. mbliadna 7 .xii. bliadna.

Na tri fir mbrobad, a tri n-enclanna .i. daine ceithi sruthpaill, 7 colptaig oct sruthpaill, 7 samaisc da sruthpaill deg; a tri n-aesa .i. ceithi bliadna deg fichtigi 7 trichtaigi, no cuaiss ulcaigi; 7 aen laithi aicinta saesam caca fir dib, [345 a] 7 a aenur do for gach nduaim.

Na tri flesaig din 7 na tri fir mrobaid .i. mic ghlaid no daim ndeisiul; no dam ndeisiul naidat ghlaid fodein, 7 na dirsenair a hincaib ghlaid airithi, 7 naid fer ghlad a n-aithi naid a senaithir, co tairthain enclainni doib acu, 7 ni n-etarscat, nucu n-uil naid ni. Ocus in enclann sin doib otha indotaidt na haisi, amail atca a log air in mil n-indli on lo berair he no gu roig a lan-log air. No dno cena, co na beth enclann n-aisri d' athegad doib itir, no co roisetis fuirithiud a n-aisi; uair cid fada beas in daine ac teclamud toidsa, noco n-uil enclann do no co fua toidsi ghlaid comlain lais, 7 cumad amlaid sin naid beth enclann na haisi d' athegad doib-sium sunn no go roisfedis fuirithiud a n-aisi, uair is ed is toidsi doib a n-aes.

Tri seoit do boairig tanaisi, ocus on thiaid co 'thaili a tuirtugud, ocus cuic bairgin la hais do no him.

Tri seoit .i. tanaisi na mbo-aithesc in t-ocaire is ferr, 7 no foid sin se caid n-airig dib a triur .i. tri seoit .i. tri colptaiga tri mbo, da tic bo don ocairig is tairi. Tri seoid .i. tri samaisci, da tic bo 7 samaisc dun ogairig medonaig. Tri seoit .i. bo 7 da samaisc, in da samaisc ar boin, in bo se cethi, comid da ba sin dun ogairig is ferr. On thiaid .i. on thiaid co cethi a saesam .i. a lann-biaidu co fonaidm tucad do sund, 7 a lan-saesam do sacaib ar a scaid. Cuic bairgin .i. tri bairgin fer-tuine and, 7 da bairgin ban-tuine ar bairgin fer-tuine, comid a cetair fer-tuine sin. La hais .i. se him 7 se loim, dan dis bis acus for fecht sethi 7 for solaid n-ochtaga.

The three 'flescachs': their three honour-prices, viz. a screpall, and two screpalls, and three screpalls; their three ages, viz. eight years, and ten years, and twelve years.

The three 'fer-midbads': their three honour-prices, viz. a dairt of four screpalls, and a colpach of eight screpalls, and a samaisc of twelve screpalls; their three ages, viz. fourteen years, twenty, and thirty, or until the coming of whiskers;—and one natural day is the protection of each man of them, and it is alone he appears in every company.

The three 'flescachs' then, and the three 'fer-midbads,' are the sons of low grades or parties; or low parties who are not themselves of any grade, and who are not paid honour-price on account of any particular grade, and the grades of whose father or grandfather are not known, with whom to find honour-price for them, and as far as they do investigate, there is nothing. And these are entitled to this honour-price from the entrance of their age, in the same way that its price is put upon the four-footed beast from the day upon which it is born, until it comes to have its full value upon it. Or else indeed, that there is no honour-price for age recognised in them at all until they have reached the fulness of their age; for, however long a person may be in accumulating property, there is no honour-price to him until he has the full property of a grade; and it is in that same way the honour-price of age is not recognised for those here until they have reached the maturity of their age; for their age is their property.

Three seds for a tanist 'bo-aire,' and his protection from one canonical hour to another; and five cakes, with milk for him, or butter.

Three seds, i.e. the tanist of the 'bo-aires' is the best 'og-aire,' and this comes to each of the three aires of them, i.e. three seds, i.e. three colpachs of three cows, which produce one cow for the meanest 'og-aire.' Three seds, i.e. three samaiscs, which produce a cow and a samaisc for the middle 'og-aire.' Three seds, i.e. a cow and two samaiscs; the two samaiscs for a cow, and the cow therewith, making two cows for the best 'og-aire.' From the 'trath,' i.e. from the one canonical hour to its fellow (*the next day*) is his protection, i.e. his full feeding and attendance were given to him here, and his full protection he relinquished in lieu of it. Five cakes, i.e. three cakes of men's baking, and two cakes of women's baking for one cake of men's baking, making four cakes of men's baking; with butter and with milk, to the two persons who accompany him upon one night's entertainment and on sick maintenance.

SMALL PRIMER.

Na tri ogairig, a tri t-enicḷanna .i. bo dun fir is tairi, bo 7 samaisc don fir medonać, da ba dun ḟir is ferr. Aen la faesam cać fir dib. Dias dam fecṫa feli 7 folaiġ n-oṫrasa. Triar dam cana 7 cairdi cecṫarde dib, na desi is tairi, 7 ceṫrur agin fir is ferr. A tri toćusa bo .i. se ba 7 secṫ mba 7 oćt mba, .u. muca 7 x.[1] cairig 7 tri indra cainde 7 in ceṫramaḋ indra imus cać fir dib. A tri toćusa tiri .i. tir se cumala 7 tir .uii. cumala 7 tir oćt cumala. A cuit i n-araṫar cać fir dib .i. dam 7 socc 7 brot cać fir dib; 7 a cuit i n-aiṫ 7 a cuid i muilinn 7 a cuid i saball cać fir dib; 7 ni meaṫ log-eineć ar iṫlaind 7 lam-broin de [dia Y.] mbia lais. Eać fri hobair 7 fri himrum cać fir dib. Da circ 7 caileać cać fir dib.

Coig seoid do boairig tuisi, ocus da laithi a turtugud, ocus oct mbairgin do co n-a n-andlunn, ocus saland dia tarsand.

Coig seoid .i. tuiseać na mboaireć in boairi is ferr, 7 ro soić sin re cać mboairig dib; u. seoid .i. u. samaisci ar a n-aigid foden sin, da tecait da ba 7 samaisc don boairig is tairi; u. seoid sin, da tecaid tri ba .i. bo mor and 7 ceiṫri samaisci; na ceṫri samaisci ar da mbuaib, in bo riu, conid tri ba sin dun boairig medonaig; u. seoid .i. u. samaisci sin, da tegaid ceṫri ba .i. tri ba mor[a] and 7 da samaisc, in da samaisc ar boin, in bo risna tri buaib, conid ceiṫri ba sin uili, dun boairig is ferr. Da laiṫi .i. a lan-ḟaesam bid 7 fonadma .i. laiṫi aicinta and 7 laiṫi saerda .i. a lan-ḟaesam co fonaidm tucad do sund, 7 a lan-faesam do facaib ar a scaṫ. Oćt mbairgin .i. co n-a toiriṫi do sund.

Masa risin mboairig as ferr ro soić sin, is oćt mbairgin fer-fuine, 7 a taḃairt sin dun ceṫrur bis aigi for fećt feli 7 for folać n-oṫrusa.

Maḋ risin dis is tairi imorro, ceiṫri bairgin fer-fuine and [345b] 7 a ceṫair ban-fuine, na ceṫair ban-fuine ar a do fer-ḟuine, tabair risna ceṫair, conid a se fer-ḟuini uili sin; tabair sin dun triur daiṁi fećta feli 7 folaiġ n-oṫrasa na desi is taire. Saland .i. toiriṫi di tḟund .i. do ḟalunn.

[1] oćt, Y.

The three og-aires: their three honour-prices are a cow to the meanest man, a cow and a samaisc to the middle man, two cows to the best man. One day is the protection of each man of them. Two men are their company upon one night's entertainment, and on sick maintenance, of each man of them. Three men are the company of each man of the two inferiors when making 'cain' law or 'cairde' regulation, and the best man has four. Their three properties in cows are, six cows, and seven cows, and eight cows; five pigs, and ten sheep, and three ridges[a] of onions, and the fourth a ridge of 'imus' each man of them. Their three properties in land are, land of six cumals, and land of seven cumals, and land of eight cumals. Each man of them has his share in a plough, i.e. an ox and a plough-share and a goad each man of them; and his share in a kiln, and his share in a mill, and his share in a barn, each man of them. And his 'log-enech honour-price does not fail him on account of a haggard and a hand-quern if he has them. Each man of them has a horse for work and for riding. Each man of them has two hens and a cock.

Five seds to the 'bo-aire tuise,' and two days are his protection, and eight cakes to him, with their condiment, and salt to season them.

Five seds, i.e. the leader of the bo-aires, the best bo-aire; and that number goes to every bo-aire of them, i.e. five seds, five samaiscs at their own proper value, which produce two cows and a samaisc to the lowest bo-aire;—five seds which produce three cows, i.e. a great cow and four samaiscs; the four samaiscs for two cows, put the cow along with them, so that that makes three cows for the middle bo-aire;—five seds, i.e. which produce four cows, i.e. three great cows and two samaiscs; put the two samaiscs for a cow, put this cow to the three cows, so the whole makes four cows for the best 'bo-aire.' Two days, i.e. his full protection of food and attendance, i.e. a natural day and an artificial day, i.e. his full refection with attendance was given him here, and his full protection he relinquished in lieu of them. Eight cakes, i.e. with their seasoning of salt.

If it is to the best 'bo-aire' this applies, there are to be eight cakes, of men's baking, and these are given to the four men whom he has upon one night's entertainment and on sick maintenance.

If it is to the lower two, however, they consist of four cakes of men's baking, and four of women's baking; the four cakes of women's baking for two of men's baking; put these to the four, and they make six of men's baking in all, to be given to the three who form the company on one night's entertainment and on sick maintenance. And salt, i.e. and seasoning for them of salt.

[a] Cf. O'Dav., p. 97, *sub* 'indra' .i. iumaire, where this passage is quoted; but no explanation is given of *imus*.

SMALL PRIMER.

Na tri boairiȝ, a tri n-enecḷanna .i. da ba 7 ſamaiſc, 7 tri ba, 7 ceṫri ba .i. da ba 7 ſamaiſc dun ſir iſ tairi, tri ba dun ſir medonać, ceṫri ba dun ſir iſ ferr. Treiſi ſaeſaṁ caċa ſir dib. Triur daim feċta feḷi 7 ſoḷaiġ n-oṫraſa caċ ſir dib; no comad triur dam ceċtarde na deſi iſ tairi, 7 ceṫrur aȝ in ſir iſ ferṙ. Seiſer dam cana 7 cairdi caċ ſir dib; no, comad ſeſer ceċtarde na deſi iſ tairi, 7 oċtur aȝun ſir iſ ferr.

A tri toċuſa bo .i. x. mba 7 xii. ba 7 xx.ííí. ba. A tri toċuſa tiri .i. tir da uíí. cumaḷa ceċturde na deiſi iſ tairi, 7 tir .ííí. uii. cumaḷa acun ſir iſ ferr; x. mucca 7 .xx. caeraċ caċ ſir dib; u. cerca 7 caiḷeaċ caċ ſir dib; araṫar co n-a ſedain tecta, 7 aiṫ 7 muiḷenn 7 ſaball acun ſir iſ ferr. A cuit i n-aiṫ 7 a cuit i n-araṫar 7 a cuit i muiḷinn 7 a cuit i ſaball ceċturde na deſi iſ tairi. Se hinnra caindi caċ ſir dib, 7 in ſeċtmad indra iṁuſ. Tſi meiċ ȝaċ ſir dib .i. miaċ braca 7 miaċ murḷuaṫa 7 miaċ arba bid; 7 tri ſruba caċ ſir dib .i. ſrub cuiḷtir ſo ṫuinn, 7 ſrub tuirc ſor tur, 7 ſrub tinne ſor troiſd.

Daernemed tra, ſaeir ocuſ ȝobaind ocuſ umaide ocuſ cerda ocuſ leȝi ocuſ breitemain ocuſ druid ocuſ aeſ caca dana oḷcena.

Daer-nemed .i. dorn-nemed, doniad nemſ́enċuſ o ndornaib; 7 iſ e cuid in tra ann .i. do ro ḷim a aiſneiſ no a indiſin dib, no i[ſ] ſoin ḷium 7 na nemiḋ ſ́aera. Saeir .i. doniat in t-[ſ]airſi. Ȝobaind .i. doniad in ȝoibneċt. Umaide .i. imrit in t-uma. Cerda .i. imrid in t-or. Leȝi .i. doniat in leȝeſ. Breiṫemain .i. breṫem eaṫma aei 7 breṫem eſbuda 7 breṫem turbada. Druid .i. doniat in ſeṫ ſia no in aiſdineċt. Aeſ caċa dana .i. luċt caċa tidnaicṫi uiḷi cena 7 na ſo-ḋan.

Foirbeir ſaeiri breatheamain ocuſ ſair coriȝi biatad da ſear deȝ, ocuſ cuȝ ſeoit dec i n-a diṛi

The three 'bo-aires,'—their three honour-prices, viz. two cows and a samaisc, and three cows, and four cows, i.e. two cows and a samaisc for the lowest man, three cows to the middle man, four cows to the best man. Three days is the protection for each man of them. Three persons form the company upon one night's entertainment and on sick maintenance, of each man of them; or, let three men be the company of each of the lower two, and let the best man have four. Six men form the company of each man of them when making 'cain' law and 'cairde' regulations; or seven to each of the lower two, and eight to the best man.

Their three properties in cows, viz. ten cows and twelve cows, and twenty-four cows. Their three properties in land, viz. land of twice seven cumals to each of the lower two, and land of four times seven cumals with the best man. Ten pigs and twenty sheep with each man of them; five hens and a cock with each man of them; the best man has a plough with its proper accompaniments, and a kiln, and a mill, and a barn. Each of the lower two has his share in a kiln, and his share in a plough, and his share in a mill, and his share in a barn. Each man of them has six ridges of onions, and a seventh ridge of 'imus.' Each man of them has three sacks, i.e. a sack of malt, a sack of salt,[a] and a sack of food corn. Each man of them has three snouts, i.e. the snout of a coulter under the earth, the snout of a hog on a post, and the snout of a salted pig [LnagC., p. 121, note [j]] on a beam.

'Daer-nemed' persons now, carpenters, smiths, braziers, gold-smiths, doctors, brehons, druids, and the people of every art in general.

Daer-nemed persons, i.e. fist-nemed, who do 'nemsenchus' with their fists. And the force of the 'now' in the case is, i.e. it devolves upon me to relate or tell you, or, I deem them different from the 'saer-nemed' persons. Builders, i.e. who do the carpentering. Smiths, i.e. who do the smith-work. Braziers, i.e. who work in brass. Gold workers, who work in gold. Doctors, who perform the cure. Brehons, i.e. a judge who presides at the pleading of a cause, and a judge of unintentional crime, and a judge of exemption. Druids, who perform the 'feth fia,'[b] or 'aisdinecht,' the divination. Every art, i.e. the people of every offering in general, and of the minor arts.

The art of a brehon and of a carpenter-builder increases till it reaches the refections of twelve men; and fifteen seds for 'dire.'

[a] So Curry renders; a gloss in H. 4. 22, p. 20 gives .i. (mıaċ) ɡuaıle as the meaning of m. muṙluaċa.

[b] No doubt the 'faed fiada', referred to in St. Patrick's Hymn Pref., rendered 'guard's cry' by Stokes.

Small Primer.

Foirbeirt .i. foirbrid in traithi-rea don bretheamain ir fo-fer, dun aigni fhirinoli bretheb, co nderan duine d' filidecht aigi. Da fear deg .i. a lan-dam for fecht feli 7 for folaid n-octharra .i. octur dun aigni fhirinoli bretheb, 7 cethrar don dri (BB., duir Y.), conid .xii. frin uili. Cuig freith dec. .i. .u. freith deg, da tegaid da ba deg, i n-a eneclainn .i. ix. mba dun aigni fhirinoli bretheb, 7 dri ba dun duir, conid da ba deg frin uili.

No, foirbrid in thraithi-rea don bretheam ir fo-fer .i. dun aigni airberta 7 dun traeth donn dam-liag no duthridaigi .i. coiricci biathad da fer deg .i. a lan-dam for fecht feli 7 for folaid n-octharra .i. feiser don aigni airberta 7 feiser dun traeth doim-liag no duthridaigi, conid da fer deg frin uili; ocus .u. freith deg i n-a dith .i. .u. freith deg da tecaid da ba deg i n-a eneclainn .i. fe ba don aigni airberta, 7 .ui. ba dun traeth doim-liag no duthridaigi, conid .x.ff. ba uili frin.

Mad breitem teora mbret .i. bret feni ocus bretheb filed ocus breath berla bain biar.[1]

Mad breitem .i. mad breitheam bus eolaid isna teora bretheb .i. i fenechus 7 i filidecht 7 i legend. Bretheb feni .i. bus eolaid i fenechus. Filed .i. bus eolaid a filidecht do neoch tardleas feneochus di. Berla bain .i. bus eolaid a legind du neoch tardleas feneachus de.

Mad ollam fuad faeth, faigid co fichit fet i n-a dith, ocus tuithugud mir do.

Mad ollam .i. mad ollam as a mbia fardecht na fairthi. Saigid .i. imdaigteatar fet 7 fichi i n-a eneclainn; bo ari ficit iat frie don ollamain fairth. Tuithugud .i. a lan-faesam bid 7 fonadma [346a].

Uair no dleigid in t-ollam fairth ni bud mo na frin do a dualgus a fetamlacuis, no fairthi slanda do beith aigi ar nech ecsamlaib; adeitis laithin usdair ni bud mo do na cuthuma fuirin ollamain filed, no fuirin ollamain mberla, no fuirin fear legind; conid e ni do roine in t-usdair da fhrim-dan do beith aigi i fota .i. cloch-fairthi 7 crann-fairthi, 7 in dana dan ar uairli

Increases, i.e. this art increases for the brehon who is a 'good' man, for the advocate who prepares judgment, together with the skill of a 'dos' in poetry. Twelve men, i.e. his full company on one night's entertainment and on sick maintenance; i.e. eight to the advocate who prepares judgment, and four to the 'dos,' and all these make twelve. Fifteen seds, i.e. fifteen seds which produce twelve cows is his honour-price, i.e. nine cows to the advocate who prepares judgment, and three cows to the 'dos,' and all these make twelve cows.

Or, this skill increases for the judge who is a 'good' man, i.e. for the pleading advocate, and for the builder who makes a great stone church, or a wooden oratory, i.e. till it reaches the refection of twelve men, i.e. his full company on one night's entertainment and on sick maintenance, i.e. six for the pleading advocate, and six for the builder of the great stone church, or a wooden oratory, so that all these make twelve men. And fifteen seds for his 'dire,' i.e. fifteen seds which produce twelve cows for his honour-price, i.e. six cows for the pleading advocate, and six cows for the builder of a stone church or a wooden oratory, so that all these make twelve cows.

If he be a brehon of three judgments, viz. judgment of the Feine, judgment of the poets, and judgment of the white language.

If he be a brehon, i.e. if he be a brehon who is learned in the three judgments, viz. in 'feinechus,' in poetry, and in reading. Judgment of the Feine, i.e. who is learned in 'feinechus.' Of the poets, i.e. who is learned in poetry, as far as the 'feinechus' is concerned therewith. Of the white language,[a] i.e. who is learned in reading [*the civil and the canon law?*], as far as the 'feinechus' is concerned therewith.

If he be an ollam of the sages, skilled in building, he advances to twenty seds for his 'dire'; and he has a month's refection.

If he be an ollam, i.e. if he be an ollam who has the mastery of the building art. He advances, i.e. there are twenty-one seds claimed for his honour-price; there are twenty-one cows for the ollam builder. A month's refection, i.e. a month is his full protection of food and attendance.

For though the ollam builder be entitled to more than that in right of his superintendence, or though he be master of several branches of building (or carpentering) in several different things; it was repugnant to the author to allow him more than an equality with the ollam who is a poet, or with the ollam skilled in the brehon law or in reading [*Latin?*]. So that what the author did was to give him two chief arts for foundation, i.e. stone-building

[a] O'Dav., p. 78, *sub* 'doairccechnatar,' has 'berla bain *biadh*', glossed as the white language that would be afterwards, .i. *in l.* [the Latin?].

Small Primer.

dib do beit aigi i fota .i. dam-liag 7 duilliteċ. Da ba dec oiffo fin .i. .uí. ba a ceċtaiṙde; 7 a fetamlacuṙ do ſeġad aṙ na danaib ele o fin amaċ; 7 cuthumuṙ a feiſid do ben al-loġ gaċa dana dib .i. a feiſid fein. Se ba aṙ ibſoṙaċt, 7 uí. ba aṙ coicdigi, 7 uí. ba aṙ muilleoṙaċt; ben tṙi ba eſtib fin ſuſna da ba deg fuil aigi i foċa, conid .xu. ba. Ceiṫṙi ba aṙ longa, 7 .ííí. [ba aṙ] baṙci, 7 .ííí. ba aṙ cuṙċa; ben da ba eſtib fin ſuſna .xu. buaib ſeomaind, conid xuíí. ba. Ceiṫṙi ba aṙ cṙand-leſtṙa .i. iana 7 oṙomlaċa 7 dabċa daṙaċ 7 min-leſtaiṙ oilcena; 7 da ba aṙ uamaiṙect; bo eſtib fin ſuſna xuíí. mbuaib ſomaind conid .xuíí. Da ba aṙ tocṙa, 7 da ba aṙ caiṙliġ, 7 da ba aṙ clocanaib, bó eſtib fin ſuſin .xuiii. mbuaib ſomaind, conid .xix. mba. Da ba aṙ ſindaiġeċt, 7 da ba aṙ cṙoſſa, 7 da ba aṙ caiṙpċi, bo eſtib fin ſuſna .xix. mbuaiġ deg ſomaind, conid .xx. bo. Da ba aṙ tigid ſlat, 7 da ba aṙ ſciaḃaiġ, 7 da ba aṙ ṙoċtiġ, bo eſtiġ fin ſuſin ſiċit bó ſomaind, conid bó aṙ ſiċit don ollamain ſaiṙ amlaid fin co na mbeċ fin uili aigi d' elaḋnaib.

Ni dlegait ġobaind ocuṙ umaide ocuṙ ceṙda ocuṙ leiġe, cid ollum beṙṙ dib, acht diaṫad cethṙaiṙ doiġ; oct ſeoit a ndiſne, ocuṙ tuſſṙichuġud tṙeiſi.

Ġobaind .i. doniat in goibneċt. Umaide .i. imſuid in uma. Ceṙda .i. imſuid in t-oṙ 7 in t-aṙġat. Leiġe .i. doġniat in legiṙ. Cid ollum .i. ſea maċtnuġad. Diaṫad .i. ceṫṙaṙ daiṫ feċta fele 7 ſolaiġ n-oṫṙuſa gaċ fiṙ dib. Oct ſeoit .i. da decait ceiṫi ba .i. bo moṙ and 7 .uí. ſamaiṙgi, na .uí. ſamaiṙgi aṙ tṙi buaiġ, in bo ſuu, conid ceiṫi ba ſin uili, einiclann gaċ fiṙ doiġ; 7 ni ſuil ni d'a danaiṙdiġ ſin. Tuſſṙiṫuġud .i. tṙeiſi a lan-faeſam biṫ 7 ſonaḋma gaċ fiṙ doiġ.

and wood-carpentering, and the noblest works in these to be his sphere, viz. a stone church and a wooden oratory. He receives twelve cows for these, i.e. six cows for each, and there is taken into account his superintendence over the other arts from these out; and he takes the equivalent of a sixth out of the price of each art of them, i.e. his own sixth. Six cows for 'ibroracht' [working in yew-wood, brew-house building (?)], and six cows for cook-house building, and six cows for mill building; take three cows out of these, and with the twelve cows which he has for foundation, they make fifteen cows. Four cows for ships, and four cows for barks, and four cows for canoes; take two cows out of these along with the fifteen cows above, and they make seventeen cows. Four cows for wooden vessels, i.e. mugs and tubs and keeves of oak, and small vessels in general; and two cows for 'uamairecht' (cellars ?); a cow out of these along with the seventeen cows above, and they make eighteen cows. Two cows for causeways, and two cows for 'caisels' (stone enclosures), and two cows for 'clochans' (stepping-stones); a cow out of these with the eighteen cows above, and they make nineteen cows. Two cows for engraving, and two cows for crosses, and two cows for chariots; a cow out of these, with the nineteen cows above, and they make twenty cows. Two cows for wicker houses, and two cows for shields, and two cows for bridges; a cow out of these, with the twenty cows above, and they make twenty-one cows. So that there are twenty-one cows for the ollam builder in that way, when he is master of all these arts.

Smiths and braziers, and gold-workers and doctors, though any of them be an ollam, are not entitled but to refection for four men; eight seds are their 'dire', and they are allowed protection of three days.

Smiths, i.e. who do smith work. Braziers, i.e. who work in brass. Gold-workers, i.e. who work in gold and in silver. Doctors, i.e. who perform the cures. Though an ollam, i.e. it is to be wondered at. Refection for four, i.e. four men is the company on one night's entertainment and on sick maintenance, of each man of them. Eight seds, i.e. which produce four cows, viz.:—a great cow and six samaisc heifers; the six samaiscs go for three cows; *put* the cow along with them, and they make four cows in all, which is the honour-price of each man of them, and there is nothing for their tanists. Protection, i.e. three days is the full protection of food and attendance of each man of them.

SMALL PRIMER.

Cid dobeir dire do neoch? ninsa: airilliud ocus inrucus ocus idna.

Dire .i. cid dobeir enicland do neċ atir.[1] Airilliud .i. im toċus. Inrucus .i. im breiṫir. Idna .i. im gnimrad.

Teora fodla fuil for inċaib duine .i. enicland ocus enechruice ocus enechgriss.

Fodla .i. treide fodeligter do duine i n-a eneaċ; enecland .i. i lan 7 i leaṫ; eneċ-ruice .i. i leiṫ 7 i sectmad; eneċ-griss .i. trian 7 in t-aenmad rann fiċit.

Saer daer dag-dana, daig fogniat ocus fogniter; saera a n-aṫgabala, ocus saer a riara for a mbesaib firaiḃ ocus for a felmaccaiḃ.

Dag-dana .i. is saer 7 is daer do neoċ dag-dana do beiṫ aicgi. Fogniat .i. daig fogniat do na maiṫiḃ, is i a ndairi. Fogniter .i. fogniaṫer doib, is i a saere. Saer .i. is saer doib gan aṫgabail diḃ im ċinaid n-inbleġain. Saer a riara .i. is saer lim conid i a riar buden iar fir mesaemnaigter doib for na maccaib bis ag foglaim oill-ḟeasa, .i. eolusa aco; no for a felmaccaiḃ .i. for na maccaib d'ata braċt[2] foglama oill-[ḟ]easa, no bis aigi ic foglaim oilliusa .i. eolusa na healadan aco; no for a n-uili maccaib .i. for na maccaib d'a tabraiṫ a foglaim uili.

Ocus is i lanamnaċt aiṫfegtar idir in oiti 7 in dalta .i. forcetal gan dicleiṫ 7 cosg gan agairbe on aiti for in dalta, 7 a biaṫad 7 a eted in oiret bes ic a ḟoglaim .i. ic denum a dana dligṫig, mana fagba o neċ aile sin, (.i. o scoil Feniusa Farsaid anall gabar sin, in fosgad sin,) 7 a faiġdi fri domataid, 7 gaire fri sendataiġ on dalta don oiti, 7 loġ-eneaċ in graid i fuirmema he, 7 a etail dana uile [346 b] in oired beas ac a foglaim, 7 ced tuilleam a dana iar ndul a tig a oide; 7 breiṫ-emnus 7 imdenum 7 fiadnaisi dun oide forcetail for in dalta, 7 dun aṫair for a macc fon cuma cedna, 7 dun eclais for a manċaib.

[1] a tir 7 a talmain, Y.

[2] It might seem as if da tabraiṫ should be read, as two lines below; but Y. agrees in the reading braċt, which seems to be an etymological pun: fel-mac = feoil-mac, where *feoil* = *bracht*, 'fat', O'Dav., 56, 'those who have the *fat* or *juice* of learning.

What is it that gives 'dire' to a person? Not hard: desert and worth and purity.

Dire, i.e. what is it that gives honour-price to anyone at all? Desert, i.e. in the matter of property. Worth, i.e. in the matter of word. Purity, i.e. in the matter of deed.

Three divisions that are upon a person's honour, i.e. 'eneclann,' and 'enech-ruice' and 'enech-gris.'

Three divisions, i.e. three things that are set apart for a person (for insult to) his honour. Eneclann, i.e. in full and in half. Enech-ruice, i.e. in half and in seventh. Enech-gris, i.e. a third and the twenty-first part. [See Cor., p. 19].

Free, not-free, are the good arts, because they serve and are served, respectively: free their distraints, and free their obedience, from their rightful supporters[?][a] and from their pupils.

Free, i.e. it is free and it is not free, for a person to have good arts. They serve, i.e. because they serve the wealthy [lit. *the good*]: that is their serfdom. They are served, i.e. they are served: that is their freedom. Free, i.e. they are free from being distrained for the liability of a kinsman. Free their obediences, i.e. I deem it as freedom that it is their own will in very truth that is adjudged to them over the children who are learning great knowledge from them, or over their 'felmacs,' viz. over the children who have the pith of the knowledge of learning; or who are with him learning knowledge, i.e. they who have knowledge of the science; or over all their pupils, i.e. over the pupils to whom they give all their learning.

And the relation which is recognised between the tutor and the pupil is this, i.e. instruction without reservation, and correction without harshness are due from the tutor to the pupil, and to feed and clothe him while he is at his learning, i.e. learning his lawful art, unless he gets it from any other person;—it is from the school of Fenius Farsaid of yore that this is got, this shelter;—and to help him against poverty, and to support him in old age, these are due from the pupil to the tutor; and the 'log-enech' of the grade into which he is instituted; and the entire profits of his art while he is at his learning, and the first earnings of his art on leaving the house of his tutor; and judgment, proof, and evidence belong to the tutor upon the pupil, and to the father upon his son in the same manner, and to the church upon her monks [SM. II. 349].

[a] The gloss refers only to the *felmac*; cf. the connexion in the two entries of O'Dav., p. 86, *feiis no bes*, and *fealmac*.

SMALL PRIMER.

Breithem bes tualaing fuigell fris frisind aes ndana; a cuid firinde oc meas ocus tomus (ocus) frithgnum ocus duilgine caca hoic, ocus beas tuailing coicerta noise ocus breiṫe; secṫ seoit i n-a dire, ocus turtugud treisi, ocus biathad ceṫrair.

Tualaing .i. beas cuimgeaċ fuigill dun dara leiṫ risin luċt ac a mbi in dan. Firinde .i. a cuid aicgi i firinne. Meas[1] .i. cia bo fiu. Tomus .i. cia ba met. Friṫgnum .i. is eolaċ e im breṫaib friċnuma. Duilgine .i. ro ḟitir in duil cinnteaċ is coir as gaċ oigdi; 7 deċmaḋ caċa dula a duilgine im biud 7 im linn, 7 a leṫ d' aes dana, 7 a leṫ d' aes borb eladan, ardaig co tucad a mbendaċtain[2] for a n-oigdib. Tuailing coicerta .i. beas cuimgeaċ etargnud na breiṫi seċtair iar n-a coimcertugad do for menmain. Seoit .i. uii. seoit sin, da tegait ceiṫri ba i n-a enicLainn .i. bo mor and 7 se samaisci; na se samaisci ar tri buaib, tabair in mboin riu, conad ceiṫri ba. Turtugud .i. tresi a lan-ḟaesam bid 7 fonadma; 7 ceṫrur a landam for feli 7 for folaċ n-oṫrasa.

In glas-aiġni is tairi .i. eolus aicgi toxail aṫgabala cana 7 cine 7 ceiṫir-slecṫa .i. comdam 7 comfaesam 7 comenicLann he 7 in boaire medonaċ, o bias amlaid sin.

In glas-aigni is ferr .i. eolus aicgi im breṫaib Creḋine 7 Luċtine 7 Diancecṫ 7 Goibnend, d' imarcraid seċa in fer romaind; comdam 7 comfaesam 7 comenicLann he 7 in boairi is ferr, o bias amlaid sin.

Aċt masa eolaig na daine sin fein i n-a n-eladnaib .i Creḋini 7 Luċtine 7 caċ arcena, no a loigideċt a n-eladan in tan bit ig mesemnugad for a n-oigdib, is iat fodein do breiṫ doib breṫi ar gaċ ni dlegaid, 7 is iat-sum do beiṫ 'n-a ḟiadnaissi ar na rucad imarcraid.

Munab eolaig iad imorro fodein i n-a n-eladnaib 7 i loigideċt a n-eladan, is iad-sum do breiṫ breṫi doib; 7 oili deg do breiṫ doib.

[1] These words *mes* and *tomus* are variously discriminated in O'Dav., p. 105, *sub* 'mes;' but the ordinary distinction, of 'mental judgment' (mes) and 'physical measurement' (tomus), is correct and sufficient.

[2] Cf. Cor. Tr., p. 90, O'Don.'s note at 'abarta.'

A brehon who is competent to decide in cases touching artists, having his share of righteousness in appraising and in measuring the diligence *to be shown* and the pay due in the case of every piece of work, and who shall be competent to settle custom and judgment; seven seds are his 'dire,' with protection for three days, and feeding of four men.

Able, i.e. who is competent to give a decision to one side or other *in a dispute* between artists. Righteousness, i.e. his share in truthfulness. Appraising, i.e. what it is worth. Measuring, i.e. what quantity. Diligence, i.e. he is learned in judgments about the diligence *shown*. Payment, i.e he knows the definite due which is proper for every kind of work; and the tenth part of every construction is its pay in the matter of food and ale, and half of it goes to the *trained* artist, and half of that to the unskilled workman, in order that they may give their benediction upon their works. Competent to decide, i.e. who shall be competent to interpret the judgment externally after having first decided it in his mind. Seven seds, i.e. these are seven seds which produce four cows as his honour-price, viz. one great cow and six samaisc heifers; the six samaiscs go for three cows, and the cow added makes four cows. Protection, i.e. three days are his full protection of food and attendance, and four men are his full company on one night's entertainment, and on sick maintenance.

The lowest green 'glas-aigne,' an advocate who has knowledge of carrying off a distress of 'cain' law and 'cine' [cairde?] and in its fourfold division, he has equal company, equal protection, and equal honour-price, with the middle 'bo-aire,' when he is thus qualified.

The best 'glas-aigne,' an advocate who is learned in the judgments of Credine,[a] and of Luchtine, and of Diancecht, and of Goibniu, in excess of the previous person,—he has an equal company, equal protection, and equal honour-price, with the best 'bo aire,' when he is thus qualified.

But if those individuals themselves are learned in their various arts, viz. of Credine, and of Luchtine and the rest, or in the price of their skill when they are estimating their pieces of work, they themselves are to give judgment upon everything that they are entitled to, and these, *the advocates*, are to be witnesses that there be not too much taken.

If they are not themselves, however, learned in their various arts and in the value of their skill, it is they, *the advocates*, that are to pronounce judgment for them; and they are entitled to a twelfth part.

[a] Cf. O'Dav. p. 76, sub *dirna*, where these *Bretha Crediue*, &c., are referred to. Credine was the brasier, L. the carpenter, D. the physician, and G. the smith of the Tuatha Dé Danann; cf. Cormac, p. 32, sub *nescoit*.

SMALL PRIMER.

Breithem berla feni ocus filidiacta, x. seoit i n-a dire, ocus turtugud cuigti, ocus trica bairgen do.

Breiṫem .i. in breṫem berla feni .i. is eolaċ i mberla feni 7 i filideċt, du neoċ taidles feneċus de .i. in t-aiġni oirberta. Dire .i. x. seoid a enicłann .i. x. seoid sin, da tegaid .uí. ba i n-a enicłainn .i. da ba mora and 7 oċt samaisci; na hoċt samaisci ar ceṫra buaib, tabair in da ba riu, conid se ba sin enicłann in aigni airberta. Turtugud .i. cuicṫi a łan-ḟaesam bid 7 fonadma. Triċa bairgen .i. x. mbairgin fer-ḟuine 7 .xx. bargen ban-fuine, taḃair in fiċit ban-fuine ar a x. fer fuine, cuir na deiċi sin re celi, conid .xx. bairgin fer-fuine uili sin; 7 a taḃairt dun deiċnebar bis agan aigni airberta ig denum cana 7 cairdi.

In t-aigni airberta[1] .i. frais eoluis i feneċus 7 i filideċt aicgi, [du] neoċ [taidl]is feneċus de. Comdam 7 comḟaesam 7 comenicłann he 7 in t-aire desa, o bias amłaid sin.

Breitheam tri mberla, coimdiri do fri hoiri tuise.

Breiṫeam .i. in breṫium 'g-a tait na tri berla .i. feneċus 7 filidect 7 legend. Coimdiri .i. coimenicłann do frisin oiri tuisi .i. in t-aigni frisnindli breṫ.

Oċtur a łan-dam, 7 deiċ łaiṫi a łan-faesam, 7 .ix. mba a enicłann. Is ed adgair o rigaib co n-a comgradaib.

In t-aidni frisnindli breṫ .i. noco n-uil aċt glanaḋ 7 cinneḋ łuig 7 aincesa[2] atarru 7 in t-ollam. Comdam 7 comḟaesam 7 comenicłann he 7 in t-aire tuis, o bias amłaid sin.

In glas-aigni is tairi, ac toiċiḋ 7 ac toxal do gradaib feni; 7 in glas-aidni is ferr, ic feiċemnus im a caingin. In glas-aidni is ferr imorro, ic toiċiḋ 7 ic tocsal do gradaib flaṫa; 7 in t-aiḋni airberta, ic feicemnus im a caingin; in t-aiḋni airberta ic toicid [347a] 7 ac toxal do rigaib co n-a comgradaib, 7 in t-aigni frisnindli breṫ ac feicemnus im a caingin;—7 ollam breṫemun do breiṫ breiṫi doib uili. Uair adeir, "ar as cenn i łap łaṫar n-aigniusa mainip fri hollamain."

[1] O'Dav., p. 54, has 'airbert,' .i. imrisin, 'dispute.'

[2] Cf. O'Dav., p. 83, *sub* 'ércailed'; as tré e. foillsighter aincesa an betha, through definition are explained the world's difficulties.'

A brehon of Feine language and of poetry; ten seds are his 'dire,' and protection for five days, and thirty cakes for him.

A brehon, i.e. the brehon *skilled in* Feine-language, i.e. who is learned in the Berla Feine and in poetry, as far as the Fenechus is concerned therewith, i.e. the 'aigni airberta' (*pleading advocate*). Ten seds, i.e. his honour-price; these are ten seds which produce six cows, two great cows and eight samaisc heifers; the eight samaiscs for four cows, put the two cows along with them, and that makes six cows, the honour-price of the pleading advocate. Protection, i.e. five days are his full protection of food and attendance. Thirty cakes, i.e. ten cakes of men's baking, and twenty cakes of women's baking; put the twenty cakes of women's baking for ten cakes of men's baking; add the tens together, and the whole makes twenty cakes of men's baking, to be given to the ten men who are with the pleading advocate in making 'cain' law and 'cairde' regulation.

The 'aigni airberta,' *pleading advocate*; he has [lit. a rain of knowledge], a ready acquaintance with Fenechus, and with poetry, as far as Fenechus is concerned therewith. He has equal company, and equal protection, and equal honour-price with the 'aire desa,' when he is thus qualified.

A brehon of three languages; he has the same 'dire' as the 'aire tuise.'

A brehon, i.e. a brehon who knows the three languages, viz. fenechus, poetry, and reading [Latin?]. Equal 'dire,' i.e. equal honour-price with the 'aire tuise,' i.e. the 'aigni frisnindli breth,' the advocate who prepares judgment.

Eight men are his full company, and ten days his full protection, and nine cows his honour-price. This is what he sues, from kings and their co-grades.

The 'aigni frisnindli breth,' the advocate who prepares judgment: there is nothing but correction, and determination of oath and difficulty between them, between him and the ollam. He has equal company, and equal protection, and equal honour-price with the 'aire-tuise,' when he is thus qualified.

The lowest 'glas'-advocate sues and recovers for the Feine grades; and the best 'glas'-advocate is employed in advocacy about their cause. The best 'glas'-advocate, however, sues and recovers for the 'flaith' grades; and the 'airberta' advocate is employed in advocacy about their cause. The 'airberta'-advocate is employed in suing and recovering for kings and their co-grades; and the advocate 'frisnindli breth' is employed in advocacy about their cause;—and an ollam of brehons is employed to pronounce judgment for them all. For it is said, "a head in mire[a] is the arrangement of a pleading, unless it is under the direction of an ollam."

[a] Cf. O'Dav., p. 100, *sub* 'lap,' where the quotation is unintelligible.

SMALL PRIMER

Sai litri, comsaere do fri rig n-aen tuaite; tanaisi suad litri, comdire do fri hairig n-aird; oc sai, comsaire do fri hairig tuisi; fear ceatrumun suite, comsairi do fri hoirig ndesa: itir biatad ocus turtugud ocus dire and so uile. Dleagait mic leigind o sin alle saire ada lugu; air ni fuil in legend cen saire.

Sai .i. in ti ac ata saidecṫ na litri .i. in fear leginn .i. coimenicland do frisin rig ac ata in aen tuaṫ .i. xx. c. Tanaisi .i. in ti is tanaisi suad do saidecṫ na litri .i. in tsai canoine .i. comenicland do frisin airig n-aird ar an airig forgill medonaċ. Oc sai .i. in ti is oc saidecṫ .i. in forcedlaid i. comṡairi do risin oirig forgaill is tairi, da fuiled cug cumala i n-a enicland. Fear ceatrumun suite .i. in ti ac ata isan cetṙamad lucc on tsaid .i. in sdaraide .i. coimenicland do risin oirig ndesa ar an oirig n-aird, da fuiled da ba .x. i n-a enicland. Biatad .i. im biad; turtugud .i. im faesam; dire .i. enicland: na hernaili so uili. Saire ada lugu .i. dleagaid o na hiib sin alle ro remraidsiumar romaind .i. on fir legind 7 on tsai canoine .i. caecdaċ 7 foglaindtig 7 deiscibail 7 sdaraige 7 forcedlaid, enicland is lugu na sin doib. Cen saire .i. ar nucun fuil in legind doniat gan enicland doib ar a scaṫ .i. cumal dun caecdaċ, da cumail do foglaintig, tri cumala dun descibul, cetṙa cumala dun sdaraigi, cug cumala dun forcedlaid, se cumala dun tsai ċanoine, uii. cumala dun fir legind.

Saer dron durrtaigi, comsaire do fri hairig ndesa.

Saer dron[1] .i. in saer doni in durrṫeċ cu dron, no cu druin, no cu daingin, no cu direaċ. Durrtaigi .i. durṫeċ .i. dair-ṫeċ .i. teċ daraċ; no deir-teċ .i. teċ i telgter dera; no duair-teċ .i. teċ a telcter duair focail .i. duar, focal. Comsaire .i. comenicland do risin airig ndesa .i. in saer durṫaigi, comdam 7 comfaesam 7 coimenecland he 7 in t-airi desa.

[1] Quoted in O'Dav., p. 79, *sub* 'dron'; 'dron' is often used with varying translation, cf. MR. 128 'strong'; Oss. 1. 33 'accomplished;' Lnag. 236 'directly;' FM. 923 'exact;' LU. 40 a 1; LL. 141 b 49; BB. 7 b 35, &c. It seems more natural to take it in connexion with the following noun, cf. *ler* in next item.

A sage of letters, equal nobility to him with a king of one territory; a 'tanist' of a sage of literature, equal 'dire' to him with an 'aire ard'; a young sage, equal nobility to him with an 'aire tuise'; a man of a fourth of sagedom, equal nobility to him with an 'aire desa': in each case including feeding and protection and 'dire.' Sons of reading [students] from that onward, are entitled to a nobility that is less; for there is no study without [i.e. *that does not acquire*] nobility.

Sage of letters, i.e. the person who has mastery of literature, viz. the 'fear leginn,' 'man of reading' [*trained in Latin and the civil law*, (?)]; he is of equal honour-price with the king who has the one territory, viz. a cantred. Tanist, i.e. the person who is tanist of a sage in the mastery of literature, i.e. the doctor of canon-*law*; he is of equal honour-price with the 'aire ard,' for the middle 'aire forgaill.' The young sage, i.e. the person whose mastery is young, viz. the teacher; he has equal nobility with the lowest 'aire forgaill,' to whom there are five cumals as his honour-price. Man of a fourth of sagedom, i.e. the person who is in the fourth place from the sage, viz. the historian; he has equal honour-price with the 'aire desa,' to whom there are twelve cows as his honour-price. Feeding, and protection, and 'dire' (i.e. honour-price), all these items. Nobility that is less, i.e. from those downward, whom we have mentioned before, 'fer legind,' and doctor of canon-*law*, viz. 'caecdach,' and 'learner,' and 'disciple,' and 'historian,' and 'teacher,'—these have a less honour-price than the former. No study without nobility, i.e. for there is no study ('legind') which they make without honour-price to them in consequence, viz. a cumal to the caecdach,' two cumals to the 'learner, three cumals to the 'disciple,' four cumals to the 'historian,' five cumals to the 'teacher,' six cumals to the 'doctor' of canon-*law*, seven cumals to the 'fer legind.'[a]

A builder of a firm oratory, has equal nobility with the 'aire desa.'

Builder, i.e. the builder who builds the oratory firmly, or erectly, or strongly, or straightly. Durthech, i.e. 'dair-tech,' 'a house of oak'; or 'deir-tech,' 'tear-house,' i.e. a house in which tears are shed; or 'duair-tech,' 'word-house,' a house in which words are flung, 'duar' meaning 'word.' Equal nobility, i.e. he has equal honour-price with the 'aire desa,' i.e. the builder of the oratory has equal company, and equal protection, and equal honour-price with the 'aire desa.'

[a] This arrangement gives the '*fer legind*,' 'vir τοῦ legendi,' the highest position in the scholarchy, above the doctor of the *canon*. It seems hardly doubtful that the 'reading' here meant is in the Latin language; if so, it is fair to argue that the study was in the *civil law*

SMALL PRIMER.

Saer ler long ocus baircc ocus curach ocus lestra, dorrona and so uile, a cumut na sairsi sin do.

Long .i. in saer doni cu ler,[1] no cu lor, na longa ar a mbi imrum .i. na longa fada. Baircc .i. for na bi imrum .i. na serrcinn. Curać .i. im a mbit seiceda. Lestra .i. na craind-lestra .i. iana 7 dromlaća 7 dabca: na hernaili sea uili. A cumut .i. a coimed no a cudruma na heniclainni sin adubramar romaind do .i. cetri dana inunda aigi, ceitri ba do ar gać ndan; 7 da dan dib i fota aigi, 7 da ba do ar na danaib eli, conid amlaid sin as cudruma enicłann na cetri ndan-sa re henicłainn in tsai durrtaigi d' eladain aigi.

Saer muilind a cumut; sai ibroracta a cumut: saere airreach desa do caćae.

Saer muilind .i. a coimet no a cudruma sin. Sai ibroracta .i. in tsai ac ata saidećt na hibroraćta, a coimed no a cudruma na henicłainni adubramar romaind. Do caćae .i comdam 7 comfaesam 7 comenicłann cać fer dib 7 in t-airi desa.

Fear congeb dede, no trede.

Dede .i. fer congbus da dan examla .i. goibnećt 7 cerdaćt, 7 .uiii mba do orro sin, 7 cetra ba in gabann 7 cetra ba na cearda, conid oćt mba sin. [Dam .i.] cetrur in gaband 7 cetrur don cerd conid oćtur a ndam imalle. Trede .i. tri dana inanna aigi .i. durteć 7 muilinn 7 ibroraćt; 7 in dan is uaisli dib i fota aigi .i. durteać, [347 b] 7 .ui. ba do as side; 7 a seisid do buain asin dana dan eli .i. da ba; tabair in da ba sin risna se buaib uil aigi i fota, conid oćt mba uili sin. Seiser do ar durtig a aenur, 7 a seisid do as na danaib eli .i diar; tabair in diar risin seiser, conid oćtur a dam.

Fear congeb ceatarda, u. seoit deg i n-a dire, ocus biatad da fear deg, ocus turthugud decmuide do.

Ceatarda .i. fer congbus cetra dana examla .i. goibnećt 7 cerdaćt, ailtirećt 7 gebidećt .i. nai mba 7 se samaisci, da tegaid da ba deg i n-a

[1] The gloss takes *léir*, 'industrious'; but perhaps *lér*, 'sea,' was the original.

A builder of sea-ships, and barques, and canoes, and vessels; he who has made all these, has the equivalent of the above nobility.

Builder, i.e. the builder who builds industriously or numerously, or the ships, which are fitted for voyaging, i.e. the long ships. Barques, i.e. which are not fitted for voyaging, i.e. the 'sherkins.' Canoes, i.e. on which the hides are. Vessels, i.e. mugs and tubs and keeves. All these, i.e. all these items. Its equivalent, i.e. are equalising or balancing that honour-price which we have mentioned above for him, i.e. four parallel arts he has, four cows for each art; and he has two arts of these in chief, and he has two cows for the other arts, so that it is in this manner the honour price of these four arts is equivalent to the honour-price of the oratory builder through his skill.

A builder of a mill, has the same *honour-price*; one skilled in 'ibroracht,' the same: each of them has the nobility of an 'aire desa.'

A builder of a mill, i.e. has the same amount, the equivalent, viz. six cows. Skilled in 'ibroracht,' i.e. the sage who has the mastery of 'ibroracht' [coopering in yew-wood?], the like, the equivalent, of the honour-price we have mentioned above. Nobility, i.e. each man of these has equal company, and equal protection, and equal honour-price with the 'aire desa.'

A man who keeps up two, or three *of these arts* [*has eight cows as his honour-price, and eight men are his company at refections*].

A man who holds two or three, i.e. a man who keeps up two different arts, i.e. smith-work and gold-work; and there are eight cows to him for these, viz. the smith's four cows, and the goldsmith's four cows, making eight cows. As to his company, there are the smith's four persons and the goldsmith's four, so that eight men altogether *form* the company of *the man of two arts*. Three, i.e. he has three parallel arts, i.e. oratory-building, mill-building, and ibroracht (brew-house building?); the noblest art of these is his foundation, viz. the oratory, and he has six cows out of this, and a sixth to be taken out of the other two arts, i.e. two cows; put these two cows to the six cows that he has as foundation, and they make eight cows in all. He has six men for the oratory alone, and a sixth out of the other, i.e. two men; put the two to the six, and it makes eight men as his company.

A man who keeps up four of these arts, fifteen seds are his 'dire,' and refections for twelve men, and protection of ten days for him.

Four things, i.e. a man who keeps up four different arts, viz. smith-ship and goldsmith-ship, and carpentering, and cloth-figuring,[a] i.e. he has nine cows and

[a] *Gebidecht*; O'Dav., p. 96, sub voce *geibeich*, "the men who make cloth *gebechda*, i.e. checked 'pangs,' or checked 'eangs' [folds, links? O'C. Lect., p. 556, MR. 228; O'Connell gives *eang*, "track; notch, groove, dint, patch, gusset,"] i.e. engravers." The word is used in O'Dav. p. 63, as a gloss to *cichtae*, and explained *rannaigh* [leg. rindaigh] 'engravers.'

SMALL PRIMER.

enicḷainn .i. ceṫra ba in gabann 7 ceṫra ba in cearda, da ba in aiḷtire 7 da ba in gebiaiċ. Biatad .i. da fer deg a ḷan-dam .i. ceṫrur in gaband, 7 ceṫrur in cerda, 7 diaf in aiḷtire, 7 diaf in gebeċ, conid da fer deg uiḷi fin. Turṫugud .i. deċmad a ḷan-faefam bid 7 fonadma .i. trefi in gaband, 7 trefi in cerda, oiḷe in aiḷtire, 7 oiḷe in gebiaiċ, conid x. ḷaiṫi uiḷi fin.

Carpat faer, ocus aiḷtire, ocus gebeic, ocus rindaigi, ocus tuathait, faire boaire tanaisi doib. Dia congba da dan dib, faire boairig tuise do.

Carpat .i. faer na carpat. Aiḷtire[1] .i. doniad in aiḷtireċt. Gebeiċ .i. doniad in geibiaċt. Rindaigi .i. doniat in rindiaċt. Tuaṫait .i. taṫaid a croicni im na fciaṫaib. Saire .i. enicḷann in boaireċ tanaisi doib uiḷi .i. do gaċ ḟir dib tanaisi na mboaireċ .i. in t-ocaire is ferr, da fuiḷet da ba i n-a enicḷainn. Da dan .i. dia cungba da dan dib fin .i. enicḷann in boairig tuise .i. tuiseċ na mboaireaċ, in boaire is ferr, da fuiḷet ceṫra ba i n-a enicḷainn.

Tornoire, ocus nascaire, ocus cairemain, ocus cirmaire, ocus iascairi, faeiri fir midbad doib.

Tornoire .i. doniad in tornaireċt. Nascaire .i. doniad in nascaireċt, no da n-ad eri i[n] nasc .i. in fleścaċ is tairi. Cairemain .i. coir-fuaiprid na paiti corra. Cirmaire .i. doniad in cirmaireċt. Iascairi .i. doniad in iascaireċt. Saeiri .i. enecḷann in fir mibad is tairi, da fuiḷet ceṫra fcrepaiḷḷ doib uiḷi, no fcrepaḷḷ caċ fir dib. Ar a indracus fin, maḋ indraicc iad; 7 minab indraic, ni ḟuiḷ naċ ni doib ar a ndan; no fairi fir mibad du gaċ ḟir dib .i. fer mibad fin ar in fleśċac is tairi.

Cruit, is e aen dan ciuiḷ indfein, dḷiges fairi cen imteid ḷa hordam; fairi boaireċ tuise do.

Cruit .i. ar timpan fin, no cruit uirri bodein. Ciuiḷ .i. is e aen dan oirfided. Sairi .i. dḷiges enicḷann. Cen imteid .i. gen gurab imaiḷḷe re huasaḷ, aċt a beṫ ar aigiḋ a aenur. Sairi .i. enecḷann in boairi tuisi do .i. tuiseċ na mboaireaċ .i. in boairi is ferr, da fuiḷet ceṫra ba 'n-a enicḷainn; no d'a n-oḷḷamnaib ata fin, 7 nocon fuiḷ ni d'a tanaisib.

[1] The 'ailtire' is defined in O'Dav., p. 54, *sub* 'alt,' as 'saor denma tighi,' the house-building carpenter.

six samaises, which make twelve cows as his honour-price, i.e. the smith's four cows, and the goldsmith's four cows, the carpenter's two cows, and the cloth-figurer's two cows. Refections, i.e. twelve men are his full company, i.e. the smith's four, and the goldsmith's four, and the carpenter's two, and the cloth-figurer's two, so that this makes twelve men in all. Protection, i.e. ten days are his full protection of food and attendance, i.e. the smith's three days, and the goldsmith's three days, the carpenter's two days, and the cloth-figurer's two days, so that these make ten days in all.

A chariot-builder, and a carpenter, and a cloth-figurer, and an engraver, and a shield-coverer; these are entitled to the nobility of a 'bo-aire' tanist. If he keeps up two of these arts, he has the nobility of a 'bo-aire tuise.'

Chariot-builder, i.e. the builder of the chariots. Carpenter, i.e. they do carpentry. Cloth-figurer, i.e. they make cloth-figuring. Engraver, i.e. they practise engraving. Shield-coverer, i.e. they sew the hides around the shields. Nobility, i.e. they have, each of them has, the honour-price of a tanist of the 'bo-aires, viz. the best 'og aire,' who has two cows as his honour-price. If he keeps up two of these arts, he has the honour-price of the 'bo-aire tuise,' the leader of the 'bo-aires,' the best 'bo-aire,' who has four cows as his honour-price.

Turners, and fetterers, and leathern-bottle makers, and combers, and fishermen, have each the nobility of a 'fer mbidbad.'

Turners, i.e. who do turning. Fetterers, i.e. who do fettering, or to whom the 'nasc' [chain, ring] is a burden, viz. the meanest horseboy. Leathern-bottle makers, i.e. who properly sew the round bottles. Combers, i.e. who do (wool-)combing. Fishermen, i.e. who do fishing. Nobility, i.e. these have the honour-price of the lowest 'fer mbidbad,' four screpalls to them all; or a screpall to each man of them. This is for worthiness, if they be worthy; and if they be not worthy, there is nothing due to them in right of their art. Or, there is the honour-price of a 'fer-midbad' to each man of them, i.e. 'fer-midbad' for the meanest horseboy.

A harp is the one art of music which deserves nobility, though it does not accompany *any other* noble rank; it has the nobility of a 'bo-aire tuise.'

A harp, i.e. this is a harp for a 'timpan,' or it is a harp for itself, *in its own shape*, is the only music that is entitled to honour-price. Though it does not accompany, i.e. though it is not with a noble, but on its own account alone. Nobility, i.e. the honour-price of the 'bo-aire tuise' is given him, i.e. the chief of the 'bo-aires,' i.e. the best bo-aire, to whom four cows are given as his honour-price. Or, it is to their ollams this is allowed, and there is nothing for their tanists.

Small Primer.

Nach dan dra arrubartamair, dligeir fairre, nad bairben in trairi bir do a tuaid gan a dan, dia congba,[1] cid i tuaith cid i n-eclair beċ. Ir de ata, "ni mina[2] digbat nemid."

Naċ .i. arcaċ .i. naċ feicim no indfaigim naċ dan dra fo remraidfiman fomaind. Sairre .i. dligeir eneclann. Nad bairben .i. nocon airdibann air in t-eneclann bir do a tuaid gan a dan do beid aigi. Dia congba .i. dia congba docuir, cid i tuaid amuig, cid i n-eclair talla ber. Ir de ata .i. ir do[n] ni fin ata, ir don airneir [f]in ata, "nuċun em digbail doniat na nemid, act ir (f)em tormaċ."

Bear aen-danach, bid aen-direach ; [348 a] bear ill-danach, bid ill-direach ; dorormaig fairi.

Aen danaċ .i. in ti ac a mbia aen dan og direaċ, bid eneclann og ar a fcaċ. Illdanaċ .i. in ti 'c-a mbed dana ilarda ill-tirgi, bid ill-eneclanna do ar a fcaċ. Dorormaig .i. tormaigid eneclann du neoċ il-dana du beid aigi, uair ata a n-aenrecht do duine a dualgur a dana, 7 a dualgur a docura edarfcaridaig, 7 a dualgur a dana 7 cind 7 coibdelaig; 7 nucun fuil eneclann do a dualgur a docura edarfcaridaig 7 cinn 7 coibdelaig.

Aer ciuil ocus oirfidid oilcena, monaig ocus araid, ocus luamain, ocus comail, ocus daime, ocus creccoire, ocus cleaframnaig, ocus fuirfeoire, ocus brugedoire, ocus fodana olceana.

Ir a hincaib og a mbiad, ir ar direnaiter: nirta faire cena fo leith.

Aer ciuil .i. cronanaig. Oirfidid .i. fedanaig. Oilcena .i. uili cena. Monaig .i. bid ar monaib a n-eaċ irna haenaigib. Araid .i. doniad in araigecht .i. in indur ceadna na gilli urraid. Luamain .i. luamaired na hetair. Comail .i. doniad in certo comaind.[3] Daime .i. marbaid na fiteaire. Creccoire .i. doniad crecad glar ar na forcaib. Cleaframnaig .i. cuirid na goo-clir a n-airde. Fuirfeoire .i. doniad in fuirfeorad ar a mbelaib. Brugedoire .i. doniad in brugedorad ar a tonaib. Fodana .i. froċ-dana uili cena. A hincaib .i. ir a hincaib cin [?] caiċ as a mbi fiad, ata enclann doib. Direnaiter .i. ir ar fin ernitir eneclann doib. Fo leiṫ .i. nocon fuil eneclann doib cena fo leiṫ, a dualgur a ndana.

[1] The commentary interpolates 'property,' which seems incongruous: cf. *congba* of *keeping up* an art, p. 104, l. 17.

[2] So Y.; but the gloss hardly bears out the reading: perhaps "ni ni i na digbat n.," "there is nothing in which nemids diminish."

[3] This gloss is given in O'Dav., p. 56, *sub* 'cumail,' where the next entry explains it as performing a trick by which a man 'shows himself without really being there.' Very little is known of a definite kind respecting these 'mean arts.'

Every art therefore that we have named, which is entitled to nobility, does not lose the nobility to which it is entitled in a territory, by a man's not *practising* his art, if he holds [*property?*], whether it be in a territory or in a church he be. It is hence is said, "Not unless Nemids diminish."

Every art, i.e. 'nach,' 'whatever,' for 'each,' 'every,' i.e. I mention, or, I speak of every art we have named above. Which is entitled to nobility, i.e. to honour-price. Does not destroy, i.e. it does not destroy in him the honour-price to which he is entitled in a territory without having his art. If he holds, i.e. if he holds property, whether it is in a territory outside, or in a church within he be. It is hence, i.e. it is from this circumstance, or it is from this statement it is that, "it is not diminution the nemids produce but it is increase."

Who has one art, let him have one 'dire;' he who has many arts, let him have many 'dires': it increases nobility.

Who has one art, i.e. the person who has one perfect art in one direction has full honour-price on account of it. Who has many arts, i.e. the person who has many arts, of many directions, has many honour-prices on their account. It increase, i.e. it increases honour-price to a person to have many arts; because a person has it simultaneously, in right of his art, and in right of his immoveable property, and in right of his art, and chief, and kinsfolk [?]; and he has not honour-price in right of his moveable property, and chief, and kinsfolk.

Musicians and sport-makers in general, viz. equestrians, and chariot-drivers, pilots, and conjurors, and companies, and scarifiers, and jugglers, and buffoons, and podicicinists, and all mean arts in like manner.

It is on account of the person with whom they are, it is out of [him?] they are paid, there is no nobility for them severally at all.

Musicians, i.e. purrers. Sport-makers, i.e. flute-players. In general, i.e. absolutely all. Equestrians, i.e. who stand on the backs of their horses in the fairs. Charioteers, i.e. who perform charioteering, i.e. in the same way the chariot servants. Pilots, i.e. who navigate the vessels. Conjurors, i.e. who perform the arts of conjuring. Companies, i.e. who kill the fairies [?] Scarifiers, i.e. who produce a green sore on the eyes. Jugglers, i.e who perform spear-feats aloft. Buffoons, i.e. who perform the distortion-tricks out of their mouths. Podicicinists, i.e. who perform 'brugedcracht' out of their rears. Mean arts, i.e. all bad arts in general. It is on account of, i.e. it is on account of the crime [?] of each man with whom they are, that honour-price is allowed them. It is out of it, i.e. it is out of that that honour-price is paid them. There is no nobility, i.e. there is no honour-price for them at all separately on account of their art.

SMALL PRIMER

Trian eneclainni dun daer ṫairis na ngrad n-isel, 7 ceṫraimṫi dun daer erendaċ. Seċtmad eneclainni don daer ṫairis na ngrad n-uasal, 7 oċtmad dun daer erennaċ; 7 noċon fagbar i liubar act a gabail on triur romaind: amail as triun i ceṫraimṫi tiagar co na huaislib, coir din deisideig gemad a seċtmad ar oċtmad dligistea ag na huaislib.

Cid fodera conid mo do na hislib na do na huaislib? Is e in faṫ fodera: gid mo iar n-imniugud sin, is lugu iar toṫaċt; uair is mo seċtmad eneclainni na ngrad n-uasal ina trian eneclainni na ngrad n-isil, 7 as mo oċtmad eneclainni na ngrad n-uasal ina ceṫraimṫi eneclainni na ngrad n-isel.

Cid fodera conid mo doib i n-a ndaeraib ṫairis na i n-a ndaeraib erennċaib? Is e faṫ fodera: mo bis fresciuiriu imscair og in daer erennaċ ina og an daer ṫairis; 7 coir gemad mo do i n-a daer ṫairis ina i ndaer erennaċ.

Ollam uas rigaib ri Mumun; da uii. cumail a dire, da ba co n-a dib tinnib du na se fictib a lin, ocus da ced bairgen, turtugad bliadna do.

Ollam .i. ollam os rigaib na Muman ri Muman bodein; 7 da .uii. cumala a eneclann .i. da cumail for dib seċtaib cumalaib. Da ba .i. da ba marta 7 da tinne muicci do .i. se fiċid a lin. Da ced .i. da dall ced bairgin .i. fer-fuine. Turtugad .i. bliadain a lan-faesam lid 7 fonadma.

Faesam rig Erenn ann sin, 7 biaṫad rig cuigid. Ho dno cena, is dam rig cuigid 7 biaṫad rig cuigid, 7 faesam rig cuigid; 7 is for lobad comarba forfagaib, uair faesam bliadna fagbus gaċ grad seċta uili for lobad comarba; 7 is don dliged sin is follus conid log screpaill do carna gaċ cuigir, 7 da bairgin fear-fuine gaċ fir .i. du na se fiċtib, uair is oċt screpaill is fiu ceċtarde na da mart, conid se screpaill deg, 7 a ceṫair as fiu ceċturde na da tindi muicci, conid ceṫri screpaill fiċet; conid amlaid sin ro soiċ log screpaill do carna gaċ cuigir du na se fiċtib.

A third of honour-price for the foreign slave of the low grades, and a fourth to the Irish slave. A seventh of honour-price for the foreign slave of the high grades, and an eighth for the Irish slave; and this is not found in a book, but it is inferred from the three persons above: in the same way that it is from a third to a fourth they advance with the lower, it is proper therefore that it be from a seventh to an eighth they are entitled to with the higher.

What is the reason that there is more for the low than the high? It is that although it is greater in name, it is smaller in substance; for the seventh of the honour-price of the high grades is greater than the third of the honour-price of the low grades; and the eighth part of the honour-price of the high grades is greater than the fourth part of the honour-price of the low grades.

What is the reason that there is more for them as foreign slaves than as Irish slaves? It is that the Irish slave has greater hope of becoming free [lit. 'expectation of severance,' cf. SM. III. 144, l. 7; 328, l. 19 &c.] than the foreign slave has, and *so* it is proper though there be more for him as a foreign slave than as an Irish slave.

An ollam over kings is the king of Munster: twice seven cumals is his 'dire,' two cows with two bacons for the six score his number, and two hundred cakes; he has a year's protection.

An ollam, i.e. an ollam over the kings of Munster is the king of Munster himself, and twice seven cumals is his honour-price, i.e. two cumals over twice seven cumals. Two cows, i.e. two cows in beef and two pigs in bacon for him. Six score, i.e. six score is his company. Two hundred, i.e. two great (or long) hundred cakes, i.e. of men's baking. Protection, i.e. a year is his full protection of food and attendance.

This is the protection of the monarch of Erinn and the refections of a king of a province. Or else, it is the company of a king of a province, and the refection of a king of a province, and the protection of the king of a province; and it was in default of heir this *was* left, because it is a year's protection every grade of all the sevens get in default of heir; and from that law it is manifest that it is a screpall's worth of flesh for each five men, and two cakes of men's baking for each man, i.e. of the six score; for each of the two beeves is worth eight screpalls, which makes sixteen screpalls, and each of the two bacons is worth four, which makes twenty-four screpalls; so that it is in this manner that the value of a screpall of flesh reaches every five men of the six score.

SMALL PRIMER.

[348b] Ollam uasal eascub, a chumut; ollam mor canaċ,[1] a cumut; amail ro gab Imleċ Ibair no Corcac mor Muman.

Eascub .i. escop uasal ecailsi, rig cuigid, a coimed no a cudruma na heneclainni sin do. Ollam mor .i. a coimed no a cudruma na heneclainni sin do.

Nad bi cain foltaċ, ni bi cain-fuillmeċ.

In ti ag na bi toċus taitnemaċ, ni bi eneclann taitnemaċ do.

Ollam filed ocus ollam gaeisi ocus ollam briugad, comsairi du gaċa fri rig n-aen tuaite: trica sed doib, ocus turtug(ud) mis, ocus cetra .xx. bairgin du gacha.

Ollam filed .i. sai filed; gaeisi .i. in tsai breṫemun; briugad .i. in briugu cedaċ. Comsairi .i. comeneclann .i. du gaċ fer dib sin risin rig ag ata aen triċa ced. Trica sed .i. da tig bo ar ḟiċit. Turtugud .i. mi faesam gaċ fir dib. Ceṫra .xx. .i se bairgin deg do fer-fuine, 7 a ceṫair 7 tri fiċit do do ban-fuine.

Tanaisi suad litre, ocus anrad filed; ocus ollam suad sairsi, i. comsairi do fri hairig n-aird.

.i. In ti is tanaisi do tanaisi .i. tanaisi suad na litri .i. in sdaraigi, da fuilet ceṫra cumala na heneclainni .i. o uirdnitep ac rig mor-tuaṫi; coibeis seċtmaide a eneclann, is ed tormaiges do a uirdned .i. uíí. mba de side, 7 coibeis a seċtmuid .i. bo; in bo isein risna .uíí. mbuaib conid .uííí. mba. Na tri ba ḟagaib ar se samaiscib 7 in tsamaisc uil air riu sin, conid seċt samaisci; samaisc din, coibes a seċtmuide, conid ceṫri ba, na ceṫri ba sin risna hoċt mbuaib, conid da ba deg; conid amlaid sin is cudruma eneclann in anrada filed ar n-a uirdneḋ ag rig mor-tuaiṫe, 7 eneclann in sdaraide, i fuilet ceṫri cumala.

[1] Sic BB.; perhaps caṫraċ; unfortunately the commentary fails here.

An ollam high bishop, just as much; a great ollam of 'cain'-law, just as much; in the same way as Imlech Ibair [Emly, Co. Tipperary] received, or great Cork of Munster.

Bishop, i.e. a high bishop of a church, a king of a province as much of that honour-price, to him; a great ollam, a similar amount or its equivalent of that honour-price, to him.

He who is not well-qualified, is not well-rewarded.

The person who has not shining property, has no shining honour-price.

An ollam of poets, an ollam of wisdom, an ollam of the 'brewy' class,—each of these has the same nobility as the king of one territory: thirty seds, and a month's protection, and four score cakes for each.

An ollam of poets, i.e. the master poet. An ollam in wisdom, i.e. the master brehon. An ollam brewy, i.e. the brewy of hundreds. The same nobility, i.e. equal honour-price, viz. each man of these, with the king who has one cantred. Thirty seds, i.e. which produce twenty-one cows. Protection, i.e. a month is the protection of each man of them. Four score, i.e. sixteen cakes of men's baking, and sixty-four of women's baking.

The 'tanist' of a master of letters, and an 'anrad' poet, and an ollam of a master of carpentry; each has equal nobility with the 'aire ard.'

Tanist, i.e. the person who is second to him, i.e. the tanist of the master of letters, i.e. the historian, whose honour-price is four cumals; i.e. when he is instituted by the king of a great territory. The equal of a seventh of his honour-price is what it adds to him to be so ordained, i.e. seven cows on that account, and the equal of a seventh, i.e. a cow; this cow added to the seven cows makes eight cows. The three cows he got [?] for six samaiscs, and the *odd* samaisc which remains, added to them, make seven samaiscs; a samaisc then, the equal of his seventh (added), makes four cows; these four cows added to the eight cows make twelve cows.[a]

And it is in this way that the honour-price of the 'anrad' poet, when he has been ordained by the king of a great territory, is equal to the honour-price of the historian, which consists of four cumals, i.e. twelve cows.

[a] I do not understand the process; but twelve cows, i.e. twenty seds, was the honour-price of the 'aire ard,' p. 47.

SMALL PRIMER.

Nucu tormaigenn ni do duine a uirdned ag rig tuaiti nać an eclais lain, uair noco tormaigend d'ollamain. Is e fat fodera nać tormaigend do sin, a eidid lasin ugdar comad mo eneclann in memair ina eneclann in cind.

Cudruma sećtmaid a eneclainni, is ed tormaiges d'ollamain a uirdned ag rig mor-tuaiti. Cudrumus a eneclainni, is ed tormaiges do a uirdned ag rig tuat. Cudrumus a eneclainni 7 da sećtmaid a eneclainni, is ed tormaiges do a uirdned ag rig cuicid. Da coibes a eneclainni, no tri coibes, as ed tormaiges do a uirdned ag ri Erenn co fresabra no cen fresabra; 7 in t-ainmroinne d'a eneclainn fein dun ollamain i n-a uirdned a gać fir dib sin, corob e in t-ainmroindi sin d'a eneclainn fodein bes du gać grad filed i n-a uirdned o gać fir dib sin; 7 ni tormaigenn ni doib a n-uirdned ag rig tuaiti.

Ollam suad sairsi .i. in saer daimliac 7 durtaigi. Coimsairi .i. coimeneclann frisin airig n-aird.

Ollam foccail .i. do gobainn, no cerda, no umaidi, saertar la tuaith; comsaire cacha fri hairig ndesa.

Foccail .i. in ti foclaiter conid ollam. Do gobainn .i. doniad in goibnećt. Cerda .i. imrid in t-or 7 in t-airged. Umaidi .i. imrid in t-uma. Saertar .i. soraiter eneclann doib isin tuait. Comsaire .i. coimeneclann do gać fir dib sin frisin airig ndesa ar n-airig n-ećta ndligteać.

Finit Amen.

It does not add anything for a person to have been ordained by the king of a territory, or by a church of full honour-price, since it does not add for the ollam. The reason why it does not add for him is, the author's repugnance that the honour-price of the member should be greater than the honour-price of the head.

The equal of a seventh part of his honour-price is what it adds for the ollam to have been ordained by a king of a great territory. The equal of his honour-price is what it adds for him to have been ordained by a king of territories. The equal of his honour-price, and two-sevenths of his honour-price, it adds for him to have been ordained by a king of a province. Twice, or thrice, the amount of his honour-price, it adds for him to have been ordained by a king of Ireland, *according as he is so* with opposition, or without opposition. And the proportion of his own honour-price which it adds to the ollam, to have been ordained by any one of these parties, is the same proportion of his own honour-price that it increases for every degree of poet to have been ordained by any man of them; and it does not add anything for them to be ordained by the king of a (single) territory [see next page].

The ollam master, i.e. the builder of the stone church, and wooden oratory. Equal nobility, i.e. equal honour-price with the 'aire ard.'

A reputed ollam, i.e. of smith, or goldsmith, or brasier, who is ennobled by the territory,—each of them has equal freedom with the 'aire desa.'

A reputed ollam, i.e. the man who is reputed to be an ollam. Smiths, i.e. who perform the smith-work. Goldsmiths, i.e. who work in gold and silver. Brasiers, i.e. who work in brass. They are made free, i.e. honour-price is freely granted to them in the territory. Equal nobility, i.e. each man of these has equal honour-price with the 'aire desa' *put* for the lawful 'aire echta.'

END.

APPENDIX.

The following passage from H. 2, 15 [F], p. 84, will help towards the explanation of the paragraph referred to on previous page; cf. p. 59, l. 6, 34.

Ιγ ιατ γιν [.ι. ιν τ-ολλαm 7 ιν ϝοċλυcc] ιν ϑιαγ ιγ com-moϝ ειnecλαnn 7 λοϛ αιγτε; 7 οϛ ϝιϛ τυαιτ̇e αnϑγιn, no ιγ cen υιϝϑneϑ ιτιϝ; 7 nι mac ϝιλeϑ ιn ϝοċλυc αnϑγιn, no cιϑ mac ϝιλeϑ, nι hιnnϝυιcc; 7 cολϝτ̇αċ γe γcϝeβαλλ α ειnecλαnn ιn ταn naċ ιnnϝυιc 7 naċ mac ϝιλeϑ, 7 ιγ λυϛα ιn ταn γιn α ειnecλαnn nα λοϛ α αιγτe; 7 ιn ταn ιγ mac ϝιλeϑ 7 ιγ ιnnϝυιc, ιγ bo α eneclαnn, 7 ιγ αnϑγιn ιγ mo α ειnecλαnn ná λοϛ α αιγτe; 7 cιn υιϝneϑ ατα αnn γιn υιλe, no ιγ αc ϝιϛ τυαιτ̇ι: υαιϝ nι moιϑe ειnecλαnn ϛϝαιϑ ϝιλeϑ α υιϝneϑ αc ϝιϛ τυαιτ̇e.

Ιn ταn ιγ bo α ειnecλαnn αc ϝιϛ τυαιτ̇ι, ιγ ceιτ̇ϝι bα αc ϝιϛ Θϝenn cιn ϝϝeγαbϝα; 7 ιn ταn ιγ γαmαιγc αc ϝιϛ τυαιτ̇ι, ιγ ϑα bα αc ϝιϛ Θϝenn cιn ϝ.; 7 ιn ταn ιγ cολϝτ̇αċ αc ϝιϛ τυαιτ̇e. ιγ bo αc ϝιϛ Θ. cιn ϝ.

Ιγ αnn ιγ cυτϝυmα ειnecλαnn ιn ϝ̇οċλυιcc ιαϝ n-α υιϝneϑ αc ϝιϛ Θ. cιn ϝ., 7 ειnecλαnn ϝ̇οċλυιc ϝιϛ τυαιτ̇ι: ιn ταn ιγ mac ϝιλeϑ 7 ιγ hυα αλοιλe 7 ιγ ιnnϝυιc, ϝοċλυc ϝιϛ τυαιτ̇ι, ιγ bo ϑo; 7 ιn ταn naċ mac ϝιλeϑ 7 naċ ιnnϝυιc ιn ϝοċλυc ιαϝ n-α υιϝneϑ αc ϝιϛ Θ., ιγ bo ϑo; υαιϝ ιγ cολϝτ̇αċ α ειnecλαnn αc ϝιϛ τυαιτ̇ι ιn ταn γιn, 7 α ceιτ̇ϝι coιbeιγ γιn αc ϝιϛ Θ. .ι. bo.

These two poets, the 'ollam' and the 'fochloc,' are the only two whose honour-price and the payment for their kind of poem are equal; and that, when they are in *the service* of a king of a territory, or when they are not *permanently* appointed at all. Also, in that case, the fochloc is not a poet's son, or if he is, he is not worthy; a 'colpthach' of six screpalls is his honour-price, when he is not worthy and not a poet's son, and in this case his honour-price is less than the price of his poem. But when he is a poet's son, and is worthy, his honour-price is a cow; in which case his honour-price is greater than the price of his poem. All this is when he is without *regular* appointment, or *only* with a king of a territory; for the honour-price of any grade of poets is none the more for his being appointed by a king of a territory only.

Now, when his honour-price with a king of a territory is one cow, it is four cows with an undisputed king of Ireland; when it is a 'samaisc' with the former, it is two cows with the latter; and when it is a 'colpthach' with the one, it is a cow with the other.

Thus the honour-price of the 'fochloc,' on being appointed with an undisputed king of Ireland, is equivalent to his honour-price with a king of a single territory, *under these circumstances:* when he is a poet's son and a poet's grandson, and is worthy, the 'fochloc' of a king of a territory has a cow as honour-price; and when not a poet's son, and when not worthy, he *yet* has a cow as honour-price if he is appointed with a king of *all* Ireland; for a 'colpthach' is his honour-price in that case when with a king of a territory, and with a king of Ireland it is four-fold as much, viz., a cow.

HEPTADS.

heptads.

HEPTADS

[1.] Ataiṫ ſeċṫ cella la Feine, na dlegad dire na dicubuſ: ceall o n-eitciṫer caċ riċṫ; ceall dia ndentar uaim taḋut; ceall dia ndentar loċ peca; ceall a mbi airċindeċ laiċ cin cairiuga do abuid; ceall o teit cloc ocuſ ſalm cin dlige cin fuidell; ceall a mbid airċindeċ do airngair a biṫ-denma, ocuſ etarſcara fri caċ claen, na bi fir, noċ tindta fri peacad aiṫerraċ; ceall oc na friṫ airiṫiu traṫa; ceall biſ faſ.

Ite cealla ind-ſo o naċ acraiṫ airċindig a leaſa, inge ma deoru De atgaru uadaib ar etgo i n-eclaiſ De, na tiberа ſomaine d'airċindeċ, na bi ar fuillim dogne.

HEPTADS.

HEPTADS.

[1.] There are with the Feine seven[a] *cill*-churches that are not entitled to 'dire' nor 'dichubus': a church by which every form *of person* is refused *food;* a church of which there is made a cave of thieves; a church of which there is made a place of sin; a church in which there is an 'erennach' *who is* a layman, *and that* without rebuke by the abbott; a church from which bell and psalm have departed,—without law, without decision; a church in which there is an 'erennach' who has promised perpetual purity, and severance from every obliquity, *but* who is not true, and who turns to sin again; a church in which is not found acceptance of the canonical hours;—a church which is vacant.

The above are churches from which 'erennachs' do not sue for their claims *of honour-price;* unless it be an exile of God (*a hermit*) who shall sue on their behalf, for jealousy on *behalf of* the Church of God, so that one may not give wealth to an 'erennach,' and that it be not for reward he act.

[a] There are *eight* churches mentioned, if the divisions marked by the heading *ceall* be maintained. But the gloss on the first item makes it probable that the last item, 'a church which is vacant,' is a generic expression for all the particular kinds referred to previously.

Heptads. Ataiṫ ſeċṫ ceḷḷa .i. ſeċṫ n-aiṙċinḋiġ ceḷḷ, no ſeċṫ n-ainmniġṫi ceḷḷ, ḋ'a n-aiſneiḋann in ſeineċuſ, noċan ſuiḷ ſmaċṫ[1] na ḋiṙe na heneclann na penḋaiṫ ḋoib-ſeo, maṫ ſaſ; 7 ḋeoṙaḋ ḋe ac acṙa uaḋib, 7 tṙian ḋiṙe neimṫuſa caṫṙaċa ſaiſ ḋó. Na ḋleġaḋ .i. aſ a n-eṙḷam,[2] no aſ a toċuſ ſaḋeiſin .i. aſ in eṙḷum, ḷan na ḷeṫ na tṙian. Ḋiṙe .i. eneclann. Na ḋicubuſ .i. aḋbol toċuſ ṗinḋe [.i. aſ a tocuſ boḋein, J²].

Cia beiṫ a manaiġ cuſna ceḷḷaib-ſeo, ni ḋleġaiṫ a n-aiṙċinne eneclann aḷoſ[3] in toċuſa-ſin, aṙ iſ innleſ ḋoib in toċuſ[4] ḋia nḋamaṫ ḋliġeḋ[5] iaṙ nḋenam inḋliġiḋ; uaiṙ ni haiṙċinne itiṙ iaṫ no co ṙo ṗinne 7 co ṙo eṙce in ṫ-oḷc ḋo ṙonſaṫ 7 ġo taṙḋſaṫ ſṙeitaċ a miġnima.

Ceaḷḷ o n-eitciṫeṙ caċ ṙiċṫ .i. ceḷḷ o n-eitciṫeṙ caċ ṙiċṫ ḋuine[6] uiḷe im biaḋ.[7]

Ḋoni eiſinnṙoic ḋon aiṙċinḋeċ, maſ e ġabuſ uime, no ma[8] neċ ḋo na ġṙaḋaib aiṙṫ [R., uiṙḋ J²] ecḷaiſe; 7 ni ḋenonḋ ḋo na ġṙaḋaib ecna, uaiṙ [aiṙa R.] aṫa ſoḋḷuim aco, no ḋo ġṙaḋaib ecḷaiſe; 7 ni uiḷ eneclann ḋoib a ḋualġuſ a toċuſa, 7 aṫa eneclann a ḋualġuſ a nḋana a ſoġḷaim[9] aiḷe o ſin amaċ; 7 aṫa eneclann a nḋana ḋoib a nġaiṫ a ſeṫ.

No ḋno cena, ciḋbe ġṙaḋ iſin ecḷaiſ ġabuſ um an mbiaḋ, co nḋeṙna eiſinnṙuic ḋe, uaiṙ aḋeiṙ Cain Paṫṙaic, "ſoṙa aiṙitiu aiḋe ḋo caċ mamamo ḋ' ecḷaiſ."

Maſ e in ṫ-aiṙċinḋeċ ṙo eitciſṫaṙ na ḋama um biaḋ, iſ eiſinḋṙaic ḷain he; maſ ġṙaḋ [ecna] no ecḷaiſe aiḷe iſin ecḷaiſ ṙo eitciſṫaṙ iaṫ, ni uiḷ eneclann ḋoib na ḋiṙe a ḋualġuſ ſcuiṫi, 7 aṫa eneclann a ḋualġuſ a toċuſa eṫuṙſcaṙṫa,[10] 7 ni 'ḷ ſmaċṫ na ḋiṙe na eneclann na pennaiṫ ḋoib ma ṫaiṫ ſáſ; 7 ni ſáſ cin ḋaine ſin, aċṫ ſáſ cin ḋliġeḋ n-ecaḷſa; 7 ma ṫa ḋeoṙaḋ Ḋe ac acṙa uaṫa, 7 tṙian ḋiṙe nemṫiſi caċ caṫṙaċ ſaiſ ḋi.

[1] .i. ceḷḷa inḋliġṫeċa aḋeiṙinn .i. nocon uiḷ a ſoġaiḷ ḋo ḋenum ṙiu, J².
[2] .i. aċṫ cuiṫ in eṙḷuma nama ḋiṙe eneclainne ḋoib, J².
[3] a ḋualġuſ a toċuſa inḋti, J².
[4] an toċuſ ſuiḷ acuḋ, J¹.
[5] ḋia nḋ. ḋl., om. J².
[6] ḋ. ḋliġṫiġ, add. J¹, J².
[7] b. ſeċṫa ſeḷe, add. J¹.
[8] 7 maḋ neċ ḋo na ġ. uiṙḋ ec. no eġna ġ. u. a mb., noċo nḋ. eiſ. ḋib, uaiṙ aṫa ſ. acu, J².
[9] a nḋana aṙ ſoġḷuib eiḷe ḋo ḋenum ṙiu, 7 aṫa en., J².
[10] neam-e.; 7 noċan ſuiḷ ḋuine aſ cuma a eṗiṙṫ 7 a aicḋe, aċṫ ma ġṙaḋ ſeċṫa, J¹.

There are seven churches, i.e. seven 'erennachs' of churches, or seven denominations of churches, of which the brehon law makes mention, which have no right to 'smacht' or 'dire' or honour-price or penance, if they be vacant; and it is a 'deorad De' [hermit] that sues from them [in their name], and he is entitled to a third of the 'dire' of the 'nemthus' of a vacant church. Which are not entitled, i.e. in right of their patron-saint or of their own property, i.e. in right of their patron-saint; *neither* full, nor half, nor a third. Dire, i.e. honour-price; nor 'dichubus,' i.e. excessive wealth of penance [i.e. out of his own wealth]. HEPTADS.

Though their monks be along with these churches, their 'erennachs' are not entitled to honour-price in right of that wealth; for unprofitable to them is the wealth, if they offer *recourse to* law after committing illegality; for they are not 'erennachs' at all till they do penance and pay eric for the evil they have done, and till they have answered[a] for their ill-deed.

A church by which every form is refused, i.e. a church at which each and every form of [lawful] person is refused food.

For it makes the 'erennach' unworthy, if it is he that refuses *the food;* or if it be any one of the high ecclesiastical orders; but it does not render the wisdom orders unworthy, for they have learning, or the *lower* grades of the church; and there is not honour-price for them in right of their wealth, but there is honour-price for them in right of their art, their other learning, from that out; and there is honour-price of their art for them, in stealing their property.

Or else, whatever grade in the church refuses the food, it makes him unworthy: for the 'cain'-law of St. Patrick says, "reception of a stranger is incumbent[b] on every servant[c] of the church."

If it be the 'erennach' that has refused food to the parties, he is fully unworthy. If he be of the grade of wisdom, or of another church in the church that has refused them, there is not honour-price for them, nor 'dire' in right of movable property, but there is honour-price in right of [im]movable property; and there is not 'smacht' nor 'dire' nor honour-price nor penance for them, if they are vacant, and this *does* not *mean* vacant of people, but vacant of the law of a church. And if there is a 'deorad De,' *hermit,* sueing from them, *the church* gets a third of the 'nemthus-dire' of every vacant church.

[a] cf. O'Dav., p. 88, *freitech*, .i. fregra.

[b] O'D. Supp. has 'ϝοϝαό, is due.'

[c] Possibly some combination of mam ('yoke'; O'Dav., p. 107, mam .i. cubus); and mug is intended: the passage only occurs in R.

HERTADS. Terra a let-eneclann uaiti, dia tirat teora dama uaiti cin biad; 7 lán-eneclann a leit frifin tí aintir and.[1]

Uaim taóuc[2] .i. ceall a ndentar taitiu amail uaim ac gaic 7 ac brait; act mar airdindeċ no marra neċ do luċt ecalra, doni eirinnrais de.

Loċ peca .i. cell a ndentar imot adaltrais fri hil-mnaib: noca dlegar do na gradaib acalra mna do beit aco; no dno cena, dligid in t-airdindeċ, uair is grad uird acalra he.

Airdindeċ laiġ[3] .i. ceall a mbi airdinneċ tuaċa cin cairiuġ[ad] no cin cairdaċad don ar bir uara, no don erboc; uair ni fil eneclann don airdindeċ laiġ, no go pinne 7 co fo erca 7 co fo gab do laim tiaċtain fo dliged foltmair.

Neam-beċ mic leigind inodi fodera; dia mbeċ mic leibinn inntsi, is indligteċ fum, ce daim a cairiugad, 7 ni daim a cairiud d' ab annoiti.

[Nocon fadgabar eiric ar oirdindeċ a cain naċ a n-urradus, a caiteem dligid egalra co hindligteċ; act doni eirinnriric de, mana horaiter oirdinneċ roime isin annoit sin, 7 ma dia n-orduiter imorro, ata smacht fair a cain, 7 doni eirinnriuic de, cid a cain cid a n-urradus; 7 na neċe tucad anunn don eglais do decmadaib 7 primete 7 almsana, mar fe hindliged n-egalsa fo caited iad, is riaċ gaiti 7 aitgin iad; 7 mar fe dligid n-ecalsa, is riaċ gaiti cen aitgin inntib uaċa, mar-oen a cuibdiuss, no o ceċtarde a n-ecuibdiuss; 7 in ti tuc anund iat, ma fo ficid co nar dis dó a tabuirt, 7 co fo ordaig oirdinneaċ reime, is ann ata in riaċ gaiti, a cuibdiuss no a n-ecuibdiuss. J²; for J¹, R., see 130, 12.]

[Cloc 7 salm[4] .i. o teit clog 7 salm egaili eile, J²]. Cin dliged i. im riaċaib cinnti. Cin suidell .i. im riaċaib eiccinoti .i. act[5] mar airdinneċ no neċ do gradaib ecalsa, do deoin an airdinne, fo leic in t-elo,[6] doni eirinnriuic de.

[1] So J¹; J² ends a ngait a set.

[2] Unquoted in J¹.

[3] a. l. .i. noco ndenunn seig teg n-oided do boċtaib, no comuirge do luċt ingalar isin ecluis; 7 n. u. en. do co fo p. . . . foltm., J².

[4] Not quoted in J¹.

[5] act mar . . . eir. de, om. J².

[6] elod in manuig, no in oirdindig eile, add. J².

It is defective of half its honour-price, should three parties come away from it without food; and full honour-price in regard of the person who is made to fast in the case.

Cave of thieves, i.e. a church in which theft is committed; like a cave for stealing and for robbing; but if it be an 'erennach,' or if it be any ecclesiastical person, it makes him unworthy.

Place of sin, i.e. a church in which much adultery is committed with many women: it is not lawful for the ecclesiastical orders to have wives; or else, it is lawful for the 'erennach,' for he is [not?] one of the ecclesiastical orders.

A lay erennach, i.e. a church in which there is a lay 'erennach' without being rebuked or blamed by the abbot who is over him, or by the bishop; for there is no honour-price for the lay 'erennach,' until he has done penance and paid eric, and until he has undertaken to submit to the law of tonsure.

There not being students in it, causes it; if there are students in it, he is unlawful though he submits to his rebuke, but he does not submit to his rebuke from the abbot of the 'annoit'-church.

[Eric upon an 'erennach' is not found either in 'cain'-law or in 'urradus'-law, for expending the law [income (?)] of the church unlawfully; but it renders him unworthy, if an 'erennach' has not been previously appointed in that 'annoit'-church; if, however, such has been appointed, there is 'smacht' upon him in 'cain'-law, and it makes him unworthy, whether in 'cain'-law or in 'urradus'-law. And the things that were brought into the church, of tithes, first-fruits, and alms, if it is for illegality, *i.e. beyond the lawful necessities* of the church they were spent, there is debt of theft, and compensation from him; if it be to legality, *i.e. for the lawful necessities of* the church, there is debt of theft, without compensation in their case, from them both, *if acting* jointly[a]; or from either of them, *if acting* separately. And the person who brought them into *the church*, if he knew that it was not right for him to give them, and that another 'erennach' had been appointed previously, it is with him that the debt of theft lies, *either* jointly, or separately.]

Bell and psalm, i.e. a church from which bell and psalm have departed. Without law, i.e. in *the matter of* definite debts. Without decision, i.e. in the case of indefinite debts. But if it be an 'erennach,' or any person of ecclesiastical orders, with the consent of the 'erennach,' that has allowed the evasion, it renders him unworthy.

[a] For the use of *cuibdius*, cf. SM. III. 114, 24; compared with III. 244, 23; see II. 184, 2.

Heptads. Airdinnech do airgair .i. ceall a mbi airdinnech tairngairthir .i. gella a beth denaimhe, a naime [air dia, J²] fan mbith .i. dul a n-aithiri. A bithdenma .i. a bith-glaine .i. dul i n-aithiri, no tairngairthe bachla.

Acht ma fo cinn dul i n-aithiri, 7 tuc fri airdire uirthe, ata eneclann do in cach fogail[1] dodenthar frith fo aicned a gniomh, no gu ti in fe fin; 7 o tiucfus in fe, ni fuil eneclann do, cu fo peinni 7 co fo eirci 7 go ndeachaid i n-aithiri. Muna tuc fri airdire uirthe, ata eneclann do, cuthab cinnti a nem-dul do; 7 o bus cinnti, ni fuil eneclann do, gu fo peinni 7 gu fo eirce 7 gu ndeach i n-aithiri. Ma do chuaid i n-aithiri, 7 fo impo[2] erti airis, ni fuil eneclann dogres do ar a haithle; no dno, co mbeth, iar peannaid 7 eric 7 iar ngnimhe[3] De.

Etarscara[4] fri cach claen .i. a gellad do scaradh fri gach cainnin indligthi .i. fri gach col. Na bi fir .i. ce gellaid .i. nocha fir a denum do .i. ni comallann. Noch cinnta .i. noch feichim no imdaigim co n-impoann fe peacad aithesrach fechtus aile airis.

Ceall oc na frith airithiu tratha .i. oc na dentar na tratha do fritalum co dligthech, cia[5] beth griadha innti, munab dethbirus gabus nib[6] .i. o nach dentar na tratha do fritalam no d' imthe, nocha n-uil eric air i n-ithiadus, acht dond eirinnsaic de; 7 ata cumal air i cain, i fechmall a mama crabaid 7 ceilebuirtha, 7 dond eirinnsaic de; co na bu hindligthech na griadh eccna cin co hathathadair eclais, uair ata tiachtain[?] leighinn aco 'n-a haighe.

Ceall bis fár .i. far cin dligeth,[7] 7 ni fár cin daine .i. trian in lainn, in tan is ferr fo bui in eclais sin; is ed dligid fo bith tairi na naem innti .i. cin mair tarla.

Cella indligthecha fo 'nuair, 7 ni 'l ni doib acht trian dibe neimhidha cach cathrach fair, dia fogail do denam innti, co na beth i n-a laim, co fo gabu airdinnech dligthech isan eclais, 7 o gebur, 's a tabairt 'n-a laim reic, d'a tabairt do boithaib 7 do airdlignithaib; no, co ma tabairt focetoir. Trian in trim d'ab

[1] in cach f. d. f. f. a. a. g., om. J¹, J².
[2] ge fo c. . . . . 7 do taet uaidi, J².
[3] eric 7 co n-innsrudad, J².
[4] This par. not in J¹; brief in J².
[5] cell oc n. f. aitithiuibe na t., c. b. g., J².
[6] na dentar . . . . . gabur dib, om. J¹.
[7] cen d., no cin fuigell, no cin abaid. Trian dibe n. g. c. f. di. J²; rest of comm. wanting.

An 'erennach' who has promised, i.e. a church in which there is an 'erennach' who promises, i.e. *gives* a pledge to sanctify himself, and *exhibit* holiness in the world, i.e. to go into pilgrimage. Perpetual purity, i.e. his perpetual purity,[a] to go into pilgrimage, or the promise *of taking* the pilgrim's staff. HEPTADS

But if he has determined to go into pilgrimage, and has fixed a certain time for it, there is honour-price for him for every trespass that is done to him, according to the nature of his order, until that time comes; but when the time shall have come, there is no honour-price for him until he has done penance, and paid 'eric,' and has gone into pilgrimage. If he has not fixed a precise time for it, there is honour-price for him, until it is certain that he is not going; and when that is certain, there is no honour-price for him until he does penance, and pays 'eric,' and goes into pilgrimage. If he has gone into pilgrimage, and has returned from it again, there is no honour-price for him for ever after; or else, there may be, after penance and 'eric,' and praying to God.

Severance from every obliquity, i.e. his promising to separate from every unrighteous cause, i.e. from every wickedness. Who is not true, i.e. though he promises, it is not true that he performs it, i.e. he does not fulfil it. Who returns, i.e. I maintain or assert that he turns to sin again, another time, once more.

A church in which is not found acceptance of canonical hours, i.e. in which the hours are not lawfully attended to, though there be ecclesiastics in it, unless it is necessity that prevents them; i.e. when the hours are not attended to or watched, there is no 'eric' on him in 'urradus'-law, but it renders him unworthy; and there is a cumal on him in 'cain'-law, for neglecting his devotional service, and celebration, and it renders him unworthy; *though* it might not be unlawful in the wisdom orders, even if they did not frequent a church, because they have the tutorship[b] of students over against it.

A church which is vacant, i.e. vacant, without law, and not vacant without people, i.e. a third of the full *right* when that church was best; and it deserves this because of the relics of the saints being in it, i.e. should it so happen.

The above are unlawful churches, and there is nothing for them but a third of the 'dire' of the 'nemthus' *dignity* of every vacant church, for distribution to be made in it; and it is not in its hand, until a lawful 'erennach' has taken possession in the church; and when he shall have done so, it is to be given into his hand to be given to the poor and destitute; or, that it should be given immediately. A third of the third to be given to

[a] Cf. O'Dav., p. 80, *denma* .i. 'glan.'

[b] In J[1] this ⲧⲓⲁⲥⲧⲁⲓⲛ [which is rather triachtain in R.] does not occur.

[c] Curry reads ⲣⲟ ⲃⲱⲓ ⲉⲛⲉⲥⲗⲁⲛⲛ ⲩⲓⲛ ; and *inecl.* is sometimes written, but then there is no article.

Heptads. annoiti, 7 trian do boċtaib na cille, dia mbeit innti; 7 mana beṫ, a fogail do ceilib Ḋe, 7 in tres trian do boċtaib andoiti. Trian dire neimṫisia caṫraċ fais do caċ eclais dib-so; 7 a tabairt a laim aibilltеoir no deoraid Ḋe, co ti airċindeċ dligṫeċ; noċa n-uil smaċt na eneclann na dire na pennait doib-seo; ma tait fas, 7 deorad Ḋe ac agra uaṫa, is trian dire neimṫisa caṫraċ fais ḋo. Trian n-eneclainni in erluma do caċ cill dib-so, 7 ni beir in t-airċinneċ ni ḋe, aċt deorad Ḋe toibgis, 7 foḋlaid do boċtaib .i. da trian do boċtaib eclaisi bunaid, 7 a trian do boċtaib andoiti; no is trian do deorad Ḋe ar tobaċ 7 ar cennaċ don eclais .i. a trian side d' andoit 7 a da trian do boċtaib eclaisi bunaid.

Cealla indligṫeċa sin, 7 ni uil dire na eneclann doib i fogail riu, cinmoṫa in cell fas, 7 trian dire nemṫisa caċ caṫraċ fais di; 7 sin do tabairt d'aibilltеoir; no coma he in deorad Ḋe no toibgi, no co ro gabu airċindeċ dligṫeċ indti; 7 o gebus, 's a tabairt 'n-a laim side; no dno, co ma tabairt doib side focetoir.

For ruidles airċinde do rona fogail sund, 7 trian dire nemṫisa caċ caṫraċ fais and, 7 a tabairt a laim airċinde no dligṫig[1] eclasa, dia caṫam ri dliged eclasa; is uime accras.[2]

Leaṫ eneclann in erlama oc a mbi, don airċindeċ, mana[3] beit graḋa fair fein, no mana[3] foiṫle graḋa; dia foiṫle graḋ, eneclann in graiḋ foiṫlid, is ed dobeirur do: ciḋ esbocc foiṫles, eneclann esbuic ḋo.

Lan-eneclann don airċindeċ in caċ n-innile do neoċ is la memraib fein, oṫa lu suas, dia mbe oco buaċuill, no dia n-aiṫnir iat cin co be buaċuill, ciḋ a cill, ci a ndun, ciḋ a faiṫċe, ci a termonn, ma creċ[4] annuic; leṫ eneclann, ma creċ anannaic.

Do gabail im eneclainn and-so anuas.

[1] im a tab. i laim dligṫig, J[1].

[2] s u. a., om. J[1].

[3] muna, J[1], both places; m̄ R.

[4] croḋ eannuig, croḋ aneannuicc, J[1].

the abbott of the 'annoit'-church, and a third to the poor of the *cill*-church, if there be such in it; and if there be not, it is to be distributed among 'celi Dé' [culdees]; and the third third, to the poor of the 'annoit'-church. Each church of these is entitled to a third of the 'dire' of the 'nemthus' of a vacant church, and it is to be given into the hands of an 'aibillteoir,' or a 'deorad De,' until there comes a lawful 'erennach.' There is neither 'smacht' nor honour-price nor 'dire' nor penance for these; if they be vacant, and it is a 'deorad De' that sues on their behalf, he gets the third of the 'dire' of the 'nemthus' of a vacant church. Every church of these gets a third of the honour-price of the patron saint, and the 'erennach' takes none of it, but it is a 'deorad De' that levies it, and distributes it to the poor, i.e. two-thirds to the poor of the original church, and one-third to the poor of the 'annoit'-church; or, it is a third to the 'deorad De,' for levying and for buying for the church, i.e. a third of this to the 'annoit,' and two-thirds to the original church. HEPTADS.

These are unlawful churches, and there is no 'dire' or honour-price for them, for trespass against them, except for the vacant church, and there is a third of the 'dire' of the 'nemthus' of any vacant church for it; and this is to be given to an 'aibillteoir'; or, that it be the 'deorad De' that collects it, until a lawful 'erennach' takes charge of it, and when he does, it is to be given into his hand; or else, that it be given to them directly.

It is upon the privilege of the 'erennach' a trespass was committed in this case, and there is a third of the 'dire' of the 'nemthus' of any vacant church for it; and it is to be given into the hand of the 'erennach,' or a lawful ecclesiastic, to be expended for the use of the church; it is for that purpose he sues.

Half of the honour-price of the patron saint with whom he is, for the 'erennach' if he has not *taken* orders upon himself, or, unless he hires *a man in* orders. If he hires *a man in* orders, it is the honour-price of the order which he hires, that is given to him; even if it be a bishop he employs, it is the honour-price of a bishop that he gets.

The 'erennach' has full honour-price for every beast of those that belong to his own members [tenants], from the lowest up, if they have a herdsman, or if they are left in charge, without there being a herdsman with them, whether in a church, or in a fortress, or in a green, or in a 'termonn,' if they be guiltless cattle; half honour-price, if they be guilty cattle.

☞ The above refers to honour-price.

Heptads. Do gabail im uḋbaṙta ro ṙiṙ.

Ite cealla .i. iṙ iat ro na cella[1] o naċ acṙiat in laċt roḃoaṙ aṙṡínroe occo cetṙaṙta ann iṙ leaṙ leo anoṙa; no iṙ iat ro na reċt cella o naċ acṙiat aṙṡínroe eneclann; no iṙ i cell o na acṙiat aṙṡínroe in tṙiuan ṫṙe nemṫiṙi gaċ caṫṙaċ ṙaṙ .i. in cell ṙaṙ. Inge ma .i. aca aċt lem ann, ma ḋeoṙaro De acṙiaṙ uaṫi na neṫi ḋligiṙ ḋi, uaṙ bi ḋo-ṙeċ in tṙiuan ṫṙe nemṫiṙi caṫṙaċ ṙaṙ. Aṙ ecgo i n-eclaiṙ De .i. aṙ meḋ iṙ coiċ leiṙ ec ann an eclaiṙ i mḃiṫeṙ aṙ Dia, no i caṫaiṙ ḋo ṙeiṙ De. Na tibeṙa .i. noċa tibeṙa[2] ṙomaṁe ḋon aṙṡínroeċ ḋligṫeċ eclaiṙi aile. Na bi aṙ ṙailliṁ .i. noċa aṙ ṙailliṁ[3] loiṫca ḋom ṙin, aċt aṙ Dia, no aṙ baṙo ṙi eclaiṙ.

Taṫṁeċ na huḋbaṙta ro ṙiṙ 7 cenḋaiṫe.

[II.] Ataiṫ reċt n-anṙolaiḋ ṙoṙuaṙlaicet uḋḃuṙta in ḋomain: a ṙoḋeaṙca co ṙuil; a taḃaiṙt a coiḃce ban, loċ pecaiḋ ḋo ḋenam ḋi; a taḃaiṙt ḋo bṙuġ ṙiġ; a coṙ ṙṙi aicille; a taḃaiṙt i nḋuaiṙ ṙileḋ; a heiṙic a cintaiḃ; a ṙeic ṙṙi eċtaṙ ṙine.

It coṙa a ṙine ṙaḋeiṙin ṙoṙṙa, in tan ḋo ecat na hinḋṙo ro.

Sect[4] n-anṙolaiḋ .i. ataiṫ reċt noṙoċṙolaiḋ tṙiaṙa ṙuatuaṙlaicet o'n eclaiṙ na huḋḃuṙta ḋoḃeṙaṙ ḋi ṙan ḋomain, 7 noċa tiuḃṙuit o ṙunḋ amaċ. Uḋḃuṙta .i. tiṙ 7 ṙeṙonḋ. A ṙoḋeaṙca[5] .i. neċ ḋiṙ ḋeṙcco inḋi co ṙuil ḋ' ṙeṙtain aiṙ .i. guin neiċ ḋ'a muinntiṙ ṙoṙ laṙ[6] .i. na cille. A coiḃce ban .i. ni[7] ḋ'a ḋligeḋ ḋo taḃaiṙt i coiḃce uaḋa ban. Loċ pecaiḋ .i.[8] imoṫ ṗeca ḋo ḋenam inḋi ṙi hilmiaiḃ .i. cio ḋligeaḋ ḋo ḃeiṁ occo .i. ni iṙ mo na haen ḃen. Do bṙuġ ṙiġ .i. ni ḋa ṙeṙonḋ ḋo taḃaiṙt ḋon ṙiġ ḋo ḋenam aenaiḋ aiṙ .i.[9] 7 ni ḋo ṙeil in eṙluma. Ṙṙi aicille .i.[10] a coṙ ṙṙi uca ṫogaiḋiċṫa ceilliṙine ḋon ṙlaiṫ .i. ṙaṫ ḋo gabail uaḋ ḋ' aiṙċinneċ. I nḋuaiṙ ṙileḋ .i. ni ḋ'a ḋligeḋ ḋo taḃaiṙt ḋon

[1] cella oc na hinaġuṙta ḋ'oiṙċinneċaiḃ eneclann; 7 ce aġṙuiṫ, noċo ḋiṙ, J[2].

[2] noċa n-intaḃuṙta ṙom. ḋon o. ḋe ṙin .i. aċt tiṙuaiṙiṙi a ḋualġaṙ eṙluma, J[2].

[3] noċa n-aṙ ṙailleḋ loiġiḋeċta ḋo ḃoḋein ḋoni he, J[2].

[4] None of these glosses in J[1].

[5] .i. na cille, J[2].

[6] .i. caċ ḋiḃ oc ṙailiuġaḋ aṙaile iṙin eġluiṙ, J[2].

[7] uḋḃuṙta 7 cenḋaiġe na hecailṙe ḋu t. i c. ḋo na miaiḃ, J[2].

[8] .i. oc aḋaltaṙaṙ ḋo laċt na hecailṙi ṫall cio ḋligṫeċ ḋo ben, J[2].

[9] mana naiṙceḋ ṙaiṙ iṙin lo ṙin iṙ ṙuiḋliuṙṙ ḋo ṙṙi ṙe .i. ḋo ḋ. oenaiġ ṙuiṙṙe ṙo bṙonḋaḋ, J[2].

[10] ṙoeṙṙaṫ no ḋ.-ṙ. ḋo ġ. o ṗlaiṫ ṙṙi haiġilleċt, J[2].

☞ What follows refers to offerings.

These are churches, i.e. these are the churches on behalf of which those who were formerly their 'erennachs' cannot sue for what they deem their claim now; or, these are the seven churches on behalf of which 'erennachs' cannot sue for honour-price; or, it is the church on behalf of which the 'erennachs' do not sue the third of the 'dire' of the 'nemthus' of any vacant church, i.e. the vacant *eill*-church. But if it be a deorad De, i.e. I have an exception here,—if it be a 'deorad De,' that sues on its behalf the things to which it is entitled; for he gets the third of the 'dire' of the 'nemthus' of a vacant church. For jealousy about the church of God, i.e. because of how much he desires to show zeal on behalf of the church in which people are for God's sake, or in which people are obedient to God. That one give not to an erennach, i.e. one shall not give wealth to a lawful 'erennach' of any church; [wealth is not fit to be given to him for that i.e. but a remnant in right of the patron, J²]. That it be not for pay, i.e. it is not for additional reward he does this, but for the sake of God, or, for love of the church.

☞ Next follows the invalidation of offerings, and of 'cennaithe'-*bequests*.

II. There are seven disqualifications which invalidate the offerings of the world: to redden *the church* with blood; to pay them in the dowry of women, to make it a place of sin; to give them as king's land; to pledge them for service; to give them in reward to a poet; to pay them as eric for crimes; to sell them to persons extern to the tribe.

Their own tribes are guarantees for them [*that they will restore the offerings*] when these conditions arise.

There are seven disqualifications, i.e. there are seven evil deeds through which are loosened from the church the offerings which are made to it in the world; and they do not give them from thenceforth. Offerings, i.e. land and ground. To redden it, i.e. any one to be reddened in it with shedding blood on him, i.e. to wound one of its people in the middle of the church. In the dowry of women, i.e. to give part of its rights away as the dowry of women. A place of sin, i.e. much sin to be committed in it with many women, i.e. though it be lawful for them to have a wife, i.e. to have more than one woman. As a king's land, i.e. to give part of its land to the king, to hold a fair upon it, i.e. and not for the festival of the patron saint. For service, i.e. to pledge it to the chief on acceptance of 'ceilsine'-service, i.e. to receive stock from him as 'erennach.' As a poet's reward, i.e. to give part of its rights to the poet as a

Heptads. ṗilid aṙ duaiṙ .i. lo[ɣ] aṙ admolad, uair ni dleɣaṙ did dan do cennoċ ci ṗile dligṫeċ ci ṗile indligṫeċ, ir cutruma doni eirindraic de[1]; 7 ir aṙ ɣabuṙ ṗin: "im anud menmon um adbcloṙaib in beṫa." A cintaib .i. ni d'a dligeo do tabairt ṗri hic cinad deċbire no indeċbire noċa dlegaṙ Ṗri eċtaṙ ṗine .i. ṗri ṗine ir coiṙ a reic, ma deċbir; ma indeċbir, ni coiṙ a reic itir.

Ite coṙa a ṗine .i. ir amail cuṙa in ṗine oṙṙa um a tabairt amuiċ in tan tecaid na neċe indṙa ṙo .i. ir coṙo a ṗine budein ṙoṙaib .i. do beiṫ ṙoṙ a ṙeṙond naiṫ-ṡim, in tan tecod na heiṙinaile-ṙeo ir indṙa; no ir coimgeċ in ṗine ṙoṙṙa im diaċrain ṙo coṙuib,[2] in tan tecaid na haiṙinaile-ṙeo ir indṙa no ir andṙa.

Noċa[3] ɣabuṙ eiṙic aṙ aiṙċindeċ eclaiṙ i n-uṙṙadud hi caṫum dligid eclaṙa ri hindligeo eclaṙa, acṫ doni eirindraic de acṫ mana haṫoṙdaigṫeṙ aiṙeċindeċ roime; 7 ata ṙmaċṫ aiṙ hi cain, 7 doni eirindraic de, cin co haṫoṙdaigaṙ aiṙċindeċ roime; 7 da haṫoṙdaidaṙ aiṙċindeċ roime, cid a cain cid a n-uṙṙadud, ata ṙmaċṫ aiṙ ann, 7 doni heiṙinnraic de.

Na neiċe tucad anunn do deċmad 7 ṙrimiti, maṙ re hindligeo n-eclaiṙ ro caiti iat, ir riaċ ɣaiti can aiṫgin indtib; 7 in ti tuc anund iat, ma ro ṙiṫiṙ co naṙ diṙ do a tabairt, 7 cuṙ aṫoṙdaid aiṙċindeċ roime, ir riaċ ɣaiṫe uaṫa i cuibuṙ, no o ceċtaiṙde a n-ecuibuṙ; 7 mana ṙetaṫaṙ, ir ṙlan aċt aiṙic na hudbuiṙa amaċ aṙiṙ ṙoṙ culu.

[1] a tabairt a loɣ n-oiṙeṫoil, add. J².

[2] Ho, ir coṙa in ṗine amuiċ do beċ iṙin egluiṙ ina in luċt ṗin, add. J².

[3] The comm. in J¹ runs thus, [there are no glosses to text]:—

Na hudbaiṙa tuccad do aiṙċindeċ indligṫeċ aċt maṙ aiṙċindeċ oile ro dicuiṙed roime; cid re dligeo n-ecuiṙa ro caiṫed, cin cub ed, ir a ic co lan-riaċ ɣaiṫe, aċt in tan ir re dl. n-ec. ro c., ɣeibid ɣreim n-aiṫgina.

Na manuiɣ ro tidnaicead na halmrana, ma ṙeduṫaṙ a hanindligeo, iṙṙ a n-aiṙic eu lan-riaċaib ɣaiṫe; muna r., ir dubaċ ḟoṙ culu.

Manub aiṙċindeaċ itir ro dicuiṙed roime, aċt maṙ re dligeo n-ec. ro c., ir ṙlan; munab ed, ir aiṫgin.

reward, i.e. as a price for eulogy, for they are not bound to purchase a poem, whether from a lawful poet, or from an unlawful poet—it is alike it makes him unworthy; and this is gathered from the passage which says, "in order to stay the mind regarding the applause of the world." For crimes, i.e. to devote part of its rights to payment for crimes of necessity or non-necessity is not lawful. To persons extern of the tribe, i.e. it is to the tribe it is proper to sell it, if necessary; if unnecessary, it should not be sold at all.

Their tribes are guarantees, i.e. their own tribes are as guarantees upon them to give them back whenever these obstacles [lit. hard things] are met, i.e. their own tribes are fitter upon them, i.e. to be upon the land, than themselves, when these difficult conditions occur; or, the tribe has power over them, to impugn their engagements, whenever these difficult conditions occur.

Eric is not put on an 'erennach' of a church in 'urradus' for expending the rights of the church to the prejudice[a] of the church, but it renders him unworthy, unless an 'erennach' has been previously superseded; and there is 'smacht' on him in 'cain'-law, and it renders him unworthy, though an 'erennach' has not been superseded previously; and if he has been superseded previously, in 'cain'-law or in 'urradus', there is 'smacht' on him for it, and it renders him unworthy.

Such things as were given in as tithes or first fruits, if it be to the prejudice[a] of the church they were spent, there is a debt of theft without compensation in their case; and the person that gave them in, if he knew that it was not right for him to give them, and that the 'erennach' had been superseded previously, it is a debt of theft that is from them jointly, or from either separately; and if they did not know, he is safe, except as to the restoration of the offering out back again.

[a] Lit. *to illegality*; cf. p. 123, l. 25, 'beyond the lawful necessities' of the church; the 'illegality' probably referring to the conditions mentioned in this Heptad. Here too the text has ad-ordaigter for the ordaiter of J², p. 122.

Heptads. [III.] Ata morseisir i tuait arcuile coir urnaḋma, toiċ tindtat a mna uaḋaib a lanamus, seċ[1] is ḋilis ni tiḋnacar doib: fear dibreiṫe; fear diairm; fear grad; fear eclasa; fear coirte; fear ro-ċollaċ; fer forindit caemdu;—ar ni cindtir o naċ dibreiṫ, ni husa seitċe naċ diairm, ni coir mac for rot, ni usa cain-dligi fri heclais, ni tualuing toile naċ ro-ċollaċ.[2]

Morseisir .i. ata ni as mo na seisir isin tuaiṫ, 7 is urċuillti uasal fonaidm ban riu do reir coir .i. ni coir ben do snaidm doib; [urnaidm anfesa so, J[1]].

Ni fetatar na mna na hainme-seo, 7 ro fetatar na fir: in tan bit na hainme-seo forsna feraib 7 ni fuacrait, tiagait na mna uaṫaib co n-a coibċe.[3]

Toiċ tindtat .i. is toiċ no is luaṫ impoit a mna uaṫib a dliged lanamnuis. Fear dibreiṫe .i. do na berar cland.

Mun fitir in bean a beṫ dibreiṫi re teċt cuice, 7 ni ar daigin mealltа nar indis in fer,[4] is coibċe[5] uaiḋ don mnai; mas ar daigin mellta nar indis, is coibce 7 eneclann uaiḋ don mnai. Ma ro fitir in ben a beṫ amlaid ri teċt cuice a ndliged lanamnuis, in ben d' fasta[ḋ] aice a ndliged lanamnuis, co roib miscais and, no deṫbiris aile. [Mad fo petutar na mna ria tiaċtain a ndl. lan., is miscuis fuiriṫe do aiṫfega doib, J[1].]

[1] ecus, J[2].

[2] ni coir fo brataib fer forinnet coemdai, add. J[2].

[3] J[1] J[2] add: 7 ni dlegait (ré frepṫa do tabairt do na feruib; in tan im. ro cluinit na fir 7 nad rufitiss umale, berat) (ré f. na fir, in tan ro cluineṫar na mna, 7 ni fetatur na ruibfitis imale, berait, J[1]) leṫ na coibċe mana tabrat ré, ar dia tabrat im., beruit uile in coibċi, J[1] J[2]; in tan im. is iar comraic (ro fetatar na mna na hainme, J[1]), dia tabrad in ben ré, beirid a coibċe uile, muna tabraḋ, ni beir ni, J[1] J[2]; J[1] adding masa toċus ro freisciseḋ a ndliged lanamnuis aca, is frepṫa teoru mbliadan re hiaruiġ toċusa; masa fearg no do-galur imorro, is frisside, ata in freapaḋ mor .i. na iii bliadna 7 tri misa 7rl.

[4] 7 is do ċaiṫeam bid 7 etaig do rinde, 7 dilsi na coibċe uaṫaib, 7 imscar friu, add. J[1].

[5] 7 einiuclann don mnaoi. Mas iar tiaċtain a ndl. lanamnuis tainic riss, no cid reime, mun fitir-sum, an ben d' f. aice a ndl. re ré frepṫa. Muna fitir in b., 7rl. J[1].

[III.] There are seven in a territory who are pro- HEPTADS.
hibited from the right of contracting marriage, whose wives quickly turn away from them from cohabitation, so that what was given *as dowry* is forfeited to them: a barren man; an unarmed man; a man in holy orders; a churchman; a rockman; a very gross man; a man who discloses of bed;—because there is no issue from a barren man; a wife is not easy for an unarmed man; a child on the road is not proper; it is not easy to apply the provisions of the law to a church; an over gross man is not able for desire.

Seven, i.e. there are more than six in the territory, and the noble union of wives with them is prohibited, according to justice, i.e. it is not just to unite women with them; [it is a union of ignorance].

The women were not aware of these blemishes, but the men themselves knew[a] of them: when the men have these blemishes, and do not give notice of them, the women come away from them, with their dowry.

Quickly go away, i.e. soon or quickly do their wives turn away from them, out of the rights of cohabitation. A barren man, i.e. to whom no children are born.

If the woman did not know before their coming together that he was impotent, and that it was not for the purpose of deception that the man did not tell it, the dowry goes from him to the woman; if it was with intent to deceive that he did not tell, he pays the dowry and honour-price to the woman. If the woman knew him to be so before coming together in the law of cohabitation, the woman is bound to him in the law of cohabitation until hatred arises, or some other *justifying* necessity. [If the women knew of it before coming under the law of cohabitation, it is to be considered as a case of prepared [deliberate?] hatred, J[1].]

[a] The commentary in J[1], J[2] adds the following details:—The men do not deserve a period of healing to be given to them; and when the women have come to hear of it, and did not know before they came together, they take half their dowry unless they allow a period; but if they grant a period *of healing, without result*, they take the whole dowry.

Hertads. Ṡeaṛ ḋiaiṛim .i. oc naċ ḋiṛ bean ḋo beiṫ .i. o na bi aṛim iṛ comaḋaiṛ ḋo, in ṡeṛ lem.

Muna ṡiṫiṛ ṛi a beṫ cin aṛim ṛia teċt i nḋligeḋ lanamnuiṛ, 7 ṛo ṡiṫiṛ in ṡeṛ, 7 ni haṛ ḋaigin mellta naṛ innṡ, iṛ coiḃċe nama ua[ḋ]; 7 niaṛ aṛ ḋaigin mellta, iṛ coiḃċe 7 eneclann; mun ṡiṫiṛ neċtaṛ ḋiḃ, iṛ imṛcaṛ ḋoiḃ. Ma ṛo ṡiṫiṛ imoṛṛo ṛia teċt a nḋligeḋ lanamnuiṛ, iṛ [ṛ]aṛta[ḋ] i nḋligeḋ co ti imṛcaiṛ.

Ṡeṛ gṛaḋ .i. in ṛacaṛt[1] no in t-eṛṛuġ.

Muna ṡiṫiṛ ṛi in gṛaḋ, 7 niṛ ṡoi-ṛim ṛe haiṫṛiġe, in t-alṫṛum ḋo-ṛum, 7 in coiḃċe ḋi-ṛi. Maḋ ṛo ṡiṫiṛ ṛi in gṛaḋ, 7 ṛo impo-ṛim ṛe aiṫṛiġe, in coiḃċe ḋo-ṛum 7 in t-alṫṛum ḋi-ṛi. Maḋ ṛo ṡiṫiṛ ṛi in gṛaḋ [7 ṛo impo-ṛim ṛe aiṫṛiġe, no muna ṡiṫiṛ ṛi in gṛaḋ[2]], 7 niṛ impo-ṛim ṛe aiṫṛiġe, in t-alṫṛum ḋo ḋenam ḋoiḃ, aṛ-aon, 7 in coiḃċe ḋo ṛoinn aṛ ḋo eṫaṛṛu.

Ṡeaṛ ecṫaṛa .i. in t-eṛṛuċ.[3] Ṡeaṛ coiṛṫe .i. gan ṡeaṛann .i. ḋo cuiṛṫeṛ aṛ beinḋ cṛoiṛi, no ciḋ aṛ ṛṛaiṫ no aṛ cḃċan no i n-inaḋ aile ae amlaiḋ ṛin. Ṡeaṛ ṛo-ċoillaċ .i. ṛeamuṛ a ċolann umun lubṛuḋ. Ṡeṛ ṛoṛinḋiṫ caemḋa .i. ṡeṛ inḋiṛiṛ[4] a caemḋa ḋiṛciṛ no ḋeṛṛuiṫ aṛ in mnai .i. cḃaenan.

Ḋaiṛṫ aṛ oen aḋaṛṫ, ceṫṛoime coiḃċe ṛia luċt aen liṛ 7 oen baile, oḋ-coiḃċe o ṛo ṛia aiṛeċt.[5]

Ni ṫuaḃuing .i. noċa cuimġeċ a ṫoiḋ oġ ḋo ṫabuiṛṫ ḋoṛ mnai in ti im a mḃi in ċolonḋ ṛo ṛemaṛ.[6]

[1] in t-eṛṛoc .i. in t-aiḃiḷḷṫeciṛ, J².

[2] Om. J¹ J².

[3] in ṛaġaṛt, no in t-aḃ, oc na ḋiṛ ḃen, J², .i. aiṛiċimneċ no aoiḃiḷḷṫeoiṛ no aṛ, ḋo naċ ḋioṛ aṫaḷṫṛaṛ, J¹.

[4] ṛ. i. ṛia oiṛeċt iní ḋoġni in ḃen ḋo .i. iṛ uime ḃeṛaiṫ in coiḃċe .i. ni ṛeṫaṫaṛ ṛe nḋuḷ cuca na hanṛoḷṫa-ṛo.

[5] J² adds:—Neċ ḋiaiṛim .i. noċo n-uṛuṛa ṛeiṫċe ḋo beiṫ oc in ti aġ na bi aṛim .i. noċo n-uṛuṛa ġan inḋligeḋ in alṫṛuma ṛiṛ in eċlaiṛ; noċo n-uṛa lium aġna comaltṛuma ṛṛiṛ in ngṛaḋ n-egalṛa, ḋia ti ṛṛi pennaiṫ 7 eiṛiċ 7 ṛṛi haiṫṛiġe. Mac ṛoṛ ṛoṫ .i. noċo coiṛ in mac ḋo ċoṛ ṛoṛ in conaiṛ can ṛeṛanḋ. Ṛṛi heċluiṛ .i. noċo n-uṛuṛa a caiṁḋliġeḋ in alṫṛuma ṛṛiṛin ngṛaḋ n-ecalṛa, add. J².

[6] Ṛo ḃṛaṫaiḃ .i. noċo coiṛ ḋo na mnaiḃ a mḃeṫ ṛo na ḃṛaṫaiḃ acu na ṛiṛ inniṛiuṛ a coemḋa ḋ. no ṫ. ṛoṛṛo, no iṁḋ-ṛiuṛ in ṛoiṛiṫin ḋoḃeiṛ in ḃen ṛaiṛ, add. J².

An unarmed man, i.e. for whom it is not legitimate to have a wife, i.e. who has not a weapon befitting him, the impotent man.

If she did not know him to be weaponless before coming into the law of cohabitation, but he knew it, and it was not with intent to deceive he did not tell, it is dowry alone from him; and if it is with intent to deceive, it is dowry and honour-price. If neither of them knew it, they separate. If, however, she did know it before coming into the law of cohabitation, they are bound in the law until hatred comes.

A man in holy orders, i.e. the priest or the bishop.

If she knew not of the orders, and he has not turned to penitence, he takes the rearing and she the dowry. If she knew of the orders, and he has turned to penitence, he takes the dowry and she the rearing. If she knew of the orders,* [and he has turned to penitence; or if she did not know of the orders,] and he has not turned to penitence, they both are to undertake the rearing, and the dowry is divided into two parts between them.

A church-man, i.e. the bishop. A rock man, i.e. without land, i.e. who is put upon the arm of a cross, or even upon a street, or upon a 'clochan,' or in any other place like that. A man too gross, i.e. his body is too fat for the work. A man who tells of bed, i.e. a man who discloses the ardour or bed-secrets on the wife, i.e. a 'claenan.'

A 'dairt'-heifer on him *for disclosing* to one pillow [company]; a fourth of dowry *for telling it* before the company of one 'lis'-fort and one township; the entire dowry when it reaches an assembly.

Not able, i.e. he who has an over-fat body is incapable of satisfying in full the woman's desire.

* Three [or four] cases are here considered: [a] her knowledge, with 1° his penitence, 2° his impenitence; [b] her ignorance and his impenitence;—a, 1 gave 'fosterage' to her and 'dowry' to him, b, vice versa; a, 2 divided both to both. R. in the additional portion, contemplates the fourth case, her ignorance and his penitence, which it equates with a, 2.

Heptads. Ma ro ḟitir in fer co na caemsad in lanamnus do denam, 7 nir indis, aċt mas ar daigin mellta nar indis, is coibċe 7 eneclann; 7 munab ar daigin mellta, is coibċe nama; 7 ma ro bi a tuicsi co coemsa[ḋ] in lanamnus, is imscar deṫbire doib.

[IV.] Atait seċt n-imana la Feine, na tuillit fiaċa na tig-raḋus: ain bo a fer; ain dam fri feḋain teċta; ain ceṫra as do gurt; ain ceṫro as do gu tir, cin elcuin 'n-a tir fadeisin, tar criċ teċta; ain ceṫra 'n-a lias; ain muc 'n-a falaib; ain eċ fri n-inde;—cin taide cin elcuin cin dicill, caċ n-ae.

Seċt n-imana .i. cert-imain a criċ, cin dicill so uile .i. ar umaloit no ar com-ingaire doniter so. Fiaċa .i. aiṫgin. Tig-raḋus .i. dire. Ain bó .i. imain na mbo isan fér .i. in fer com-ingaire, co cert-imain [.i. cin forcraid n-imana forro, J²]. Ain dam .i. imain na ndam doċom a feḋma dliġṫi[ġ] budein .i. a n-oibre .i. in fér com-air, co cert-imain. Ceṫra .i. cae doib iṫra .i. cert-imain na ceṫra as do gurt feoir no arbu .i. in fer is a gort cartus, 7 ni deaċaid 'n-a ndiaiḋ ni is sia na ard-urċur flesca[1]. As do gu tir .i. imain na ceṫra as do ṫir feoir .i. cert-imain .i. gata an imain leṫ de, ciḋ cet-cintaċ, ciḋ biṫbinaċ. Cin elcuin .i. cin a mbrisi[ḋ] tre comraiti; no cin eolgnais comraite d'imirt forra, 'n-a tir fein; ar 'n-a gcur dosum as a tir, curub 'n-a criċ budein curtar. Tar criċ teċta .i. cin dul 'n-a ndia[iḋ] ni as sia na ard[ur]ċur flesca. A lias .i. cert-imain orra [i n-a cru fadeisin, J²]. Fri n-inde .i. imain na n-eċ doċum a n-eċlaisce [no in bac n-aċaid .i. fri a ngoil, J²]. Cen taide .i. cert-imain orra fos [mana ro brisi ni dib aroile, J²]. Cin elcuin[2] .i. eisce. Cin dicill .i. cin diċill fir na selbu[3] in caċ ae dib sin.

Cia brisi[ḋ] ni dib asaile 7 ni diċlid, is slan; dia ndiċlid, aiṫgin fair, no ceṫraime aiṫgina, amail atbeir, 'do-s-li ceṫ-

[1] .i. na tri deis-ceimenna 7 a. urc. J².
[2] .i. comraite, ar oen lus, J.; cf. SM. I. 58, l. 14; Pass. Hom., l. 3027.
[3] no urċur anfoitċis, add. J².

If the man knew that he was incapable of the cohabitation, and did not tell it, if it was with intent to deceive that he did not tell it, the dowry and honour-price are from him; and if it was with intent to deceive, it is dowry only; and if it was his idea that he was capable of cohabitation, their separation is upon necessity (reasonable cause).

[IV.] There are with the Feine seven drivings which incur not debt nor 'tig-radus'[a]; driving cows into grass; driving oxen to lawful service; driving cattle out of thy field; driving cattle out of thy meadow land, without malicious injury, into their own land, over a lawful boundary; driving cattle into their shed; driving pigs into their styes; driving horses into their stable;—without concealment, without injury, without neglect, in any of these cases.

There are seven drivings, i.e. all these are proper drivings from a territory, without neglect, i.e. it is out of good will, or for co-herding this is done. Debts, i.e. compensation. 'Tig-radus,' i.e. 'dire.' 'Driving cows, i.e. into the grass, i.e. the grass of co-herding, with proper driving, [without excessive driving upon them]. Driving oxen, i.e. driving oxen to their own lawful service, i.e. their work, i.e. the grass of co-ploughing, with proper driving. Cattle, i.e.[b] the proper driving of the cattle out of thy field of grass or corn, i.e. the man whose field it is, puts them out and does not go after them beyond the high cast of a wand. Out of thy 'gu'-land, i.e. driving cattle out of thy grass land, i.e. proper driving, i.e. the driving takes half off it [the beast], whether it be a first criminal or an habitual criminal. Without malicious injury, i.e. not to hurt them wilfully, or not to inflict intentional injury on them in their own land; that when he has turned them out of his land, it be into their own land they are put. Beyond a lawful boundary, i.e. not to follow them farther than the high cast of a wand. Into their shed, i.e. a proper driving of them into their own byre. To their stable, i.e. to drive the horses to their stables.[c] Without concealment, i.e. proper driving of them also [unless one gores another]. Without injury, i.e. cutting. Without neglect, i.e. without neglecting to inform the owner of the property in each case of these.

Though one of them gores another, yet if the person driving them does not conceal it, he is safe; if he conceals, there is compensation on him; or a fourth of compensation, as it is said, "Conscience

[a] 'Last-security'; defined in O'Dav. Supp. as 'the person who has last seen anything that is lost or missing.'

[b] The gloss here gives one of the old etymologies, *cethra*, 'cae doib ithra,' of which the meaning is uncertain, and immaterial; O'Dav., p. 69.

[c] Cf. O'Dav., p. 99, sub 'inde,' with both the glosses *eachlaisc* and *bac*.

Heptads

raime cubus braiṫ.' Ma imain coitecṫa a crić cin dićilt, is slan do cia brisi[ḋ] caċ dib a ceile, aċt na ro dićlid; 7 dia ndićlid, is aiṫgin na feolo uada ma n-ema, mada n-erna in ti 'sa ceṫro; no mun tarbnaiġ in feoil brister and 'aenar; 7 leṫ [fiaċ J[1] J[2]] for na hanmandu fo biṫbinićе, uair gata[iḋ] an imain leṫ de, ci[ḋ] cet-cintaċ, cid biṫbinić.

Fiallaċ com-air no com-ingaire, no fiallaċ an-umaloiti doni ind-so.[1]

Luaṫ-imana so sis, 7 imana indligṫeaċa ar daigin marbṫa.[2]

[v.] Atait seċt n-imano la Feine du-s-liat fiaċa ocus tigradus: imain fo muir; imain fo laiṫ; imain fo ceċair; imain fo cumar cuan; imain fo elcuin ocus diceall, dia n-eibli ni; fubta la fearg luinde, dia cuimgiṫer cnamu; imain i caṫaig saeṫa beḋgaiḋ no bo-ar, inge ma as do taetsatt.

[Imain[3] fo muir .i. for traig tancatar cuigi .i. in tan is for traig tancatar, is a cartad for traig. Fo laiṫ .i. fa usci a huaċtar .i. fogebid conair bo ferr. Fo ceċair .i. tondaċ for a huaċtar .i. tonn criṫeċ .i. crandaċ. Fo comor cuan .i. in bail in commor taiṫit cuana Fo elguin .i. robdaċ con 7 gataigi. Fo dicell .i. amail do ceṫra bodein. Dia n-eible ni .i. in tan testa uada, is ann ata aiṫgin. Fubtad .i. beim for sciaṫ, no in tslat for cuaille. Dia cuimgiṫer cnama .i. brisiud cnam tic de .i. combaċ indligteċ. A caṫuig soeṫa .i. in bail a mbi soeṫ galair .i. cuic seoit eirnit; dia ndernait imorro fo daigin marbṫa, ar dia ndernat imorro, is cuic seoit 7 dire 7 einecland, amail bi gat ro gatad. Inge mad ass .i. inge ar aċt, ata aċt lium and mad as tancatar cuige, 7 do ċuir uada in conair cetna, 7 ni fuair conair bo ferr, is slan do; 7 ma fuair conair bo ferr, 7 ni hand ro ċuir, is leṫ aiṫgin ind. J[2]].

[1] is slan doib, cia brisid mil dib araile og a timargain, ar us ar torbad ro batar og a n-imain as do gort, muna dićle a mbrised; 7 is cert-imain and-so, J[1].

[2] cia brisi . . . . . ar d. marbṫa, om. J[2].

[3] These glosses are not in R [save the inge mad ass gloss], nor in J[1].

of wrong incurs a fourth part." If it be fair driving in a field without concealment, he is safe, though they all gore one another, provided he does not conceal; and if he conceals, he pays the compensation for the flesh, should the man whose cattle they are consent when paid [?], or if the gored flesh by itself is of profit in the case. And there is half debt on the animals for habitual viciousness, because the driving takes one half off it, whether it be a first criminal, or of habitual viciousness. HEPTADS.

It is a co-ploughing or a co-herding or a good-will party that does this.

☞ The following are fast drivings and unlawful drivings for the purpose of killing:—

[v.] There are with the Feine seven drivings that incur debts and 'tig-radus': driving into the sea; driving into a puddle;[a] driving into mud; driving to the resort of companies; driving with malice and neglect, by which some are lost; threatening with angry vehemence by which bones are broken; driving into a diseased cow-house of sudden death[b] or cattle-murrain, unless it was out of it they went.

Driving into the sea, i.e. over a strand they came to him, i.e. when it is over a strand they have come, they are to be driven off over the strand. Into a puddle, i.e. whose top is water, i.e. he could have found a better path. Into a quagmire, i.e. wavy at top, i.e. a shaking wave, i.e. 'crandach.' Into the resort of companies, i.e. the place in which companies resort. With malice, i.e. deliberate onslaught of dogs and thieves. Neglect, i.e. compared with the care bestowed on your own cattle. By which some are lost, i.e. it is when they are lost that there is compensation. Threatening with anger, i.e. a blow upon a shield, or the rod upon a pole. By which bones are broken, i.e. a breaking of bones that comes of it, i.e. an unlawful fracturing. Into a diseased cow-pen, i.e. a place in which there is a toil of disease, i.e. five 'seds' they pay. If they have [not] done so with intent to kill; if, however, they have done it with intent to kill, it is five 'seds' and 'dire' and honour-price, as for a theft that is stolen. Unless it was out of it they went, i.e. 'inge' for 'but.' I have an exception in this case; if it is out of it they have come to him, and he put them away from him on the same path, and could not find a better path, he is safe; and if he found a better path, and did not put them on it, there is half compensation in the case.

[a] See the distinction made in O'Dav., p. 69, *sub* 'cechair,' 'scum,' the water being below, and 'laith,' 'lathach,' 'mud,' the water being above.

[b] O'Dav., p. 60, *bedgach* .i. dian bas obann; the next entry being *bó ar*.

Heptads

Ma imain fo faṫ marbṫa, 7 tic marbad de, is lan-dire 7 lan-enecland 7 aiṫgin indti; cuic seoit imorro, mun ti marbad de.

Ma imain borblaċuis, 7 ni fo faṫ marbṫa, 7 tic marbad de, leṫ dire 7 leṫ enecland 7 aiṫgin indti; mun ti marbad de, is leṫ cuic seoit.

Slan a n-imain [for] in conair dia tangatar, ci olc, muna be conair bus ferr oca; 7 ma ta, 7 ni ruc, aiṫgin ind.

Aiṫgin do 'n-a cur uad i mbuaille bedgaid no bo-air, munab indti biti dogres, cid eisti tangatar.

Lan-dire 7 lan-enecland a n-urċur fo faṫ marbṫa, 7 tic marbu de; leṫ dire 7 leṫ enecland 7 aiṫgin [munup J¹] fo faṫ marbṫa 7 tic marbu de.

Ma hurċur forru i ngort, 7 ni [fo] faṫ marbṫa, 7 tic marbad de, is leṫ dire ind; ma urċur testaiti, is aiṫgin.

Ma ro tuir in berrna, 7 ni fuair, no ma do cuatar tairis ar eicin, is slan ḋo; aiṫgin no leṫ aiṫgin fair, mun ro tuir.

Lan-dire isin cet mil, 7 leṫ dire isin mil tanaisi, 7 trian dire isin tres mil, 7 aiṫgin [in] caċ mil o sin amaċ, ma fo faṫ marbṫa cartar.

Ma borblaċus tri anbot [anfot, J²], leṫ dire isin cet mil, ceṫraime dire isin mil tanaisti, 7 seisi dire isin tres mil; cia ternat dona, ma fo faṫ marbṫa cartar, is cuic seoit; munab fo faṫ marbṫa, is leṫ cuic seoit. Dia ternat, is cuic seoit; muna teranat, is aiṫgin 7 dire 7 enecland, amail bi gat.

Slan do a carta in conair tangatar, ma tarluic a n-anail doib; muna tarluic, [is aiṫgin]; is aiṫgin imorro 'n-a carta in conair na tainic, cia tarluic anal doib.

If it be a driving with intent to kill, and death comes of it, it is full 'dire,' and full honour-price and compensation for it. Five 'seds,' however, if death does not ensue of it. HEPTADS.

If it be a boisterous driving, and it is not with intent to kill, and death comes of it, there is half 'dire,' and half honour-price and compensation in the case; if death do not ensue, it is half of five 'seds.'

Safe is the driving of them on the same path on which they came, though it be bad, if they have no better path; if there be, and he did not take it, there is compensation for it.

Compensation on him for putting them away from him into a cow-house of disease or murrain (unless it was there they had always been), even though it was out of it they came.

Full 'dire' and full honour-price for flinging *things* at them with intent to kill, if death comes of it; half 'dire' and half honour-price and compensation, if it is not with intent to kill, and death has come of it.

If it is a throw at them in a field, and it is not with intent to kill, and killing comes of it, it is half 'dire' that is for it. If it be a throw from which blood drops, it is compensation.

If he sought out the gap, and did not find it, or if they went over in spite of him, he is safe; compensation or half compensation on him, if he did not search.

Full 'dire' in the case of the first animal, and half 'dire' for the second animal, and a third of 'dire' for the third animal; and compensation for every animal from that out, if it is with intent to kill them they are driven off.

If it be boisterousness with malice, there is half 'dire' for the first animal, a fourth part of 'dire' for the second animal, and a sixth of 'dire' for the third animal; even though they survive, if it be with intent to kill they have been driven, it is five 'seds' for it; if it be not with intent to kill, it is half of five 'seds.' If they survive, it is five 'seds;' if they do not survive, it is compensation, and 'dire,' and honour-price, the same as if it were theft.

It is safe for him to turn them off by the path along which they came, if he has allowed them breathing time, if he has not so allowed, it is compensation; there is compensation, however, for driving them off on the path through which they had not come, even though he had allowed them breathing time.[a]

[a] For some further detail not contained in R., see Appendix.

Heptads. [VI.] Atait fect fuile la feine feaptar, na contuillit fiaću, na oṫrur, amail fil fuil la feine na feaptaṫ[1] o laim na forrngar do tengu, fec ir tu do nen a fiaću ocur oṫrur: fuil feaptur driuṫ for cać flan dia laim ocur dia tengu, ir cać do tan urgair[2] iritren; fuil feaptur cetmuindtir oc etać tecta for aṫaltraiġ do taet for a ceand; fuil midaig tecta, oc na hairdbenar alt no feić, a forcongra tuaiṫe ocur cineoil; fuil feaptar a cać; fuil fir faigef naidm; fuil fir faidiur fe; fuil mic a cain cluiṫe.

Sect fuile .i. atait fect fuile fertar d'a n-airneidind in fenećur, na hairillnidind fiaću aitgina iar mbar. Oṫrur .i. coirrdire .i. co bar no iar mbar. Na feaptaṫ o laim .i. amail ata in fuil icur conaċ torniaća, 7 noća n-e fein fo fertuptar hi o laim, act driuṫ. Na forrngair .i. noća n-arrforcongrair a fertain. Ir tu do nen .i. feićim no indraigim conu tu icar a fiaća iar mbar .i. aitgin. Do tengu .i. o-t tengaid. Fuil feaptur driuṫ .i. o biar conaċ oc a torrniaćaṫ 7 driuṫ oc bualad[ṫ] can adbul can bidbanur. Slan dia laim .i. im an mbualad cia fcoilti .i. um an nguin [Dia tengaid .i. um in aerać, uair ir gnim di-aitgina hi, J²].

Ma driuṫ oc torniaćad, 7 driuṫ oc duscad, 7 driuṫ oc bualad, cin adbul cin bi[ṫ]banur, ir leṫ [lan J¹] for driuṫ mbuailti, 7 leṫ for driuṫ torniaćta, 7 feire for driuṫ duisce. Scuire adbul leṫ do driuṫ toirniaćta, 7 ni fcuire do driuṫ duisce; fcuire imorro bidbanur leṫ a cotać do cećtaride, uair ir a thiun fo bai fcar duisce for fer toirrniaćta ir conaċ, corub a thian ber in tan ir da eccondać. Aitgin ir e fiać icar in driuṫ, dia mbe fer duisce 7 fer toirrniaćta, thian for fcar duisce, 7 da thian for fcar toirrniaćta nama. Muna be act fer toirrniaćta, ir aitgin aenar.

[1] ferta do lam, J².

[2] don urnuide glossed as follows: in cać dedi a torrniaćad, ir e icur fiaću, J².

[VI.] With the Feine there are seven bloods that are shed, which deserve not debts nor sick-maintenance, in the same way that there is blood with the Feine which you do not shed with your hand, which your tongue has not commanded, but for which it is you that pay debts and sick-maintenance: blood which a fool sheds from any person not guilty of hand or of tongue,—whoever ordered him to do so, it is he that pays; blood shed by a 'cetmuinntir' wife through just jealousy, from an adultress who goes over her head; blood shed by a lawful physician, who cuts not a joint or a sinew, by order of his territory and family; blood which is shed in battle; blood of a man who sues contract; blood of a man who sues combat; blood of a boy in lawful sport. HEPTADS.

Seven bloods, i.e. there are seven bloods which are shed, which the brehon law mentions, that do not deserve debts of compensation after death. Sick maintenance, i.e. body 'dire,' i.e. till death or after death. Was not shed by hand, i.e. such as the blood which is paid for by the sane adult who incites; and it is not he himself that shed it with his hand, but a fool. Has not commanded, i.e. you did not order it to be shed. It is you that pay, i.e. I assert or maintain that it is you that pay its debts after death, i.e. compensation. Your tongue, i.e. by your tongue. Blood which a fool sheds, i.e. when there will be some adult inciting, and a fool beating, without *immediate* cause or habitual viciousness. Not guilty in his hand, i.e. as regards the striking though it cleaves, i.e. as regards the wounding. [In tongue, i.e. for satire, as it is a deed of no compensation.]

If there be a fool inciting, and a fool rousing, and a fool beating, without *momentary* cause or *habitual* viciousness, it is half upon the striking fool, and half upon the inciting fool, and a sixth part upon the rousing fool. A *momentary* cause *of anger* takes half off the inciting fool, and it does not take anything off the rousing fool; habitual viciousness, however, takes half his share off either of them, for as it was *in a proportion of* a third part the rousing man *stood, compared* with the inciting man who was a sane adult, it must be a third, too, when they are both insane adults. Compensation is the debt which the fool pays, if he be a rousing man and an inciting man; a third on a rousing man, and two-thirds on an inciting man alone. If there be only an inciting man, it is compensation *on him* alone.

Hepcaos In tpiuc co punopiaoai, ip i aiċne caċa noma[ò] bpiaċain aċbeip do pipuo, amail po bui Conall Cloca[ċ],[1] 7 Mellaċ pepis, (7 Doicmell) ainm aile do.

Cetmuintip oc etaċ teċta .i. in puil pepap in cetmuintip ac in ec dligteċ ap in ataipiaċtaip[2] tic tap a cend .i. ip pian doib cetmuintip a min-pogla 7 a map-pogla pi pe tpipi .i. itip bap 7 beċa.

Ctpait tpi cetmuintipe and .i. cetmuintip bpiaoma, cetmuintip cpoli[ge], 7 cetmuintip pop muin apaile .i. mac na tpi cetmuintep, ip cutpuma comloindit in pepond maga dligteċ iat, 7 map indligteċ, noċa n-uil a bpeċ doib. In cetmuintip [uginaoma] tabupta pop feilb .i. ap a feilb ata o topaċ a beċa; in cetmuintip cpoli[ge] imopro, bean p mapb i ndiuge lanamnaip; in cetmuintip pop muin apaile .i. bean da tainic tupbpo i ndiugeo lanamnuip. Ocup ipped dlegap pe n-a ppepa[ò] di, 7 mada tepna, ip bet doib ap oen pian, 7 muna tepna, ma ta aico neċ pop a tepnota aċcup, dena, 7 muna puil, dena pin a gaipe co hec, 7 doibeip cetmuintip aile; 7 ip i pin ip cetmuintip pop muin apaile and, 7 pmaċt cetmuintipe d' ic pip 7 d' ic uaḋ.

Map aḋaltpiaḋ tuc 7 pogebu cetmuintip, pmaċt aḋaltpaige d' ic pip, 7 pmaċt cetmuintipe d'ic uaḋ; map aḋaltpiaḋ tuc 7 ni puaip cetmuintip, 7 da pa[g]ba, doberp, pmaċt aḋaltpaige d'ic pip 7 uaḋ; 7 in pmaċt do bia o cetmuintip do cetmuintip, no o cetmuintip no aḋaltpaig, cupab cò ber o aḋaltpaig do aḋaltpaig, 7 o cetmuintip no aḋaltpaig do cetmuintip.

Slan do'n cetmuintip a min-pogla 7 a map-pogla .i. itip bap 7 beċa co cend tpi n-ai[d]ċe, 7 leṫ piaḋ co [o ?] cend teopo n-aidċe amaċ. Slan do'n aḋaltpaig[3] co cend tpi n-ai[d]ċe, 7 lan piaḋ uaiti in caḋ gnim ċena. Uo ip dilep do'n cetmuintip in dogni

[1] J[2] has only C. C. | J[1] omits boicmell.
[2] ataipiaċtaip, J[1], J[2].
[3] co rolgnó pola, add. J[1].

The manifest fool is known by every ninth word he says requiring verification, as was the case with Conall Clocach[a]; and Mellach Suirig and Boicmell are other names for him. HEPTADS

A first wife in just jealousy, i.e. the blood which a 'cetmuinntir' wife sheds in lawful jealousy, from the adultress who goes over her head, i.e. the 'cetmuinntir' wife is safe in her minor trespasses and her major trespasses during three days, i.e. both death and life.

There are three kinds of 'cétmuinntir'[b] wives, i.e. a wife of contract, a bedridden wife, and a wife on the neck of another, i.e. the sons of the three 'cétmuinntir' wives divide the land equally between them, if they are lawful; and if they are unlawful, they are not to take it. The 'cétmuinntir' wife of contract, given into possession, i.e. it is in his possession she is from the beginning of her life. The bedridden 'cétmuinntir' wife, however, is a woman who is dead in the law of cohabitation. The 'cétmuinntir' wife on the neck of another, i.e. a woman on whom has come impediment[c] in the law of cohabitation. What she is entitled to is a term for her recovery; and if she recovers, they are to remain together; and if she do not recover, if she has any person to whom she can be sent back, let *the husband* do so; and if she has not, let him maintain her till death; and he takes another 'cétmuinntir' wife, and she is the 'wife on the neck of another'; and the 'smacht' of a 'cétmuinntir' wife is paid to him and paid by him.

If it is an adultress he takes, and he could have got a 'cétmuinntir' wife, the 'smacht' of an adultress is paid to him, and the 'smacht' of a 'cétmuinntir' wife is paid by him. If it is an adultress he has taken, and he has not found a 'cétmuinntir' wife, (but if he could have found one, he would have taken her), the 'smacht' of an adultress is paid to him, and by him; and the 'smacht' which would have been due from a 'cétmuinntir' wife to a 'cétmuinntir' wife, or from a 'cétmuinntir' wife to an adultress, it shall be that shall be paid from an adultress to an adultress, and from a 'cétmuinntir' wife or from an adultress to a 'cétmuinntir' wife.

The 'cétmuinntir' wife is safe of her minor offences and her major offences, i.e. both of death and life to the end of three nights, and half debt [upon her] from the end of three nights out. The adultress is safe to the end of three nights, and full debt from her in every deed besides. Or, the 'cétmuinntir' wife is justified in whatever she

[a] 'C. of the Bells,' (the son of king Aed Ainmirech), so called from the bells that St. Columkille caused to be rung in malediction of the young prince for his ill-treatment of the saint's household; v. Keating, p. 454.

[b] Lit. 'first-household,' prima familia; but it is applied equally to the male or female spouse.

[c] *Turbrod*, used in the sense of 'misfortune,' 'impediment,' cf. MR., 316, l. 13.

Hepταιδ. co cenn teoſa n-ai[ð]če co baſ, 7 aiċgin uaiċi i mbaſ[1], 7 leċ ſiaċ o ſuiġe amaċ; uileſ d'aðaltraiġ imoſſo co tealca[ð] ſola co cenn teoſa n-ai[ð]če, 7 lan-ſiaċ ſuiſiċi i tealca[ð] ſola ſocetoſ, 7 leċ ſiaċ a mbaſ co cenn teoſa n-aiðċi, 7 lan-ſiaċ iaſ ſuiðiuġ ðoġſeſ. O[ġ]-uileſ do cetmuinðiſ cibe ðoġne iſna teoſa cet ai[ð]ċib co baſ, 7 aiċġin ſuiſſe i mbaſ, leċ ſiaċ ſuiſſe o ṫſi aiðċib amaċ co miſ, no co nðeċa co ſiſ.

Uileſ d'aðaltraiġ diċle[2] n-iṅġin 7 labſaṫ n-ainmeċ, 7 imleo[3] leo 7 ſolt-ġala 7 ſoðla becca olcena .i. a ṫſi ſaṫbanda[4] do biuð a ſiſ cinnoċa maſ-ſaeðaſ[5] co ṫſiſ; lan-ſiaċ o ſin amaċ, no lan-ſiaċ ſocetoſ o[6] aðaltraiġ in caċ ġoġail.[7]

Ḟuil miðaiġ teċta .i. ſuil ſoſuſ in liaṡ oliġteċ ac na ſiſ-teaſcaſ [c]nama na ſeċ uiſiċe uaðoiſ .i. tuiðneċ ſola in miðaiġ teċta .i. ſ ollum in uaiſ do teiſc in ſuil miðaċ. Cᴀ ſoſconġſa tuaiſċe .i. i coiſcinð na moſ-tuaiſċe .i. iaſ n-a ſoſconġſa do ðuaiſ in moſ-ðuaiſ, 7 cinel na ġaiġne con miðaċ teċta he, ſ ann ata ſin; [liaiġ uiſoniċe na cſuċe, J²].

Slan do miðaċ teċta co baſ 7 iaſ mbaſ, cin[9] aiſðeiðe aiłt na ſeiċ, o baſ ſoſuṅgaiſe 7 ſſebuiſe; muna be ſoſuṅgaiſe na ſſebuiſe, maṫ aiſðeiðe ałt na ſeiċ, ſ aiċġin ſaiſ; ðia mbe ſoſuṅgaiſe cin ſſebuiſe, 7 aiſðeiðe ałt 7 ſeiċ, ſ teoſa ceṫſaime na haiṫġina ſaiſ.[10]

In miðaċ teċta imoſſo, ðia n-aiſ[ð]bena ałt no ſeiċ cin ſoſuṅgaiſe cin ſſebuiſe, ſ leċ ðiſe[11] ſaiſ; ma ġo ſoſuṅgaiſe 7 ſſebuiſe, ſ ceṫſaime ðiſe[11] ſaiſ; [no, ſ ſlan ðoiḃ uile ðia mbe ſſebuiſe, J¹].

[1] 7 lan ſiaċ la haiṫġin o t. miðċe co ceann miſ, add. J¹.
[2] naiłaċ, J²; naċłaċ, J¹.
[3] imluo, J².
[4] ſaṫa, J¹, J².
[5] ġin muṡaṫ maſ ſeċ co ſſeſ, J¹; biuð ðo'n að. co c. ſſeiſ cen muðaiṫ, 7 lan ſiaċ, J².
[6] ſaſ, J¹, J².
[7] aſ ocṡaiſaſ, add. J².
[8] ſ ollam a nðaiṫ he in caṫ ſ ſuiſſeċ oliġteċ, J².
[9] co aiſcela, J¹
[10] ſ ſlan do miðaċ teċta a ſuiſſiuṅ ſola, add. J¹, J².
[11] la haiṫġin, add. J¹, in both cases

does to the end of three nights, up to death, and she pays compensation after death, and half debt from that out. The adultress, however, is justified to the shedding of blood till the end of three nights; and full debt upon her for the shedding of blood immediately; and half debt in case of death till the end of three nights, and full debt always from that out. A 'cétmuinntir' wife is perfectly safe in whatever she does during the first three nights, as far as death; and there is compensation upon her in a case of death; half debt upon her from three nights out until a month, or until she goes to a husband. HEPTADS.

An adultress is safe in injury by finger-nails and reproachful words, and in laceration and tearing the hair, and minor injuries in general, i.e. her three meals [?] of her husband's food, besides great toil for three days; full debt from that out, or, full debt immediately from an adultress in every injury.

Blood shed by a lawful physician, i.e. blood which the lawful physician sheds who severs not bones, nor a sinew by itself, i.e. the shedding of blood by the lawful physician, i.e. the physician was an 'ollam' at the time that he shed the blood. By order of his territory, i.e. [the people] in general of the great territory; i.e. after being ordered by the people of the great territory, and the race, i.e. of the 'geil-fine,' whose lawful physician he is, it is then that this is *permitted*; [he is the appointed leech of the district].

A lawful physician is safe to death and after death, up to[a] severing of joint or sinew, when there is command and guarantee. If there be not command nor guarantee, and there be severance of a joint or sinew, there is compensation on him. If there be command without guarantee, and severance of joint and sinew occur, three-fourths of the compensation is upon him.

As to the unlawful physician, however, if he severs a joint or a sinew without command, without guarantee, there is half 'dire' upon him; if there be command and guarantee, it is the fourth part of 'dire' that is upon him.

[a] Adopting the reading of J^1; cf. SM. III. 320. The term *midach* is no doubt *medicus*.

Heptade. Ir ḟlan in can ir a forngarpe ; in can naċ a forngarpe, aċġin [ḟarr J¹] rroċain. 7 ir mroaċ ceċta ; in can naċ mroaċ [ceċta], 7 ir a forngarpe. aċġin ḟarr ; munab forngarpe cuarċe 7 cineol, ir leċ oirre la haċġin hrogain. [7 lan-ḟaċ dia tarngarpe a cernam larr, J¹].

Ḟail ḟeapċap a caċ .i. in ḟail ḟeapċap ar in ḟer coiccinn comarlaicce .i. nach ir ḟlan do'n ḟir ċaċa a ḟeap comcuċa hurdem.

Slan a marbaro rran caċ o'n ċriaċ co 'ḟiarle [maro] icht da cuarċ no a cuarċ a medon ; arġabtar ḟrir in ḟlod. ir lan-loġ do cinn caċ ann. 7 a leċ lo[ġ] do cinn [caċ ann] arġabtar o ḟir amaċ. 7 leċ comḟ-oirre in caċ den marbṫir. Ma icht da cuicéd, ir dilger co cenn ṡeċtmaine. cid marbad cid arġabail. No in comḟuc comarlaicci. 7 ḟlan dno. cin co be comarlaicci, muna caemmacair dail naro cin a marbu.

Sarġar narom .i. nḟ laṫrin elaid co hinnlicċe .i. in ḟail ḟorḟ ḟer ar marbe a narcaiġċa. 7 bḟ cḟ-narcaiġċe hi, 7 no laic elod ḟeime in dligeo.

Ġid marb go-narcaiġċi no marbaid ann, ḟlan do'n ḟir amaiċ caċ ḟogail dodeni ar dicin de in ḟer no marbas ann. muna caemmacair cena a dicin de : ma comanas, ir co cian ir ḟlan. 7 lan-ḟaċ in caċ ḟogail dodencai ḟir do.

Marb ḟḟi-narcaiġċi no marbas, 7 no laic elod a cinéo ḟeime. ir ḟlan do caċ ḟogail dodeni ar dibaid a narcaiġċa. muna caemmacair cena : 7 ma comanar. ir co cian ir ḟlan. 7 lan-ḟaċ o'n ḟer amaiċ no-ḟrim in caċ ḟogail dogena ḟir.

Ḟail cin ḟairiugud na .i. in ḟail laiġean ar ir cian marbaid ḟer no comḟuc coiccinn comarlaicce .i. nḟ dligi an ann a ceime. no ir comḟuc coiccinn comarlaicce, 7 ir ḟlan dno in ce marbaid an ar do be comarlaicce, muna caemmacair dail naro cin marbu.

[1] The three texts vary somewhat, but the notion still seems clear: the distinction line between the incidents of a case and a case narcaiġċi. i.e. the owner is not responsible for unavoidable damage inflicted, while the defendant is liable to full fine for all damage he inflicts in opposing the owner ; while the owner is responsible for all damage inflicted, avoidable or not, while the defendant is not liable to fine for the damage he inflicts in opposing.

The physician is safe when it is by command *he acts;* when it is not by command, there is compensation on him then, and that in the case of a lawful physician; when he is not a lawful physician, and it is by command, there is compensation on him; if there is no command of people and race, it is half 'dire' with compensation in that case; [and full debt if he have promised the *patient's* recovery].

Blood which is shed in a battle, i.e. the blood which is shed from the man in a common permitted *battle*, i.e. the combatant is safe in *the death of* his own antagonist; [SM. III., 238].

It is safe to kill him in the battle, between any hour and the same hour *of the next day*, if it be between two territories, or within a territory. *If any* are captured in the battle, there is full price *of ransom* for every one; and half price for every one who is captured from that time out; and half body-'dire' for every one that is killed. If the battle be between two provinces, it is lawful to the end of a week, whether it be killing, or capturing. Or the battle was a regular pitched battle; and he is safe even though it be not a pitched battle, unless he was able to escape from him without killing him.

Who sues contract, i.e. when there is an unlawful evasion, i.e. the blood which a man sheds when enforcing his contract[a], when it is a true contract, and *the defendant* had previously evaded him in reference to law.

But if it be a false contract he is enforcing upon him, the defendant is safe in all the damage which he may inflict in warding off the man who has attacked him, if he could not otherwise ward him off; if he could, it is only to a third he is safe; and he is entitled to full debt for every damage done to him.

If it be a true contract, and the defendant has evaded the summons previously, *the plaintiff* is exempt in case of any damage done by him in levying his contract, if he could not effect it otherwise; and if he could, it is to a third he is safe; and full debt from the defendant to him for every damage he does to *the plaintiff*.

The blood of a man who sues combat, i.e. the blood drawn from the man whom he attacks in the time of common permitted combat, i.e. *the defendant* did not owe that for which he makes *the battle;* or, it is a common permitted battle, and the man who attacks is safe, even though it be not a permitted battle, if he could not get away from him without killing.

[a] Lit., 'in attacking (suing) his *nascairecht*, 'suretyship'; for the *nascaire*, cf. SM. II., 138, foot; 272, l. 25.

Heptads. [Is ann is slan do cać a ċeile do marbad, in tan ata caemaċta tobaig dligṫig ag feċemuin toiċeda tre toiċed aile; 7 ata caemaċta imgabala ag bidbuid, 7 tegaid ar-aen re dliged comruic. Ma ta caemaċta toiċeda dligṫig aige tre toiċed aile, 7 ni fuil caemaċta imgabala oc bidbuid, is slan co triun in feċem toiċeda mas e ro marbud; mas e ro marb neaċ, is lan-fiaċ. Muna fuil caemaċta toiċe dligṫig ag feċemuin toiċeda tre toiċed aile, ce beṫ cin co beṫ caemaċta imgabala ag bidbuid; mas e in bidbad ro marbad, is slan; mas e ro marb neċ, is lan fiaċ, J[1]].

Fuil mic a cain cluiṫe .i. in fuil feruit na mic (m)beca a riagail in cluiṫe.

Slan do na maca[ib] beca ruidiles-cluiṫċi co ro icat fogail do dire 'n-a robaċ; slan doib a fian-cluiṫċi co ro icat aiṫgin n-a robaċ; iar n-ic doib aiṫgin n-a robaċ, cid icait n-a fian-cluiṫċi? seċtmad oṫrusa co bas, a n-esbaċ; seċtmad oṫruis 7 coibeis seċtmaid leṫ dire na cnede co bas, a torbaig seċ esbaċ, aċt curab a n-oṫrus doforma; ceṫri seċtmaid aiṫgina a ceċtarde iar mbas, ci a torbaċ, cid a n-esbaċ. Iar n-ic doib fogal do dire n-a robuċ, cid icait n-a ruidles-cluiṫċi? in cutruma adub-rumair d' ic doib o cianaib i n-a fian-cluiṫċi, iar n-ic doib aiṫgin n-a robuċ, corab ed icait n-a ruidles-cluiṫċi anosa, iar n-ic doib fogal do dire n-a robaċ, co tistais a ruidles-cluiṫċi for a fian-ċluiṫċi, 7 com[a] fian-cluiṫċi doib caċ cluiṫċi doneitis, 7 coma mic a n-ais ica leṫ dire iat a leṫ ri n-aṫair, 7 co mbet a n-esbo a leṫ easpo a n-aṫar, im ceṫre seċtma oṫrusa co bas a n-esbu, ceṫraime dire na cnede 7 oṫrus comlan co bas a torba, ceṫraime coirpdire ri taeb aiṫgina iar mbas a ceċtarde, cid a torbaċ, cid a n-esbaċ.[1]

[1] None of this paragraph in J[1], J[2].

[The case in which it is safe for either to kill his fellow, is when the plaintiff has the power of lawful levying by another mode of recovery; and the defendant has the power of avoidance; and they both appeal to the law of combat. If he has the power of lawful suit by another mode of recovery, and if the defendant has not the power of avoiding it, the plaintiff is safe to a third if it is he that is killed; if he killed anybody, it is full debt. If the plaintiff has not the power of lawful suit by another mode of recovery, whether the defendant have or have not power of avoiding it, *then*, if it is the defendant that is killed, *the plaintiff* is safe; if it is *the defendant* that killed anybody, *he incurs* full debt.]

The blood shed by boys in regulations referring to their games, i.e. the blood which little boys shed within the rule of the game.

Little boys are safe in all the rights of lawful sports, until they have come to *the age of having to* pay damage of 'dire' for violence; their 'fian'-games[a] are safe till the same period, but after they have come to pay compensation for their violence, what do they pay in 'fian'-games? A seventh part of sick-maintenance till death, in case of an idler; a seventh of sick-maintenance and the proportion of a seventh of the half 'dire' of the wound till death, for a profitable worker more than for an idler, provided that it be the sick-maintenance it augments; four sevenths of compensation for either of them after death, whether for a profitable worker or an idler. After they have paid a damage of 'dire' for their violence, what do they pay for *accidents in* their privileged sports? The proportion which we have said they were to pay long ago, in their 'fian'-games, after their *having come to the age of paying* compensation for their violence, let it be that amount they pay now for their privileged games, after *having come to the age of* paying damage of 'dire' for their violence, till their privileged games become *mere* 'fian'-games, and any kind of sport they may indulge in becomes a 'fian'-sport to them; and they become as children of an age to pay half 'dire' as regards their father, and that their idle *offences* be half the idle offences of their father, as regards four sevenths of sick-maintenance till death for an idler, and a fourth of the 'dire' of the wound, and full sick-maintenance till death for a profitable worker; a fourth of body-'dire' along with compensation after death, for either of them, in the case alike of a profitable worker or of an idler.

[a] This word ꝼıan-cluıch, is rendered in SM. III. 182, 1, 'rule of *fair-play*;' so also in 192, 20; 252, 6. But as this meaning would not apparently suit in 252, 4, it is rendered *foul-play*.

Heptads.

[VII.] Ataiṫ seċṫ fuile la Feine feaṙda ceṫṙa, noċo tiagaiṫ a n-a cinṫaib ni eiṙenaṙ aiṙib: fuil nuṫligе iaṙ too, fuil aiḋe ṙo giallaṫaṙ gail, fuil dam oc a ngabail, fuil muc oc a ngabail a cṙu, fuil muc a foiṙ, fuil eaċ oc eaṡcaṙ dib, fuil boṙb ainindli a n-aimṡiṙ laiṫ.

[Ataiṫ seċṫ fuile .i. eṡbaig uile ind-ṡo, 7 iṡ aiṙe ada ṡlan. Feaṙda ceṫṙa .i. cid iṫ ceṫṙa ṙo feṙuṡṫaṙ. Noċo tiagaṫ .i. noċo tiagaiṫ bodein inn 7 noċo n-icaṙ taṙ a cend, J[2]]. Fuil nuṫligе .i. in fuil feṙuṡ a n-uṫlaċ iaṙ toḋ .i. iaṙ ṡoḋ uaiṫe a[n] neiċ biṡ 'n-a bṙoind .i. iaṙ mbṙeiṫ a laiḋ .i. fṙi ṙe tṙiṡi.

Iṡ ṡlan di in t-eṡṙo a laiṫṙind, ce beṫ fṙiṫaigе cin co be .i. leṫ ṡcuiṙe do boin a nuṡ 7 meṙaċṫ a laid; 7 iṡ inond fṙi bligṙe 7 fṙi buaċuill 7 fṙi caċ oen tic fṙi deṫbiṙiṡ; 7 leṫ an eṡbu ma foṙ conaiṙ cobfoglaigi fṙi feṙ in cuibṙig indeṫbiṙe faiṙ. Ma [do] liaṡ no aiṙbe no[1] ṙiaṡṫaṙ a loeġ, leṫ-aiṫgin a mbligṙe 7 a mbuaċuill 7 in caċ aen tic fṙi deṫbiṙiṡ; 7 ṡlan in ti tic fṙi hindeṫbiṙiṡ anocuṡ di. Cein biṡ a nuṡ i n-a ṡinib [iṡ ṡlan J[1]], i n-a cet cin, aċṫ ma leṫ aiṫgin i n-a bligṙe 7 i n-a buaċuill. Ma biṫbinaċ, iṡ aiṫgin in caċ oen, 7 i n-a bligṙe 7 i n-a buaċuill oc liaṡ no aiṙbe; 7 ni ṡet conaiṙe no ceime. Ma ṡet conaiṙe no ceime, iṡ aiṫgin o naċ biṫbinoċ, 7 leṫ fiaċ[2] o'n boin biṫbinċe; 7 iṡ cuma in doberе i mbligṙe 7 i mbuaċuill foṙ conaiṙ 7 cin conaiṙ.

[1] cun ṙiaṡṫaṙ, J[1]; adṙ. J[1].
[2] fiaċ, om. J[1].

[VII.] There are with the Feine seven bloods shed by beasts, for which they do not become forfeit in their crimes, nor is there anything paid for them[a]: blood shed by a beesting cow after calving; blood shed by a cow owing to her fury; blood by oxen when being yoked; blood by pigs when meddled with in their stye; blood by pigs in litter; blood by horses when leaping; blood by fierce unyokable animals in the rutting season. HEPTADS.

Seven bloods, i.e. these are all *regarded as* idlers, and therefore there is exemption. Blood shed by cattle, i.e. even though they are cattle that have wounded. They do not become forfeit, i.e. they themselves do not go *in payment for* it, and nothing is paid for them. Blood shed by a beesting cow, i.e. the blood which the milch cow may shed after calving,[b] i.e. after that having passed from her which was in her womb, i.e. after having brought forth her calf, i.e. for the term of three days.

She is exempt in *inflicting damage* on the idler in her standing place,[c] whether there be provocation or not, i.e. her beesting, and the excitement about her calf, take half *the offence* off the cow; and it is the same as regards milker and herdsman, and everyone who comes about her of necessity; and there is half damage for the idler, if it be upon a path she assaults the spancellman when his services were unnecessary. If it is in a cowhouse or in a pen[d] her calf is tied, there is half compensation upon her for milker, and herdsman, and for everyone who comes on business; and she is exempt in *case of damaging* one who comes without business near her.

So long as the beestings are in her teats, she is exempt, and for her first offence, save only compensation for damage done to her milker and herdsman. If she be vicious, there is compensation for everyone, and for her milker and for her herdsman, at cowhouse, or pen, and it be not a pathway, or footpath. If it be a road or footpath, there is compensation from every vicious offender, and half debt from the vicious cow; and she pays the same for the milker and the herdsman, on a road or off a road.

[a] O'Dav., p. 53, *sub* 'aire,' evidently was acquainted with J², as he quotes its gloss, "nochan ictar tar a cenn."

[b] O'Dav., p. 119, sub *toudh*, where this passage is quoted.

[c] For ⲗⲁⲓⲥ̀ⲣⲓⲛⲟ, cf. SM. III. 174, 11; and 228, 21.

[d] For ⲁⲩⲣⲃⲉ, cf. MR. p. 140; 214; FM. 942; inside in the byre, or outside in a pen.

HEPTADS. Aitgin on ti airgir loeḋ na uḋli[1] do liaṙ no airḃi, cid biḋḃinaċ in bo, 7 cid ṙri torḃu inḋraigiuṙ.[2] Aitgin imorro ṙoṙ in ti airgir [a loeg] ṙoṙ ṙet conaire no ceime, uair ir indeḋbir torḃu. Inond imorro don boin oc liaṙ 7 oc ṙetaib conaire no ceime .i. ṙlan di caḋ erbu inḋraigiuṙ ṙuirḋi, 7 ceḋriaime ṙeiċ uaiḋe ṙo biḋḃinċe irin torḃaċ inḋraigiuṙ ṙuirre 7 irin erbuċ ṙoṙ a n-inḋraigḋeṙ,[3] 7 leṫ irin torḃuċ ṙoṙ a n-inḋraiġ, 7 ṙcuire meṙaċt leṫ di.

Ṙuil aiḋe ro giallaṫaṙ gail .i. in aḋ meṙ iaṙ n-a dilṙiuḋ 7 iaṙ n-a ercaire, 7 iaṙ nemcoemaiḋtain a maṙḃṫa d' ṙir bunaiḋ .i. in aḋ da ngiallann a gail meṙaiḋta, [.i. iaṙ n-a heṙcuire 7 iaṙ n-a hunroġra, ir oġ-ṙlan; 7 leṫ riaċ uada a torḃaċ muna be neiḋtuire. In ṙuil ṙeṙuṙ in aiġ meaṙ, da ngiallunn a gail meaṙuiḋt iaṙ n-a dilṙuġaḋ do caḋ aen, 7 iaṙ n-a heṙgaire do na ceiḋre coṁuiġtib ata neṙum do, 7 iaṙ nemcoemaiḋtain a maṙḃṫa d' ṙeṙ bunaiḋ, ir raer e aṙ a cinaiḋ, 7 ir ṙlan do na huiḃib a maṙḃaḋ ṙum, 7 comruinn riaḋa aṙ a ṙeoil, J[1]]. Ṙuil ḋam oc a ngabail .i. a ced-ṙcenn ṙri erbaċ 7 leṫ riaċ uaiḋe irna aiṙemnaiḃ, no coma drian aiḋgna.[4] Ṙuil muc oc a ngabail .i. ṙlan di in d-erbaċ, 7 aiḋgin i torḃaċ ro inḋraiḋ uiṙre co claiṙ no co cro no co hamaṙ. Ṙuil muc a ṙoiṙ .i. oc breiṫ i n-inḋuṙ cetna.

Ceḋre heṙnaile ir diler do mucaib cibe ṙoġail ruaiṫnaiġiṫ [do denum and, do guin no do maṙḃaḋ, J[1]] .i. iaṙ n-a ṙodeṙicco, no iaṙ maṙḃaḋ neiṫ diḃ, 7 oc a toṙond di-a claṙaiḃ, 7 oc a cuṙ o 'n omoṙ [a caiṫed a cota aṙ 7 aġ iṫed meṙa na coille, J[1].]

Ṙuil eaċ oc eaṙcaṙ diḃ i. in dan ocṙuṙ ṙo ṙin a ṙcáṫ no a ṙreapa 7 aiṫgin ṙoṙ riaḋuṫ, maṁa ocṙaiḋ .i. 'n-a n-eiṙim deḋbire torḃaiġ, ir ṙlan don torḃaċ in d-erba can caemaiḋtain imgabala. Ṙuil boṙḃ aimindi a n-aimṙiṙ laiṫ .i. in ṙuil ṙeṙuiṫ na buiṙḃ na ṙ-inḋe[5] ṙi torḃa .i. cullaiġ 7 taiṙḃ 7 ṙeiṫeḋa in ṙe ṙuḋain i mbit ac laiṫ .i. ṙlan in d-erbaċ co ṙriṫaige i laiṫṙinn.

[1] na nuiṫlige, J[1].

[2] ruaċnuiġiuṙ, J[1].

[3] amaċ ʒrguiṙiṫ ʒrl. J[1].

[4] For gloss on this, J[1] gives a passage which will be found in SM. III. 268, l. 5, ṙlan doib to end of paragraph.

[5] na ro hinnleḋ ṙri torḃa J.

Compensation is paid by him who ties the calf of the beesting-cow in a cowhouse or pen, though the cow be vicious, and though it be a profitable worker that she assaults. Compensation, however, is paid by the person who ties [her calf] upon a road or foot-path, because it is an unnecessary though useful deed. It is the same however to the cow at a cowhouse, and on roads and foot-paths, i.e. she is exempt in damaging every idler that comes upon her; and there is a fourth part of debt from her in the case of viciousness, for the profitable worker who approaches her, and for the idler whom she attacks; and half for the profitable worker whom she attacks; and excitement takes off half from her *liability*.

Blood by a cow owing to fury, i.e. the mad cow, after having been forfeited and proclaimed, when the owner is unable to kill her, i.e. the cow excited by her fury of madness; [that is, after making proclamation and giving warning of her, *the owner* is quite safe; and there is half debt from him for a profitable worker if he has not done either. As to the blood which the mad cow sheds, owing to her fury of madness, after she had been forfeited to any body, and after she has been proclaimed to the four nearest neighbourhoods, and after the owner's inability to kill her, he is free of responsibility for her crimes, and it is safe for all men to kill her, and to divide her flesh in the same way as if she had been a wild deer]. Blood by oxen when yoked, i.e. their first attack upon an idler *is exempt*, and they pay half debt in the case of *injury* to the ploughmen; or, that it be a third of compensation. Blood shed by pigs in their stye, i.e. the pig is exempt in the *case of damage to* an idler, and is liable to compensation for injury to a profitable worker, who has advanced on her in trench,[a] or style, or trough. Blood by pigs in litter,[b] i.e. at littering, in the same way.

Four cases there are in which pigs are privileged in whatever damage they commit [whether of wounding or of killing], namely, after they have been wounded, or after some of them have been killed, when they have been chased from their trenches and furrows, and on being driven from their trough, [while eating their share out of it, and while eating the mast of the wood].

Blood by horses when leaping, i.e. when *the owner* has given warning of their shying, or their starting *tendencies*; and there is compensation on the owner if he does not warn, i.e. in their necessary useful galloping, the profitable worker is exempt in *case of damage done to* the idler, if he has not power to avoid inflicting the damage. Blood by fierce unyokable animals in time of rutting, i.e. the blood which is shed by beasts which are not yoked for profitable service, i.e. boars and bulls and rams, during the regular time when they are in rut, i.e. they are safe of the idler, if they have met opposition in their standing places; [SM. III., 232].

[a] Cf. SM. III, 243.

[b] Cf. O'Dav., p. 93, *sub* 'foir,' bid doigh lium cuma ainm doil muice, "I think it is a name for a pig's litter."

Heptads.

Slan do na tarbu 7 do na reitib 7 do na cullaċaib, ce brisit na cetro oc a mbit dair, 7 in ni tic dia forrain dia cetraib budein, aċt let aitgin in caċ ni [na taet[1]] da forrain.

Ma co cetraib comitce tiasat amaċ, slan doib caċ mil for a mbi dair, 7 let aitgin for in ni da taet da forrain, 7 aitgin in gaċ ni na taet; no is let aitgin in caċ ni for a mbi dair.

Slan don tarb dia mbrisi in boin oc a mbi dair dia cetraib fein, 7 let aitgin fair ma cetra aile. Let aitgin for in tarb dia mbrise dam dia cetraib fein a cosnam na bo dia cetraib fein;[2] aitgin ma cetra comaitċe.

[VIII.] Atait seċt n-aitsceanmanda feardu fuil la Feine, na tuillit fiaċu na oṫrus: aitsceinm slisne oc comad conda[id] ocus sairsi; aitsceinm mire do aeiel; aitsceinm craibi tar ais; aitsceinm suiste do lar; aitsceinm a cruib [e]aċ; aitsceinm cearda; aitsceinm liac di-araile.

Caċ n-ecmaċt co slan cuibse.

Slan do caċ coḋnaċ atċi 7 ro cluin; trian n-aitgina a n-aes comgnima, 7 aitgin a n-aes codalta; co slan cuibsi .i. na caemnacar caċ ni dib d'anocal.

Slainti easbu 7 etorbu do cetsceinm na slisne cin fis cin faicsin, no iar[4] ndliged urfocra 7 urscarta[5] .i. urfocra do

[1] J[1]; R. has tic.

[2] Is amlaid sin forsin dam in t-indus cetna, add. J[2]; and J[1], which then adds in tan na bi dair forro.

[3] ma for c. c. ro innsaidit; 7 is slan doib a fritaige no co trian, add. J[2].

[4] iar ndenum a dl. urf. do na cod. J[1].; iar nd. a dl. roime .i. furf. do cod., cin co rabuit for cae, J[2].

[5] urscarad rob 7 eccond, 7 duscad aesa codalta, 7 buidir 7 daill d'urscartad co fis a ndaille 7 a mbuidre, J[2].

The bulls and the rams and the boars are safe, though they injure the beasts which are in heat, and such as come to attack them of their own cattle; but there is half compensation for every beast that does [not come to] attack them.

If it is to neighbouring cattle they go out, they are safe in regard to every beast that is in heat; and half compensation for the beast that goes to attack them; and full compensation for every beast that does not; or, it is half compensation for every beast that is in heat.

The bull is safe should he hurt a cow of his own cattle that is in heat; and half compensation upon him if she be of other cattle. There is half compensation upon the bull, if he hurt an ox of his own cattle in fighting for the cow of his own cattle; compensation if she be of neighbouring cattle.

[VIII.] There are with the Feine seven reboundings that shed blood, which incur not debts nor sick-maintenance: the rebounding of a chip from the chopping of fire-wood, or of carpentry; the rebounding of a piece from a flesh-fork; the rebounding of a branch backwards; the rebounding of a flail from the ground; the rebounding from horses' shoes; the rebounding in a forge; the rebounding of a stone off another.

Every powerlessness to be safe on declaration.

The *agent* is safe as against every sensible adult who sees or hears him; he pays a third of compensation for every fellow-workman, and compensation for persons who are asleep; with safety of declaration, i.e. that he had not power to save any of them.

He is safe in respect of idlers and unprofitable spectators for the first bounding of the chip[a] without knowing or seeing, or after proper notice and removal, i.e. notice to sensible adults, if

[a] Cf. SM. III. 226, 18.

Heptads. codnaċuib, mana be menma fris, 7 urglana do na heccodnaċuib. Slainti esbu 7 etorbu mana faca; no ci atcondairc, mun roib a seċna aice; 7 ma ro bui, is leṫ aiṫgin.

Aiṫsceinm craibi .i. sceinm aiṫ no aḋu na craibe tar ais, ar foiċ do craeb go aiḋċi.

Aċt muna caemnacar gabail impi, is slan i leṫ risna uile; ma conanuiḋ, is slainti esbu 7 etorbu and; 7 teċt o leṫ dire co trian aiṫgina[1] isin cin tanuise, 7 lan-fiaċ isin tres cin.

Aiṫsceinm suiste do láṙ .i. [cet sceinm do cul no do ṫaeib; is aiṫgin ma tarsunn do fuairged, 7 trian n-aiṫgina ma toeb fri toeb, 7 is neċ dib fein ricc J¹, J²; .i. in t-espaċ ma fuil leṫ aiṫgin do ċul no do ṫaoib, ta aiṫgin comlan and ar adaig, J¹].

Is slan a mbrisind in tsust is maiṫ, ma neċ teis fuiṫi, 7 aiṫgin i n-oes comgnima ma aigid a n-aigid, is trian aiṫgina ma taeb fri taeb.

Ma dia cind foceird in tsust, aiṫgin i n-a cet cin, 7 leṫ fiaċ [i n-a cinaid tanuise, 7 lan-fiaċ isin tres cinaid, J¹].

No sceinm ada na suisti do lar, 7 slainti espu 7 etorbu do cet sceinm na suisti can fis ettollais do cul na do taib.

Aiṫsceinm a cruaib eaċ .i. um an eirim deṫbire torba. Aiṫsceinm ceardċa .i. [slainte] esbaig 7 etorbaig do cet sceinm an uird can fis ettollais.[2] Aiṫsceinm liac .i. bró in muilind cin fis ettollais.

Caċ n-ecmaċt .i. caċ ni is eccomaċta don fir amuic, co slaintiugad a cubais don fir tall, na caemnacar a denam indus bu dligṫige, no na roib indeiṫem fogla aice; [no a luige aenur, no dno neaċ dia mbe log-eneċ, na caemnacair caċ dib so do anacal, J¹].

Ma dia rucar amarus [fair] corub tre comraiti dogne in fer biaḋ uaid do sena no d' imdenam a cneide curub ed bes uaid.

[1] J² stops here; J¹ adds slainte esp. 7 etorb. and; trian aiṫgina i n-aos comgnimraid in caċ torb. 7 in caċ rop cin fis cin faicsin muna caemaċtuin imgabala uimpe; masa aicsi cin fis a riaċta co caemaċtuin gabala impi, leaṫ aiṫgin in esp. 7 in etorb., aiṫgin i torp.; leṫ dire la haiṫgin i rupu co faicsin, 7 muna facus, is trian n-aiṫgina.

[2] In J¹ is here quoted the passage in SM. III. 202, l. 25.

he has not intention in it; and to drive away the senseless. He is safe of idle and unprofitable persons, if he has not seen them; or though he had seen them, if he had not the power to avoid them; and if he had, he pays half compensation. HEPTADS.

The rebounding of a branch, i.e. the sharp or sudden leap of the branch backwards, i.e. on the recoiling of a branch with suddenness.

But if he was not able to prevent it, he is safe as regards all. If he was able, there is exemption in respect of the idler and unprofitable spectator in the case; and to advance from half 'dire' to a third of compensation for the second offence, and full debt for the third offence.

The rebounding of a flail off the floor, i.e. first bound backwards or sidewards; i.e. there is compensation if it is crosswise he was struck, and a third of compensation if side by side and it struck upon one of themselves, i.e. when for *striking* an idler backwards and sideways there is half compensation, there is full compensation for striking him straight opposite; [SM. III., 223].

There is exemption in respect of all that the good flail damages, if it be any person that has gone in under it; and compensation for fellow-workmen who are face to face; it is a third of compensation, if they be side by side.

If it is off its head the flail fell, there is compensation for its first offence, and half debt [for the second offence, and full debt for the third offence].

Or it is the proper bound of the flail from the floor, and there is exemption to him for idle and unprofitable persons in the case, for the first recoiling of the flail, backwards or sideways, without his knowledge of its defects.

The rebounding from the shoes of horses, i.e. when at their necessary profitable galloping; [III. 262]. The rebounding in a forge, i.e. there is exemption in case of an idler and an unprofitable worker in the first rebounding of the sledge hammer, without his knowledge of defect in it; [III. 186]. The rebounding of a stone from another, i.e. the millstone, without knowledge of its defectiveness; [III. 282].

All powerlessness to be safe on declaration, i.e. every offence against the outsider with the safeguard of a conscientious statement on the part of the man within, that he was not able to act more lawfully, or that he had no intention of doing damage; [or his own oath only, or that of a man who has honour-price, that he was not able to save any of these].

If it is suspected that it was with intent he has acted, the verification which he would require to deny or prove his own wound, is the same he must give [here].

HEPTADS

[IX.] Ataiṫ seċṫ treaba la Feine arisculle coir urnaḋma aiṫne; ar cia ro loiscear, ni tuillit aiṫgin, na dire: aiṫ, cearḋċa, teċ dia ndentar uaim taḋut, teċ i mbiat eloṫaig cana no reċta, teċ as na condamar cearṫ na dligе do duine, teċ a findtar fear iar fogail flaṫa no ecalsa.

Is aire is dilef [na neiṫe J²] seo, uair ro fitir in ti ro-s-aiṫnestar com[ad] conuir do aiḋe[1] na haiṫne isna treabaib-seo: muna fitir, is aiṫgin; 7 is slan faill aile forra aċṫ loscad nama; 7 ni slan a mbreiṫ a cinaid in gataiġ[e] a lo na [in] aiḋċe a muḋ aile aċṫ loscad nama; no dno, coma slan.

Cia bet fis forc(a)raid isit slana na haiṫne indeṫbire isin aiṫ.

Ro fitir fear bunaid[2] beṫ for ṫi na ndaine seo uile, is aire is indligaċ aiṫne do beiṫ[3] indtib.

Ma ro fitir in ti ro aiṫnistar na seoit in biḋbunus, ciḋ a cin[aid] fir in tide cin co beḋ ruc[ṫ]a iaṫ, cin naċ ni d' ic ri fer na haiṫne. Ma ro fitir fer in tide in bidbanus 7 ni ro indus, 7 ni fitir in ti ro haiṫnistar na seoit, ciḋ a cinaid fir in tiḋe cin co beġ ruċṫa iat,—uair ro bu faill ḋo cin in bidbanus d' urfocra,—is aiṫgin d' ic and, ce ro dilsat cin cor dilsat ni d' ḟir in tiḋe; 7 cid mor ro dilsat de, is ic ri fer mbunaid.

Mun fitir neċtarde, is a beṫ amail caċ n-aiṫne dligṫeċ.

Ma ro fitir fer na haiṫne beṫ for ṫi in tide sund, ait a fuil[4] ada fis daigne no etdaingni, cin trebaire ri slan n-aiṫne, ce beṫ aiṫgin do neoċ aile, is slan cin ni do-sum.

Ce nobeṫ fis imorro ac fer na haiṫne coma gataiḋ fer in tiḋe, muna fitir [fer na haiṫne J¹] beṫ for ṫi in tiḋe sainriḋ, is aiṫgin[5] d'aisic o'n gataid amail cac duine [ċena J¹].

[1] dianaiḋeḋ, J¹; do diṫ, J¹.
[2] f. na naiṫne, J¹.
[3] breiṫ, J¹.
[4] fuilet, J¹.
[5] in aiṫne, J¹.

[IX.] There are with the Feine seven houses in which a valid agreement for custody of anything is prohibited by law, for though they be burnt, they deserve not compensation nor 'dire': a kiln; a forge; a house of which is made a den of thieves; a house in which are absconders from law or right; a house out of which neither justice nor law is rendered to any person; a house in which a man is known to be, after trespass against chieftain or church. HEPTADS.

The reason why any of these is forfeited, is this, because the person who made the deposit knew that in these houses is a path to the loss of the deposit; if he did not know, there is compensation; and any other negligence to them is exempt, save burning alone. And it is not safe to take them in the crime of the thief, either by day or by night; *or* in any other way, than by burning alone; or that it be safe.

Though there be knowledge of danger, the things unnecessarily given in charge are safe in the kiln.

The owner knew that all these people were beset, and it is therefore that it is unlawful for any deposit to be made in them.

If the person who has deposited the valuables knew the criminality, whether for the crime of the owner of the house or not, they were carried off, nothing is to be paid to the owner of the deposit. If the owner of the house knew the criminality and has not told *the depositor of it*, and the man who deposited the valuables did not know it; whether for the crime of the man of the house or not, they have been carried off--because it was negligence on his part not to give warning of the criminality, compensation is to be paid for it, whether they have paid or whether they have not paid anything to the man of the house; how much so ever they have paid of it, is to be paid back to the owner. If neither knew, it is to be like any lawful deposit.

If the depositor knew that there was a claim upon the house in this case, a place where there was ample knowledge of the safety or insecurity *of the house*, and there was no guarantee for the safe return of the deposit, though there would be half compensation to another person, it is safe to pay him nothing.

Though, however, the depositor knew that the man of the house was a thief, if he was not aware that there was a special claim upon the house; the thief gives compensation like any other person.

Heptads.

Ocus in ti talla na seotu, lan-fiaċ uaḋu a fis, 7 leṫ fiaċ i n-anfis, 7 ceṫrame a n-ances; 7 ma ro dilatar feċ d' fir in tigi, in cutrumo ro dilutar de d'ic o[1] fer in tigi ri fer na haiṫne.

In aiṫne, ma rob anfis don ṫi rucustar, 7 fis ac an ṫi o rucad, is slan; ma rob anbfis don ṫi o ruca[d] 7 fis 'con ṫi ruc, is aiṫgin.

Ma faill imcoimeta, is aiṫgin.

[Aiṫgin .i. dib bodein. Dire .i. do setaib aile. Uaim taḋut .i. ro fitir in fer amuiċ a beṫ 'n-a huaim taḋut, 7 nir dilustar ni a cinaid in fir tall. Eloṫaig .i. 'n-a tiaguit fo luigi cana .i. iar marbad no iar forrloscad. Reċta .i. iar ngait re fiaċuib na dir(ia)taige. Ceart .i. im cinnti. Dlige .i. um ecinnte. Do duine .i. as e a bes dogress. Iar fogail .i. iar marbad, no iar ngait, no iar forrloscad, J[2]].

[x.] Atait seċt treaba la Feine adbaill a ndire a setaib i tarraċtain: teċ di-a ndentar aiṫ, teċ di-a ndentar cearḋċa, teċ di-a ndentar uaim taḋut, teċ a longar for a coimḋitre[2] for comol n-eicne, teċ o n-eitiṫer[3] caċ riċt, teaċ di-a ndentar foil muc, teċ di-a ndentar liaj caeraċ.

Atait seċt treba .i. atait seċt tiġe d'a n-aisne[ḋ]ind in feineċus, 7 eibliṫ[4] o'n luċt is a tiḋe iat ini bu dir doib iar na conuirib i tarrtaiḋir iat co indl[igṫeċ].

Ni dib so sis, is cuiti treb-dire is esbadaċ air[e]; ni aile, is cuit treb-dire 7 leṫ eneclann; ni aile, is cuit treb-dire 7 lan-eneclann; 7 is e cuit treb-dire adeir "andsom dire treb-dire."

[1] d', R.
[2] comdig, J[2].
[3] eteagar, J[2].
[4] eible uaiṫib ini ata doib a fodla do denum indtib iarsna c. soerda a t. iat, J[2]; over indtib is .i. ni tabur dire treibe i ngait eisib.

And the person who has taken away the valuables, pays full debt, if he knows them *to be deposits*, and half debt if he does not know, and a fourth part in case of uncertainty; and if they have paid debts for the man of the house, the same amount that they paid for him, the man of the house is to pay to the depositor.

If he from whom it was taken knew *about* the deposit, and he who took it did not know, he is safe. If the man who carried off the deposit knew, and the man from whom it was taken was ignorant *that it was a deposit*, there is compensation.

If there is negligence of guarding, there is compensation.

Compensation, i.e. of themselves [restitution in kind]. 'Dire,' i.e. of any other objects of value. Thieves, i.e. the man abroad, the depositor, knew that it was a cave of thieves; and he paid none of the debts of the man within. Absconders, i.e. who do not submit to oath of law after killing, or burning. Or right, i.e. after having stolen for debts of rectitude. Justice, i.e. in definite *matters*. Nor law, i.e. in indefinite *claims*. To no person, i.e. it is his constant custom. A man who has transgressed, i.e. after killing, or after stealing, or after arson.

[x.] There are with the Feine seven houses, the 'dire' of which dies according to the ways in which they are found: a house of which is made a kiln; a house of which is made a forge; a house of which is made a den of thieves; a house in which its owner is intruded upon by forcible seizure; a house at which all shapes of men are refused; a house of which is made a pigstye; a house of which is made a sheep-fold.

Seven houses, i.e. there are seven houses of which the law makes mention, and that which would be due for any offence *committed in them*, to those whose houses they are, dies, according to the condition of unlawfulness in which they are found.

In some of the following cases it is a share of house-'dire' that is lost in the case, in others it is a share of house-'dire,' and half honour-price; in others, it is a share of house-'dire' and full honour-price; and it is of the share of house-'dire' the maxim says, "The most difficult of 'dires' is house-'dire.'"[a]

[a] See the discussion in SM. III, 459, on this one-and-twentieth part of the honour-price of each of a number of visitors, due to the owner of the house, in case of theft.

Heptads

Teċ dia ndentar aiṫ .i. [cruadugad arba, 7 tuargain isin tig; 7 dogni faill cin[1] denum n-aṫa J[1], J[2]]; ma ta aiṫ aile aice, is cuit treb-dire is esbadaċ uaḋ; muna uil, is leṫ enecland 7 cuit treb-dire. Cearḋċa .i. i n-indus cetna .i. masa duine d'a ndlegar cerḋċa aice .i. grad di-a ndlegar cerḋċa do beiṫ aice, no goma hi in seċtmad teġ dlegar do caċ duine ac a mbi a seċt tigi; [.i. dobeir goba[2] cuice i n-a ṫig, 7 fogebad cearḋċa ċeana, J[1], J[2]].

Masa toċus etarscarṫaċ fuil aice co ndenam maiṫiusa, is cuiti treb-dire 7 leṫ enecland is esbadaċ aire; 7 masa toċus nemetarscarṫaċ uil aice can denam maṫusa de, is lan-enecland 7 cuiti treb-dire is esbadaċ aire.

Uaim tadut .i. taitis amail uaim .i. imot gataige and; aċt ma ro biaṫustar dama and, is cuiti treb-dire 7 lan-enecland is esbadaċ aire; 7 munar biaṫ, is cuiti treb-dire[4] nama is esbadaċ aire[5].

Masa toċus etarscarṫaċ uil aice co ndenam maṫusa de, is cuiti treb-dire 7 leṫ enecland is esbadaċ aire. Masa toċus nemetarscarṫaċ uil aice, is lan-enecland 7 cuiti treb-dire is esbadaċ aire.[6]

Teċ a longar for a coimditre .i. cend cartus a memar as roime .i. teċ a loingind neċ for a ceile um a ditin for a tigarna, a fir for comal tre forecin uilc [.i. ceile for a flaiṫ, no flaiṫ for a ceile in t-indus cetna, J[2].] For comol n-eicne .i. in daim teit ar eigin a tig in aireċ no in briugad. Teċ o n-eitiṫer caċ riċt .i. o n-eitciṫer caċ riċt duine uile im biaḋ .i. lan-enecland 7 cuiti treib-dire is esbadaċ uaḋ.

In tan na bi a dam coir occa, 7 ni foemond in dam sin co a teċ, ce gatar ni as in tig 'n-a degaid sin, ni bi cuiti treib-dire do .i. in dam teit aire, 7 bi a dam coir occa[7] 'n-a tiḋ, cia gabṫar[8] ni 'san tiġ sin, ni bi enecland do'n daim and.

In ti etces na dama im biaḋ, ni uil enecland ḋo a dualgus a toċusa, aċt muna uil toċus nemetarscarṫaċ aice.

Foil muc .i. aċt muna uil muc-ḟalaċ aile, no lias caeraċ aice, is leṫ[9] enecland 7 cuiti treib-dire is esbadaċ uaiḋ; ma ta, is cuiti treib-dire nama. [Lias caeraċ .i. noċa dligind einecland ind, uair is indeṫbirius beoss cen raṫuda, J[2]].

[1] can ['c a n-] denum uaṫa, J[2].
[2] gobuind, J[1]
[3] aile, J[1].
[4] 7 leṫ enecland, add. J[1].
[5] 7 eisinnruic doni maiṫ da toċus hi, add. J[1].
[6] uada, J[1].
[7] ag fer in tige, J[1].
[8] cia gatur ni isin treib sin, J[1].
[9] leṫ, om. J[2].

A house of which is made a kiln, i.e. [drying of corn and thrashing it in the house; and it causes neglect even though a kiln be not made of it;] if he has another kiln, it is a share of house-'dire' that is lost to him; if he has not, he is *paid* half honour-price and a share of house-'dire.' A forge, i.e. in the same way, i.e. if he be a person who is bound to have a forge, i.e. a grade that is found to have a forge; or, that it is the seventh house, which every one is bound to have who has seven houses; [he brings a smith into his house and would make *of it* even a forge.]

If it is separable property he has, and he does good with it, a share of house-'dire' and half honour-price are lost to him; and if it be inseparable property he has, without doing good with it, full honour-price and a share of house-'dire' are lost to him.

A cave of thieves, i.e. of theft like a cave, i.e. many thieves in it. But if he had fed companies of *persons* who are *entitled to refections*, a share of house-'dire,' and full honour-price are lost to him; and if he has not fed them, it is only a share of house-'dire' that is lost to him.

If it be separable property he has, and he does good with it, a share of house-'dire' and half honour-price are lost to him. If it be inseparable property he has, full honour-price and a share of house-'dire' are lost to him.

A house in which the owner is intruded upon, i.e., where a head [chief or landlord] thrusts out his member [dependent or tenant], i.e. a house into which a person intrudes upon another for his protection against his lord in actual violence, seizure through violence of evil; tenant upon his lord, or lord upon his tenant, in the same way. Violent seizure, i.e. the company who enter by force the house of an 'aire' or a 'brewy.' A house at which every shape is refused, i.e. at which every shape of person is refused food, i.e. full honour-price and a share of house-'dire' are lost to him.

When he has not a lawful company, and he does not admit this other company to his house, though there should be stolen something from his house after that, he is not entitled to a share of house-'dire'; i.e. *suppose* the company comes upon him, and that he has his proper company already in his house, in that case though anything be stolen in that house, the company are not entitled to honour-price.

The man who refuses food to the companies, has no honour-price paid to him in right of his property unless it is inseparable property he has.

A pigstye, i.e. unless he has no other pigstye or sheep-fold, half honour-price and a share of house-'dire' are lost to him; if he has, it is a share of house-'dire' only. A sheep-fold, i.e. there is no honour-price due in this case, for it is a case of non-necessity without security

Heptads. [XL.] Ataiṫ seċṫ tṙeba la Feine aṙacuille coiṙ uṙnaḋma comloiṫe,[1] aṙ ḋia tecma tuisil faiṙ, ḋo-s-li og-meṫ ḋo flaiṫ, aċṫ ni bis isna tṙebuib seo: aiṫ, cuċṫcaiṙ, ceaṙḋċa, muilinḋ, teaċ a taiṫiṫ muca, teċ a mbi inḋebuaṙ, teċ taiṫe caiṙe no gabuiṙ no eoin aitiṫin.

Ataiṫ seċṫ tṙeba .i. ḋ'a n-aisneḋinḋ in feneċus, 7 is uṙcuillti comloga[ḋ] bṙaċa[2] ḋo ṙeiṙ coiṙ. Ḋia tecma tuisil faiṙ .i. inḋligeḋ foṙ in linn, sceiṫ no seiṙbe. Ḋosli og-meṫ .i. tuilltep no aiṙillniṫeṙ smaċṫ meṫa anḋ ḋo flaiṫ co ho[g]. co comlan; [cumal 7 log n-eneċ, in tan is aṙ ḋiumunḋ ṙo meṫaḋ foṙ in flaiṫ, 7 a tṙebaib inḋligṫeċa ḋo ṙenaḋ in tan sin cin fṙomaḋ, J[2]]. Aċṫ ni bis isna tṙebaib seo .i. ata aċṫ lium, cin cob isna tṙebaib inḋligṫeċa seo aċṫ a tṙebaib ḋligṫeċa can fṙomaḋ. bia eiṙic anḋ ḋo'n flaiṫ .i. cumal 7 ḋublaḋ in biḋ; no ata aċṫ lium anḋ, ma isna tṙebaib inḋligṫeċa so ḋone he, ci co fṙoma[ḋ], bia eiṙic anḋ. Aiṫ .i. gabuṙ[3] tesbaċ inḋe, Ceaṙḋċa .i. aṙ sailċib, no aṙ a fuaiṙe. is ime naċ ḋiṙ bṙaiṫ ḋo bṙeiṫ inḋe. Muca .i. aṙ a sailċe. Inḋebuaṙ .i. teaċ i mbi inḋe mbuaiṙ, teċ salaċ soimḋillaċ. Caiṙe .i. aṙ sailċe. Eoin aitiṫin .i. ceṙca 7 geoḋ.

Maḋ isna tṙebuib ḋligṫeċa fṙomṫaṙ a haiṙiḋe, 7 niṙ haiṙi[g]ṫeṙ[4] [olc] faiṙ, is slan ḋo ceilib, aċṫ co taṙḋa[5] linḋ aṙ cúic la ḋec, 7 biaḋ o'n tṙaṫ co 'ṙaile; 7 mana taiṙe on. ḋo-s-li cuma l

Ma haiṙigṫeṙ foṙ a haiṙiḋe[6] ḋo-s-li cumal ḋo flaiṫ, 7 biaḋ 7 linn aṙ in ṙe cetna. Muna fṙomṫaṙ a haiṙiḋe, is ḋilsi in biḋ, 7 biaḋ maiṫ ḋo taiṙic aṙ tṙeisi, 7 cumal.

Maḋ a tṙeib inḋligṫig. 7 fṙomṫaṙ a haiṙiḋe, 7 ni haiṙi[g]ṫeṙ foṙaib olc, is ḋiles in biaḋ sin, 7 biaḋ maiṫ ḋo taiṙic 7 cumal; 7 muna taiṙe, ḋosli cumal aile. Ḋia n-aiṙigṫeṙ,[7] beiṙi in ceili a bia[ḋ], 7 ḋo ṙen leṫ lo[g]-eneċ 7 cumal, 7 biaḋ ḋo taṙṙaċṫain ḋo'n flaiṫ, 7 mana taiṙe, ḋosli cumal.

[1] aṙusceuille, comloigṫe. foṙaib, taiṫaiḋeṫ muca muilinḋ, inneabaṙ, taṫaiḋeṫ caiṙig, J[2].

[2] ḋoberuṙ inḋti, add. J[2].

[3] aṙ ḋaig na ṙo gabaḋ tesaigeċṫ in beṙuṙ inḋtib, J[2].

[4] ṙaṫaigṫeṙ, J[1].

[5] taiṙe, J[1].

[6] haiṙiḋṫib, J[1].

[7] aṙṫaṙ, R.

[XI.] There are with the Feine seven houses, and a remission or abatement to them is prohibited by justice; for if mischance should happen in the case, the chieftain is entitled to the full debt of a failure, except what is in these houses: a kiln, a kitchen, a forge, a mill, a house that pigs frequent, a house in which there is cow-dung, a house frequented by sheep, or goats, or domestic fowl. HEPTADS

There are seven houses, i.e. there are seven houses mentioned by the brehon law, where abatement *in case* of *bad* malt [which is brought into them] is forbidden according to justice. For should mischance happen it, i.e. illegality to the ale, viz. *its being* tasteless or bitter. He is entitled to full failure, i.e, the full fine of failure accrues to, or is deserved by the chieftain, perfectly, fully [a 'cumal' and honour-price when it was in disrespect it was imposed on the chief, and in unlawful houses it was sold without testing it]. Except what happens in these houses, i.e. I have an exception in this case, that it is not only in these illegal houses, but in legal houses, when it has not been properly tested, there shall be 'eric' to the chieftain, i.e. a 'cumal' and double the food; or I have an exception in this case: if it be in these illegal houses he makes it, even though it be tested, there shall be 'eric' for it. A kiln, i.e. because heat may take place therein. A forge, i.e. because of dirtiness, or of its coldness, it is not right to carry malt into it. Pigs, because of their dirtiness. Cowdung,[a] i.e. a house in which is dung of cows; a dirty filthy house. Sheep or goats, i.e. because of dirt. Domestic fowls, i.e. hens or geese.

If it is in the lawful houses *the malt is made*, and its quality has been tested and no fault has been discovered therein, the tenants are safe, provided they furnish ale for fifteen days, and food from one hour in the day to the same hour the next day; and if *any* does not furnish that, he is fined a 'cumal.'

If a fault is discovered in its quality, he incurs the fine of a 'cumal' to the chieftain, and food and ale during the same time *of fifteen days.* If its quality is not tested, there is forfeiture of the food, and good food must be provided for three days, and *there is a fine of a* 'cumal.'

If it be in an unlawful house, and its quality is tested, and no fault has been perceived therein, that food is forfeited, and good must be provided, and a 'cumal' *paid*; and if he does not furnish it, he incurs the fine of another 'cumal.' If a fault is perceived, the tenant takes his food, and he pays honour-price and a 'cumal,' and food is to be furnished to the chieftain, and if he does not furnish it, he incurs a 'cumal.'

[a] Cf., O'Dav. p. 99, 'indebar' .i. aileach, &c., of which the s. s. is explained in our gloss. I do not know the word γοιmϑιλλαċ, which C. translates 'filthy.'

Heptad. [Mana fromtar ma harnisi. dorli lus eneċ 7 cumal, 7 bero marċ do ċairiuc: 7 ir dilet in ni-cairim dosfer. gin cop irna trebaib molisteċa dogentar; ir cumal i n-a denum a trebaib dligteċa, gin fromad. 7 aitgin co n-a leċ gabail mabaltra.

Dia fesar airisi caċa bratha. acht nip irna trebaib fo. ir flan; mana fesar. ir aitgin no cumal, J¹]. Dia fesar imorro irna trebaib feo, ma fceiteaċ iartain. ir cumal; 7 muna fedar. ir lo[s]-eneċ 7 cumal.

[XII.] Ataat fecht ndaine la feine na dlegat dire nad lo[s] eneċ: dan o n-ercideb caċ fiaċ, dan fir ċuas gart ocus brath. dan fir fealtas for eneċ, dan fir folaing air na aire, dan fir ar a capat mac 'ataib, dan a ndentar fingal, dan bir far;—ir airisi [dobertar J²] dire caċ fair do nime[d] na ceit tar fet dire caċ fair, ocus aitgin neiċ fo bratar ann.

[Ataat fecht ndaine d'a n-airneidend in femeċus, 7 noco dlegar lan-eneclann a ngait innsib, ni ir moa ná leċ, mara toċus etarscaraṫaċ ail acad co ndenam martara de. Inann na fecht ndaine 7 na fecht fis 7 na fecht n-airis. Inand na fecht treba, 7 na fecht fraċa. 7 na fecht n-aire,[3] J²].

Dan fir ċuas gait .i. ma fo cuniarc erindracar for a toċar, cairi treb-dire 7 leċ eneclann ir erbaraċ aad.

Dia torrmaltar 'n-a tró, ni dlig ni ċiall; dlidi imorro dire 7 aitgin, ma dia ndernad marċ d'a toċar: mana dernad imorro, ni dlid acht aitgin.

Ma dia ndernad gat, 7 ni tuc docum dise. co toċar dligteċ, leċ eneclann: ma dia tuca imorro docum a tide, co toċar[2] ir gait, ni dlegar ni.

[1] J² comments briefly as follows: mar a trebaib dligteċa do fadaro iat, 7 fo fromad fria-fri (.i. noco n-imfulaing bratha dobertar insin), ir flan do. 7 manar fromad imorro, ir aitgin lenna 7 bid. 7 cumal. Mar a trebaib molisteaca imorro co fromad, ir cumal imo. 7 bia limo ar cinc laiti dec.

[2] om. R; J¹ has: ni dlegar lan-eneclann a ngait ar na dainib Inann na fecht ndaine 7 na f. fada fis, 7 na f. n-airis Inann na f. fada 7 na f. n-aire 7 na f. ngalla.

[3] co t., om. J¹; J² has none of this paragraph.

If its quality be not tested, it incurs honour-price and a 'cumal,' and good food is to be furnished; and the bad ale is forfeited always, even though it be not made in the illegal houses; it is a 'cumal' if it is made in lawful houses without testing, and compensation with double half-seizure.

If the quality of all the malt is seen, even though not in these houses, it is safe; if not, there is compensation or a 'cumal.' If it be tested, however, in these houses, if it is mawkish afterwards, there is a 'cumal'; if not tested, there is honour-price and a 'cumal.'

[XII.] There are with the Feine seven 'dun'-forts not entitled to 'dire' or honour-price: a 'dun' at which every shape of person is refused *food*, a 'dun' of a man who eats *the gains of* theft and robbery, a 'dun' of a man who betrays his honour, a 'dun' of a man who tolerates satire or satires, a 'dun' of a man out of which a son has cast his father, a 'dun' in which fratricide is committed, a 'dun' which is empty;—hence it is, that "the dire of every empty house is given to a 'neimed,' which goes not beyond the 'sed' of the 'dire' of every vacant *house*, and compensation for what is damaged therein."

The dun of a man who eats the gains of theft, i.e. if he has superadded in commixture unworthiness upon his property, a share of house-'dire' and half honour-price are wanting to him.

If food be eaten in his house, he is entitled to nothing at all; he is, however, entitled to 'dire' and compensation if he has done good with his property; if he has not, however, he is entitled to nothing but compensation.

If he has committed theft, but has not brought it into his house, *then*, if he has lawful property, he has half honour-price. But if he has brought the theft into his house, and has property, he is entitled to nothing.

Heptads. [Dun fir fealluf for eineć .i. dia ngatar ni d'a imdilib feig, if eneclann 7 cairi trieb-dire if erbadaċ uad, dia leigi faruigfed for a coinne, no dia ndefma bodein. Dun fir foluing air .i. dia leigi air co himdligfeċ co fo thi, if a leċ eineclann if erbadaċ uad imd, J³].

Dun fir af a ċarta mac 'athair .i. ma ta a tocuf, if leċ eneclann, 7 muna uil, if lan-eneclann .i. ma ta teċ aile aice a mbiathard a dama comlan aice a n-ecmaif in duin fin, 7 dom mart d'a tocuf, 7 ni hannfa dun fin dobeir bia[d] do damaib, noċa ndenand eifindfuic.

Mun uil a tocuf aice a n-ecmaif in duin fin, no ce beċ a tocuf comlan aice a n-egmaif in duin fin, mun denond mart d'a tocuf, no, ce dom, ma ifin dun fin dobeir biaid do damaib dom eifindfuic de.[1]

Dun a n-dentar fingal .i. [gal for in fine, co fo ica 7 co fo feimde in fer dogni; mad fingal cin deitbiuf if lan-eneclann derbur aifre,[2] J¹].

Dun bif faf .i. fri deċbiuf deit af; ma fri indeċbiuf imofro, ni tuillind cuit a trieb dire di. [Ma ta dun aile aice a mbiatar na dama, if leċ eineclann if erbadaċ uad a ngait eitib; 7 mana uil, if lan-eneclann,[3] J²].

Na deit tar fet dire caċ faif .i. ini if dil in forolocad in tige faif, fet fin ar an oenmad fiand fiċet a marbad for a feafond a feċtar maigin, no comad fet air fein a n-oflucad in tige faif.

Dun bi'f faf .i. lan a ngait mar-gaiti; if lan dno i ngait mar-gaiti imd, dia mbe i 'n-a dun; no cin co be, muna toiċne a damu a ndun.

Leċ do, ma fri deċbiuf deit af a dun i ngait mar-gaide [ar, 7 ceċruime no feċtmad a ngait laoi ar; 7 feċtmad a ngait mar-gaiti imn, 7 in ceċruime fiand dec a ngait laoi ann, J¹] and; 7 ceċruime fiand decc i ngait lai imd.

[1] J¹ has no comment; J² gives: cen beif ifin dun fin, co na fo hicaf fuif acċ leċ i n-a incaib, co fo feimde 7 co fo eifice.

[2] if erbadaċ uad; 7 dia roib deċbiuf, if flan, add. J².

[3] For this comment, J¹ has: gin oligeo, acċ ma ta teaċ aile aice i mb. na d., if lan-eneclann.

[4] J² [a n-oflugad in tige faif no in duine faif, in fet fin; no fet ar in aenmad fiann fiċet a feċtar maigin a cleiċe na n-eċtrann .i. bo eineċ-gnimig tuaiċi and-fin, J²].

Dun of a man who betrays his honour, i.e. if there is stolen aught of his cattle, honour-price and a share of house-'dire' are wanting to him, if he allow *his pledge* to be violated in his presence, or if he break it himself. Dun of a man who tolerates satire, i.e. if he allow satire on himself unlawfully up to thrice, he is mulcted of half honour-price.

The dun of a man out of which a son casts his father, i.e. if he has his property, it is half honour-price, and if he has not, it is full honour-price; i.e. if he has another house in which he feeds all his companies, in default of this 'dun,' and he does good with his property; and that it is not in this 'dun' he gives food to companies, it does not render him unworthy.

If he has not his property in default of this 'dun,' or though he has his full property in the absence of this 'dun,' unless he does good with his property; or though he does good, if it is in this 'dun' he gives food to companies, it makes him unworthy.

A dun in which fratricide is committed, i.e. violence ['gal'] upon the tribe [the 'fine'] till the man who does it, pay and do penance; if it is ['fin-gal'] fratricide without necessity, it is half honour-price in which he is mulcted.

A dun that is empty, i.e. it is of necessity he leaves it; if however it is without necessity, he deserves not a share of house-'dire.' If he has another dun in which companies are fed, it is half honour-price he loses on theft from it; and if he has not, it is full honour-price.

Which goes not beyond the *sed* of the 'dire' of an empty *dun*, i.e. what is due for opening the empty house. This is a sed for the one and twentieth part of a killing upon his land outside his sanctuary, or that it is a 'sed' merely for opening the empty house.

A dun which is empty, i.e. full *debt* for stealing major stealth out of it; full too for stealing major stealth into it, if it be *occupied* as a 'dun'; or though it be not, unless he starves his companions in the 'dun.'

He is entitled to half *debt* if it is of necessity he leaves his 'dun,' for stealing major stealth [out of it, a fourth or seventh for a minor stealth out of it; a seventh for stealing a major stealth] into it, and a fourteenth part, for stealing a minor stealth into it.

Heptads

Mad fri hindeṫbiris immorro teis [as], is bo do ri[g] tuaiṫe i ngait mar-gaite eisi, colpaċ oċt scribuill aċt ceṫoro pingeinne i ngait mar-gaite ind; smaċt [samaisc J[1]], i ngait lai as, colpaċ[1] se screpoll i ngait lai ind.

Ma fri deṫbiris imorro do leicer an eclais fas .i. fri denam lubra no deṫbiriuf aile, lan a ngait mar-gaiti eisi, 7 leṫ i ngait indti; uair bi coimet o'n erlam 7 o dainib uirṫi, 7 is cuma ellaċ 7 tellaċ doib.

Mad indliged na heclaisi, no ma fri indeṫbiriuf tiaḋar eisti, is trian a ngait eisti, 7 seisi[d] i ngait indti; ma lu, is seisi[d] i ngait eisti, 7 in da[ra] rand deg i ngait indti, [Mad indliged] na catraċ imorro, ma fri indeṫbiris tiagar eisti, is dire catraċ fais doib .i. trian dire.

[XIII.] Ataiṫ seċt rig la Feine na dliġ dire na loġ-eneċ: rig istoing caċ reċt cin a daim teċta, ar ni eiteċ do neoċ ma daim teċta cia isto; ri iṫis gait ocus brait; ri fealluf for eineċ; ri foluing air no aire; ri fearṫar caṫ; ri gaibis cu oc imṫeċt aenar can a mancaine tecta; rig dogne fin-gal.

Na dliġ dire na loġ-eneċ .i. noċa dlegat na riġa so ni itir, o dodenait na hindligṫi so, uair is indligṫeċ[2] doib a toċus .i. a ceileda, uair ni dligit beṫ a rige iar ndenam na n-indliged seo, uair is indligṫeċ[2] a mbiaṫad do na ceilib, no co ro pinde[3] 7 co ro erece 7 co tard freitaċ.

[Rig[4] astuing caċ reċt .i. rig eitċes caċ riċt duine uile um biad feċta feile. Cen a daim teċta .i. a dam teċta ro boi oco ar cind in fir tainicc cuice fo deoig; no dno, is mo inas a dam teċta tainicc cuice, 7 ni tabuir fuba fair ce dobera bron doib treimit.[5] Ar ni

[1] dairt tri scripull 7 pinginn, J[1].

[2] indles, J[1], J[2].

[3] pindit, ercuit, tardat, J[1], J[2].

[4] None of this comment is in R., and only two paragraphs are commented in J[1].

[5] treimit, om. J[1]; which also gives this gloss under the next paragraph.

If it is without necessity, however, he leaves it, a cow is paid to a king of a territory for stealing major stealth out of it, *out of the king's empty dun;* a heifer of eight screpalls less by four pence, for stealing major stealth into it; a 'smacht' [a samaisc heifer J[1]] for a minor stealth out of it, a colpach heifer of six screpalls for a minor stealth into it.

If it is of necessity the church is left empty, i.e. in performance of a vow, or for any other necessary purpose; there is full debt for stealing a major stealth out of it, and half for stealing into it; because there is watch over it on the part of the patron and people, and stealing into or out of it[a] is the same to them.

If the church be unlawful, *without proper furniture and service,* or if it is without necessity it is vacated, it is a third [of debt] for stealing out of it, and a sixth for stealing into it; if it be a minor stealth, it is a sixth for stealing out of it, and a twelfth part for stealing into it. [If there be unlawfulness of] the cathedral however, if it is without necessity it is vacated, there is the 'dire' of an empty cathedral to them, i.e. a third of 'dire.'

[XIII.] There are with the Feine seven kings who are not entitled to 'dire' or honour-price: a king who refuses every shape *of person* without having his lawful company,—for it is not refusal by a person if he has his lawful company, though he does refuse;[b] a king who eats stealth and robbery; a king who betrays his protection; a king who tolerates satire or satires; a king who is defeated in battle; a king who takes a hound and goes forth alone without his proper attendance; a king who commits fratricide.

Who are not entitled to dire or honour-price, i.e. these kings are not entitled to anything whatever, after they have committed these illegalities; for their property, i.e., their tenants are unlawful to them, because they are not entitled to hold sovereignty after the commission of these illegalities; for it is unlawful for their tenants to feed them, until they have done penance, and paid 'eric,' and until they answer *for their wrong-doing.*

A king who refuses every shape of person, i.e. a king who refuses food of one night's hospitality to every shape of person. Without his proper company, i.e. he had his proper company before the man who came to him at last; or, else, it was more than his proper company that came to him; and it is not charged as refusal to him, though he puts sorrow on them through it. For it

[a] cf. O'Dav., p. 82, *sub* 'ellach,' ni do chur ann, 7 'tellach,' .i. ni do chur as; ut est, ar is cuma e. 7 t. do tigh gach graid itir eclaisi 7 tuaith .i. nech innta no as.

[b] cf. O'Dav., p 53, *sub* 'astoing,' where also the words of our text are quoted, though *mana* is given, not *ma*.

Heptads. heiteċ do neoċ .i. noċo[1] n-eiteċ do neoċ ce ro eitċe se neċ o bes a dam dligṫeċ[2] aice. Ma do daim teċta .i. ma do daim dligṫig dobera in biad feċt feile ar tus, noċo n-eiteċ daime do. Rig iṫus gait 7 brait .i. tia tarda o taitib, beraid a lan-eneclann de. Rig fealluf for a eineċ .i. fealluf for a comuirce, no fell for a colba .i. for a eineċ ro boi. Rig foloing air .i. fuilngius air dligṫeċ do denum do. Reg dogni fingal .i. uair is eisindrucus do, 7 gataid a leṫ eineclann de. Rig for a ferṫar caṫ .i. re coimlin i n-a re dligṫig, 7 mas re n-a coimlin, noċo deinind eisindruic de. Rig gaibus cu .i. is eisindrucus do, 7 is faill cen manċuine dligṫeċ oco coimet; no is esbaċ cen arm he, 7 a dilsi do'n coin dligṫig, uair cuite airm is esbadaċ uada and, is aire is soer cen eneclainn he.]

[XIV.] Atait seċt n-aire la Feine, na dlega[t] dire na lo[g]-eneċ: aire istoing caċ reċta, aire iṫis gait ocus brait, aire fealluf for eineċ, aire foluing air no aire, aire do arrngar a biṫ-baċuill toiċ tindtai co uca aiṫerruċ, aire do eim eloḋaċ reċta co mbi eloḋ iar n-a cul, aire na co ndaim ceart na dlige do duine;—ni fordlig-sim ceart [na dligeḋ] o duine.

[Seċt[3] n-airig .i. fo'n indus cetna amail atait na riga. Dire .i. isna setaib. Log-eineċ .i. i n-a inċaib bodein. Istuing .i. diultad re ndaim feċta feile. Foloing air .i. is eisindrucus do eiṫe do lige. Do airngair a biṫ-baċall .i. tairngiris baċall do gabail i n-a laim isin mbiṫ .i. dul a n-oilitre. Toic tindṫai .i. co n-impod and co doiċ no co luaṫ doċum na n-od. Do eim elogċu .i. aire ditnes elogċu na diriataige, co mbi eiric eloig fair iar n-a cul. Na co ndaim ceart .i. noċo damand dligeḋ dogres in t-aire sin, uair noċo bia eineclann o neoċ do-sam in tan is cindti lais na demad bodein dligeḋ, uair is toċus etursceraṫaċ uil aile co ndenum maiṫiusa de. Na dligeḋ .i. a dualgus indrucusa, J[2]].

[1] n. amail eiteċ, J.

[2] a d. coir, J[1].

[3] Without comment in R. J[1].

is not refusal in a person, even though he refuses anybody, when he has his proper company with him. If to a proper company, i.e. if it is to a proper company he gives the food of a night's hospitality in the first instance, *the rejection of a second* is not *charged on him as* a refusal of a company. A king who eats stealth and robbery, i.e. if given to him by thieves, it takes his full honour-price from him. A king who betrays his honour, i.e. who acts with treachery to *any under* his protection; or to act treacherously to his 'colba,' i.e. he was *in reliance* on his honour. A king who tolerates satire, i.e. who suffers a merited satire to be made on him. A king who commits fratricide, i.e. because it is unworthiness to him, and it deprives him of half his honour-price. A king who is defeated in battle, i.e. by equal numbers in a lawful battle field; and if it is by an equal number, it does not make him unworthy. A king who takes a hound and goes forth alone, i.e. it is an unworthiness to him, it is neglect in not having proper attendance to guard him; or, he is an idler without arms; and the lawful hound is forfeited, for it is the proportion of arms that is lost to him in the case, it is therefore that he is free without honour-price.

[XIV.] There are with the Feine seven 'aires' who deserve not 'dire' nor honour-price: an 'aire' who refuses every shape *of person*; an 'aire' who eats stealth and robbery; an 'aire' who betrays his protection; an 'aire' who tolerates satire or satires; an 'aire' who promises to take a pilgrim's staff, but quickly returns to his choice again; an 'aire' who receives an absconder from law, becoming himself an absconder thereafter; an 'aire' who concedes not justice nor law to any person,—he is not entitled to justice from any person.

There are seven aires, i.e. in the same condition as the kings. Dire, i.e. for the things *stolen*. Honour-price, i.e. for his own honour. Who refuses every shape, i.e. to refuse a night's hospitality to a company. Who tolerates satire, i.e. it is unworthiness to him to have falsehood charged upon him. Who has promised to take a pilgrim's staff, i.e. who promises to take a staff in his hand through the world, i.e. to go into pilgrimage. Who returns quickly, i.e. who returns early or soon to his house. Who receives absconders from law, i.e. an 'aire' who harbours absconders from rectitude, and becomes liable to the 'eric' of absconding afterwards. Who does not yield justice, i.e. this is an 'aire' that never yields justice; for no one owes him honour-price when he is certain that he himself yields not justice, for it is separable property he has, and he has done good with it. Who is not entitled, i.e. in right of his worthiness.

Heptade. [xv.] Atáit ſeiſt mna la Feine na dlegait dire na log-eneċ: bean gataſ, bean ſindſuſ caiċ ſuiſt, bean maiſſiner can[1] tairt-ſcel co n-eiſten[2] ſine a gu-ſcel, meiſtoſeċ muine, ben gonuſ, ben ſtoing caiċ ſuiſt,— ace mna ind-ſo na dle log-eneċ.

Noċa ndlegait na mna ſo ni a hinċaib a breſ, o dodenait fein eiſſiſiuſcuſ; 7 ni dligiſid[3] ni itir a inċaib a haċaſ, na fen-aċaſ, na a tigaſina, o denait eiſſiſoſocuſ. Dlegait iſoſiſo aſ a toċuſ ſoiſi, dia ndeſinait maiſ, cid eiſſiſiuſic iatt.

Bean gataſ .i. dom gait [cleiſte, J²] .i. gatairi, let eneclann uaiſi. [dia ndeaſina ſo tri in gait, J²]. Bean ſindſuſ .i. aſtuſ caiċ ſuiſt duine. Maiſſiner .i. dom briaſ. Can tairt-ſcel .i. ben canuſ ſcel ngna ac derb-ſoſgell, [amail coic oc indiſin caiċ ſuim, J²]. Co n-eiſten .i. co n-eiſten ſine ni dia ſcel ngna .i. derb-ſoſgell do ſuin ſi, 7 nir ſein in cin conaiſ aile. Meiſtoſeċ muine .i. bean ig meiſtoſeċ itir imaid na muine [.i. let eneclann ſagbaſ ſtiſ, iaſ ſo-eigem .i. ſoſt daine, J²]. Gonuſ .i. dom guin [indligeċ, J²]. Itoing .i. ben eiccer caiċ ſuiſt duine um biaid.

Acte mna ind-ſo na dle .i. aſ iaid-ſo mna na dlegait[4] log-eneċ,[5] a let naċ a triian.

Maſa toċuſ nemetaſigaſiṫaċ uil acu, no cid toċuſ etaſigaſiṫaċ mun dena maiṫ [de], [ig eo ſodeſa can eneclann doib, uaiſ J¹] da ma toċuſ etaſigaſiṫaċ ſo beṫ acu co ndenam maṫuſa de, ſo bu let eneclann doib.

[1] canuid, J². This text is not given in J¹.
[2] eiſſiſiṫeaſ, J².
[3] dl. duine ni . . . a aṫaſ . . . . o dodena fein e., J¹.
[4] na dligend dire i n-a feraib, ná eineclann a ngait oſſo, J².
[5] dire .i. a hinċaib neiċ eile; log-eineċ .i. aſ a dualdſuſ bodein, J².

[xv.] There are with the Feine seven women who are not entitled to 'dire' nor honour-price: a woman who steals; a woman who carves every shape; a woman who betrays; who tells a false tale, so that her family has to pay for her falsehood; a bush strumpet; a woman who wounds; a woman who refuses *food to* every shape *of person*;—these are the women who deserve not honour-price. HEPTADS.

These women are not entitled to anything in right of their husbands, when they themselves behave unworthily; and nobody is entitled to anything at all in right of his father or grandfather, or his master, if he himself acts unworthily; they are, however, entitled out of their property in cattle, if they have done good *with it*, though they themselves be unworthy.

A woman who steals, i.e. who commits robbery, i.e. a thief; there is half honour-price *taken* from her; [all her honour-price, if she has stolen thrice, J[2]]. A woman who carves every shape, i.e. who satirizes every shape of person. A woman who betrays, i.e. a woman who does a deed of treachery. Who tells a false tale, i.e. a woman who tells a false tale in giving evidence, [as anybody in blabbing a secret, J[2]]. So that her family pays for her false tale, i.e. so that her 'fine' pays something for her false tale, i.e. it was false evidence she gave, and she did not deny the crime in any other way. A bush strumpet, i.e. a woman who is a strumpet among many bushes; [half honour-price she loses by it after notice, i.e. assignation (?); cf. XLVII.]. A woman who wounds, i.e. who inflicts wounds. A woman who refuses all shapes, i.e. a woman who refuses food to every shape of person.

These are the women who are not entitled to honour-price, i.e. these are the women who are not entitled to honour-price[a] in half nor in third.

If it is inseparable property they have, or though it be separable property, if they have not done good with it, [it causes their loss of honour-price, for] if it were separable property they had, and they had done good with it, they would get half honour-price *on that account*.

[a] The fragment in F. adds, muna beċ tocuſ inɔiʒe oca, cia beċ ꝼoꝛ ſeiʒb ꝼeꝛ, uaiꝛ noċa n-innꝛaic iat .i. aċt cuiti tobaiʒ, "unless they have property in cattle, though they be in possession of men (husbands), for they are not worthy, i.e. but 'sharers of levy,'" O'D. Supp. cuitiġ.

Heptade. [XVI.] Ataıt ſeċt tobaıg a tuaıt naco nolegat dıre na ſıaċa la ſeıne ſoſ neċ a n-elo no a n-ımcım crobe ın do ſoıt: ımcım ſlaċa beıſıſ gu-bıeat ſoſ a ceıle, ımcım ceılebaſta ſıſ laıſ ı [mbı] cuma ſıſ ocuſ go do luga, ſlan ngıll ſıſ naco ufnaıdıt ceaſt ſſu caċ; ſuaſlucarò n-adgabala ſıſ na gealla do adgabail ſſu neċ, ſlan ngıll dobeıſ ındıaıde eıteċta, ſlan ſaıtı dobeıſ eıteċta, ſlon n-eſca taſ cend (d') ambui.

Ataıt ſeċt tobaıg .ı. ataıt ſeċt tobaıg ıſın tuaıt 7 noċa dlegat dıre .ı. eneclann. Slaċa[1] .ı. ſmaċt, ı n-adero ſoſ gıaraib Seıne. Imcım .ı. nat a n-ımceımnıugaro dıoıſde ſoſ gıaraib ſlaċa. Do ſoıt, .ı. crobe ım ſoıtuſ an elo do leca.

Ataıt[2] dſı neıde 'ſan dligeo ſo ſıſ .ı. eıſındſıaıc laın ac aggna, 7 accſa boſbliaduſ, 7 taıſcſın dligo a n-aımſıſ dıoıſce; aſaıll dıb gabaıt 'm-a ſolca con do ſagbu a ſſuıt[ṫ]olca; [no ce ſo ela ın ceıl ım ın mbıaro, noco n-icſa co ſo ica ın ſlaıt ſıaċ na gu-bıeıde ſuıſın ceıle J²]; aſaıll aıle, ıſ do doſma[3] ſıaċ comdligdaċ duc[ṫ]a ıat; aſaıll aıle, ıſ eıſındſıaıcc laın oc accſa.

Imcım ſlaċa beıſıſ gu-bſeaṫ, .ı. eımceımnıud dıoıſce na ſlaċa beıſıſ bſeċa gua ſoſ a ceıle .ı. ſlan elo do lecan; 7 gabaıt 'm-a ſolca. Imcım ceılebaſta .ı. eımceımnıud eclaıſı ın ſıſ oc a mbı ın labſaṫ cıallaıd, laıſ ın cudſuma ın ſıſınde 7 ın goe do[4] luċa.

.ı. gıaro ecna no eclaıſı no aeſ gıaıd .ı. a ceılebſaro do ſaṫ a[5] ndılſı a neıċ ac a ta acſa; 7 ıſ ſlan elo do lecan, 7 eıſındſıaıc laın doguı de e .ı. aıſecındeċ ındligaċ, no laın[6]-ſeſ ıſ ſſecſa na comaılline a dligeo, 7 ıſ ſlan elo do lecca; no eımceımnıuga aſaıd 7 dıoıſce ım lo[g] a ceılebaſta ın ſıſ laıſ ın cuma a ceılebſa do luga a ſıſ no a ngoe.

[1] .ı. cuic ſeoıt no dıabla, J².
[2] Crobe doguı, nocon ſeſıſde ſuam, uaıſ dſı neıde 7ſı. J².
[3] ıſ do dſumuga ſıaċ ſoſ cındaċ co ındligdeċ, J¹.
[4] do ſaṫ ı n-a laıg, J².
[5] aıſ ı ndılſı ıneıċ, J¹.
[6] no ſeſ gıaıd na c, J¹, J².

[XVI.] There are with the Feine seven levyings in a territory, which are not entitled to 'dire' nor debts from a person for deserting or absconding from them, whosoever may do so: to desert from a chief who pronounces false judgment upon his tenant; to desert the celebration of a man to whom to swear truth and falsehood is the same; safety from the pledge of a man who does not yield justice to any one; to release the distress of a man who does not give a pledge for his distress to any person; safety from a pledge that involves (unjust) evil[a]; safety from a surety that gives injustice; safety from 'eric' on account of an exile. HEPTADS.

There are seven levyings in a territory, i.e. there are seven levyings in the territory, and they are not entitled to 'dire,' i.e. honour-price. Debts, i.e. 'smacht'-fine [five 'seds'], as a notice, on the Feine grades. Absconding,[b] i.e. nor in evading a fast, on the Chieftain grades. Whoever reaches, i.e. whoever in truth attains to effecting the evasion.

There are three things here *spoken of* in this law, viz., full unworthiness in suing, a suit of violence, and offering of law in a time of fasting; some of these affect his property till his counter-qualifications are regained; [or, though the tenant evades *paying his due* in the matter of food, he shall not *have to* pay, till the chieftain pays the debt of the false judgment *given* on the tenant, J[2]]; as to others, it is for increasing lawful debts they were given; others again *produce* full unworthiness in pleading.

To desert from a chief, i.e. deserting from the fasting of the chieftain who pronounces false judgments on his tenants, i.e. it is safe to effect an evasion, and his qualifications are affected. To desert[b] the celebration, i.e. to desert the church of the man who has the significant language *but* to whom it is the same to swear truth or falsehood.

That is, one of the wisdom grades, or of the ecclesiastical orders, or the ordained, i.e. his celebration to be said *for him* as the right of the person who brings the suit, and it is safe to evade; and it makes of him a fully unworthy person, i.e. an unlawful 'erennach,' or a responsible man in full *orders* who fulfils not his duties, and it is safe to evade; i.e. or evasion of notice and fasting for the price of the celebration of the man to whom to swear by his celebration to what is true or false is the same.

[a] J[2] has only ꝺobeiꞇ ꝺuꞇꞇuꝺ; now *innrudh*, O'Dav. p. 99, means *olc*, 'evil,' or *orgain*, 'plunder.'

[b] For 'imcim,' used in these two cases, cf. O'Dav., who thinks it means 'fasting.' *ibid.*, where this heptad is quoted.

Heptads. Slan ngill .i. ni daim cert do cać atgabail ro said, cia no diṫma dno a gell-suṁ no a tuaiṫ tar cend neić, ni dligid ni inn, 7 slan elo do lecan .i. cia elaṫać in giall im in coirp-dire im a tocabar gin anad .i. cia no[1] acrait in fer tuargaib in giall [co] indligać trian crai do'n coirp-dire in geill, ni dlig, uair na ro gaib geall ce acrait .i. lana ngill no erca do acra a leca elo im a giall in fer na hurnaiḋind ri cać ani dlegar de do reir cirt, 7 is e fuasluco tuc ar a giall trosca ime, 7 is slan elo do leca.

Slan ngill .i. in lana fiać acrus i na geall in ti na hurnaiḋinn dliged ḋo cać duine, uair is eisinnraic he, 7 slan elo do leca; no cin fuasluca gill in fir na damond dlige im a fuasluco.

Fuaslucad n-aṫgabala .i. cia troisce im enecłainn in fer dobera gell tar sarugad, ni dligid acraḋ .i. fuasłucad aṫgabala in fir na tabuir geall tar cend aṫgabala do neoć .i. is e fuasluco tuc ar aṫgabail trosco impi, 7 is slan elo do leca; 7 cindti leis nar dlid ni do'n ti tar a tart ceand, no cia ro dliḋ, noć̇a n-eisim adubairt ris, 7 is slan can fuillem a gill d'ic ris.

Dobeir indraide .i. lana fuillema do'n fer tuc a geall do tiindraiḋe fiać for neć co indligṫeć, 7 cindti leis nar dlid ni do'n ti tar a tart ceand, is slan cin fuillem a gill d'ic ris; no geall doberur fri indlide do tindraiḋe fiać do fear in gill; no is tar sarudа in fir for a n-acartar teit ind; no ce troisce im enecłainn in fear dobeir geall tar a ceand.[3]

[1] Some letters are here erased in R; but J[1] has cia no acrad in fer.

[2] no is aṫgabail og na fuireagar feić̇em na fiadnaise na nadma na raṫa dno, J[2].

[3] tar sarugad, J[1].

Safety from the pledge, i.e. he does not grant justice to any distraint which comes *upon him*, though he damages [?] his pledge, or his territory, on behalf of some one, he is not entitled to anything for it; and it is safe to evade, i.e. though the surety be an eloper from the body-'dire,' in reference to which it is raised[a] without stay, i.e. though the man who has raised the pledge unlawfully demands a third of the death body-'dire' of the pledge, he is not entitled to it, because he had not accepted a pledge though he sued it, i.e. the full pledge or 'eric' to be demanded, for having eloped from his pledge, by the man who does not himself yield to everyone that which is due of him according to justice; and that the release he has put upon his pledge was to fast for it; and it is safe to evade.

Safety from the pledge, i.e. it is full debt for his pledge that is demanded by the man who yields not justice to anyone, for he is unworthy, and it is safe to abscond from him. Or, it is safe not to redeem the pledge of the man who does not yield law in the matter of redeeming it.

To release the distress, although he should fast for honour-price, the man who gives a pledge in despite is not entitled to sue for it; i.e. to release the distress of the man who does not give a pledge on behalf of distress to anyone. That is, the release he put on the distress is to fast for it; and it is safe to evade. And he holds for certain that there is nothing due from the person for whom he has gone security, or that if there be anything due, it was not he that told him, and it is safe not to pay the interest of his pledge to him.

Safety from a pledge that involves evil, i.e. it is the full interest to the man who has given his pledge to increase debts upon anyone unlawfully, and he holds it for certain that there is nothing due of the person for whom he has gone security; it is safe not to pay him the interest of his pledge. Or, it is a pledge that is unlawfully given to augment debts to the man of the pledge; or, it is in spite of the man who is sued that it comes in; or, though the man who gives a pledge on his behalf fast for honour-price.

[a] The passage bristles with technical terms, many of which will be found in SM. II. 132, seqq., on 'hostage-sureties,' *giall;* the translation is only tentative; cf. the rendering of *targab*—, at pp. 132, 9, 10, 14; 140, 15; 132, 11; 138, 1; 140, 10, 11, 24.

Heptads.

Slan fraiṫi[1] .i. lana n-erca d' aghaidh do'n fraiṫ dobeirin do tormach fiaḋ ar neḋ co himdighedh; slan eidh do leca.

Slan n-erca[2] .i. lana erca d'achra do'n ti do ċuaid tar cenn in ambunadh, in deora, 7 frecra da nemtharfraċtain; 7 is slan da mbliadain eidh da leca.

[XVII.] Ataat feċt n-erca i tuaiṫ arrien a fine nad con tuillit slan na fomaine ciḋbe ar-do-comra[3]: eiric ar neḋ nad elai, ni[4] eta selbu la Feine, eiric ar mac beo-aṫar cin forngaire di' atair, eiric tar cend mur-cuirṫi cin aru do rig no do neḋ berai,[5] eiric tar ceand moga irlui ar a flaiṫ, eiric ar apaċaib fine, eiric tar cend cet-muindtire fonocair a cetmuinntir, eiric tar cend ambui.

[Ataat feċt n-eirce a tuaiṫ icait in fine, 7 noċo dlegar slan n-einechlainne na fomaine diabultа ind, J²]; aċt aiṫgin dib fo dia ndila eiric do neoċ, a throcaire frin; a ettrocaire, ni-s ta ni itir, cid iar n-eloḋ doib fide.

Ciḋbe arrocomra .i. ciḋbe uarail comeirnes a n-ic .i. raiṫ[6] icus ria n-aimsir, 7 nir elaid in feiċem.

.i. muna dlegar ni dib fo fir uile, tecar fo corraib cin ni d' ic; no ce dlegar ni dib, tecar fo na corraib cin eiric eloiḋi d'ic ce leicit eid.

Tecar fo corraib fo fir um an uliataid, no tecar um an einechlainn 7 um an diabal, 7 ni tecar um an aiṫgin.

[1] .i. ni hacaraṫar aċt aiṫgin tar a cend nama .i. cia fo agaraṫa for a lebuid, ni icfad mar i n-a egnairc tairchur di-a cind, J².

[2] L. n-e. d'ic tar c. ina mb. anechtair, in deorad, uair is f. da n.-t., ciḋbed a mboi adba and .i. do mo feoit, nad bi ni, 7 fri forbgairiḋir cuir 7 deorad anechtair, J².

[3] is comrad, J². [4] ni eta ..... la f., om. J². [5] beara hui riam, J².

[6] ce no ol. do bunud na feiċ do na feiċemnuib, 7 ni fo elogartar i n-a n-uide ica coir 7 fo hicad tar a cenn do rochtain en. 7 s. do beiṫ forru, noċo n-icait friu cid aiṫgin fris, uair is imdigeb do fonad i ndeine toiċeda 7rl., J².

Safety from a guarantee, i.e. to claim full eric from the guarantee which is given to increase debts on any one unlawfully; it is safe to evade.

Safety of eric, full eric to be sued from the man who has gone *security* for the exile, and to answer for his non-appearance; and it is safe to evade for two years.

[XVII.] There are seven 'erics' paid by a tribe, that deserve not safety nor profit,[a] whoever doth pay[b] them: 'eric' for a person who has not absconded—it has not possession with the Feine; 'eric' for the son of a living father, without proclamation by his father; 'eric' on behalf of a 'mur-chuirthe' without notice to the king, or to him whose *subject* he had been; 'eric' for a serf who absconds from his master; 'eric' for tribe-outcasts; 'eric' for a 'cét-muinter' whom the other spouse has proclaimed; 'eric' for an exile.[c]

There are seven erics in a territory [which the tribe pay, and there is not due exemption of honour-price nor double profit in the case (neither 'dire,' nor 'smacht'?)]; only compensation is paid for these should one pay 'eric' to any one,—in the merciful view of the case; its severity is when there is nothing whatever, even though it is after they have evaded.

Whosoever doth pay, i.e. whatever gentleman effects their payment, i.e. it is a guarantee that pays before the time, and the debtor did not evade.

That is to say; if nothing is due of all these following, their engagements are impugned without paying anything; or though something is due of them, the engagements are impugned without 'eric' for evasion, though they evade.

The engagements of these following are impugned in their entirety; or they are impugned as far as the honour-price, and the double, and not impugned as to compensation.

[a] The words here used, *slan* and *somaine*, are usually glossed by *honour-price* and *double* respectively, whatever the precise technical meaning of these may be. From preceding heptad, p. 178, 10, we might infer that the former was 'dire'-fine; and the variant of J^2 on ꝑıaċ, viz., 'five seds,' or 'doubling,' is identified with the latter.

[b] Cf. O'Dav., p. 81, *sub* 'escomradh,' 'ioc,' 'payment'; *cf.* p. 82, ic fiach, 'payment of debts.'

[c] This word *ambui* is defined in Cormac, p. 4, as 'ni bunadach (cf. *ambunad* in last gloss of preceding heptad); O'D. Supp. renders 'exile,' 'pauper,' &c.

Hepcaṫ

Cia ṁoleṫaṁ ḋo ṅa memṙaiḃ 7 [ir] aṙ leaṫ ḋoiḃ ícaṙ ṫaṙ a ceanḋ, aiṫġin ḋ' ic ḟṙiu. Cia ḋleṫaṙ[1] imoṙṙo, ma aṙ ḟoiḋm ice ḋo ṙoċṫaiṁ eneclainn 7 ḋiaḃlaiṙḋ, ni icṙuiṫeṙ ci aiṫġin ḟṙiu. Muna ḋligiḋ ni ḋiḃ uile, ṫecaṙ ḟo coṙaiḃ cin eiṙic eloiḋi ḋ' ic, cid elo leiceṙ, ḋ' aiṫe imḋligiḋ aṙ in ṫi ḋo ċuaiḋ ṫaṙ a ceanḋ.

Naḋ elai, .i. ṙiṙ[2] ic ṙiaċ ṫaṙ a ceanḋ neiċ na ḟo leiceḋ elo .i. iṙ ceṫṙaḋ co ṁa ḟon uiliaṫaiḋ ṫiṙċa aiḋe.

Ni eṫa ḟolḃa .i. ni conaiṙ[3] eṫaiṫa na cnaiḋ uaṙaṁ ṙin ḋo ṙeiṙ in ḟeineċaiṙ. Eiṙic aṙ mac beo-aṫaṙ .i. ṙiṙ ic ṫaṙ ceanḋ mic in aṫaiṙ bi ein ḟoṙṅgaḃe ḋi-a (h)-aṫaiṙ ḋaḃ ṫaṙ a ceiṫ, uaiṙ ṫicṙa in ḋ-aṫaiṙ ḟo coṙaiḃ .i. in mac iṅgoṙ[4] no an mac ġoṙ. Ṫaṙ ceiṫ muṙ-ċuiṙeṫi .i. ḟaeṙ muṙċuṙe .i. cia ḟo elaṁ in muṙċuṙeṫi .i. ṙ ic no ṙiecṙa ḋi-a nemḋaṙṙaṫaṁ no ḋo ṫiaċaṁ ḟo coṙaiḃ. Cin aṙu ḋo ṙiġ .i. ġan uṙṙocṙa ḋaḃ ḋo'n ṙiġ ṫaṙ a ceṁ. Ḋo neċ beṙaṫ .i. ic[5] a mḃi ṙe, ciḋ iṙle na ṙiġ .i. ṙoṙ ġlun .i. ġṙaḋ ṙlaiṫa. Ṫaṙ ceiṫ moġa .i. moġ ṙoṙ ṫaeḃ. Iṙḃaṫ aṙ a ṙlaiṫ .i. elaṙ ṙe ḋlegaḋ a ṙlaiṫa, uaiṙ ṫic a ṙlaiṫ ḟo coṙaiḃ, co na ḣicaḋ ṙlan na ṙomaṁe. Aṙ apaċaiḃ ṙine .i. aṙ in ṫi obaiṙ in ṙine ceṫṙa in ḋ-uṙṙocṙa. [Ṫaṙ ceiṫ ceṫṁuiniḋ-ḋiṙe .i. in ṫan biṙ ṙoṙ imġabail ḋligiḋ lanaṁnuiṙ iṙ ṙiegṙa ḋ'a nemḋaṙṙaṫaṁ in ṫan naċ coṙ comloiġi, no ma mo maṙ in ni ḟo ciṁneḋ ṫi ḋo ceṁoṙaḋ. Ṫaṙ ceiṫ aṁḃui .i. in ḋeoṙaḋ, maiḋ 7 in muṙ-ċuṙeṫi ṙomuiniḋ, J[2]].

[Ṫecaṙ ḟo coṙaiḃ na ṫṙuiṁġi ṙeo ṫno, aṙ in ṙe ḟo ṅḋleġaṙ ṫeċṫ ḟo coṙaiḃ; aċt maṁa ḋleġaṙ na ḟeiċ ḋiḃ ḋo buṁaḋ, iṙ ġan ni ḋ'ic ṫaṙ a ceiṫ; no, ce ḋleġaṙ ni ḋiḃ, ṫeġaṙ ḟo coṙaiḃ caṁ eiṙic eloiḋ ḋ'ic, ciḋ eloḋ leġaiṫ, ḋ'aiṫi imḋligiḋ aṙ in ṫi ḋo ċuaiḋ ṫaṙ a ceṁ, J[2].]

[1] ṙiṙ ic eṙiċa ṫaṙ ceiṫ in ṫi naṙ leiġṫeaṙ eloġ na ṙlaṫa, 7 noċa n-eṫaiṫeṙ a ḟolḃ ḋo bṙeiṫ uaḋa inn ḋo ṙeiṙ in ḟeineċaiṙ. Raṫ imoṙṙo ḟo icaṫaṙ na ḟeiċ aṁḋ-ṙin ṙe n-aimṙiṙ ica, 7 ni ḟo eloġṫeaṙ in ḟeiċem 7 ni ṫeiṫ ḟolḃ laṁ inn ḋo'n ṙlaiṫ, 7 ma ḟo ḋleċt ḋo na memṙaiḃ ṙḷi., J[2].

[2] Uaṙaṁ is indistinctly written; Curry's translation, 'unlawful possession of (his) noble cattle,' would read cṙuiḋ uaṙaiḷ, which is not in R., and J[2] is quite different; see note [1]. F. has ni heḋ aċt ain cṙuiḋ ḋoṙaṁ ḋ. ṙ. in ṙ.

[3] J[2] has only in mac ġoṙ aḋbeiṙ ṙon, adding .i. ceṁu ṙiaṙ aċt ḋo'n aṫaiṙ, uaiṙ noċaṁ ḟeṙṙḋe ṙiaṁ.

[4] oġ a ṙoiḃe ṙiaṁ he, J[2].

If it is due of the members, and it was for their good it is paid for them, compensation is to be paid them. Though it be due, however, if it is for increase [?] of payment for the purpose of reaching honour-price and double, even compensation shall not be paid to them. If there is nothing due of them all, their engagements are impugned, without paying 'eric' for evasion though they do abscond, as a retort for his illegality upon the person who has gone security for them. HEPTADS.

Eric for a person who does not abscond, i.e. to truly pay debts on account of a person who has not absconded, i.e. it is an opinion that is to the entire action objection could be made.

It does not entitle to possession, i.e. this is not a path to the unlawful possession of *his* noble cattle[?] according to the brehon law. Eric for the son of a living father, i.e. true payment on account of the son of the living father without suing[a] of his father to go security for him; because the father will impugn the engagements, i.e. the 'mac ingor' [un-filial son] or the 'mac gor.' Eric for a 'mur-chuirthe,' i.e. a free 'mur-chuirthe,' i.e. though the 'murchuirthe' abscond, i.e. to pay or to answer for his non-appearance or for the impugning of his engagements. Without notice to the king, i.e. without proclamation going to the king on his behalf. Or to another man whose *servant* he may have been, i.e. with whom he had been, though lower than a king, i.e. an original landholder,[b] i.e. one of the chieftain grades. Eric for a serf, i.e. for a bond servant. Who absconds from his chief, i.e. who absconds from the right of his chief, for his chief impugns his engagements, so as not to pay whole ('dire'?) nor double ('smacht'?) Eric for tribe-outcasts,[c] i.e. for the person for whom the tribe refuse to become security, the proclaimed *person*. Eric for a spouse, i.e. when it is for avoidance of the law of cohabitation, there is answer for non-appearance, when there is no contract of set-off, or if it is more than what was defined for her by contract. On behalf of an exile, i.e the exile, the same as the 'muir-chuirthe' previously mentioned.

The contracts of the above group are impugned, for the time during which contracts may be impugned, unless the original debts are due by them, nothing is to be paid on their behalf; or even if anything be due of them, their contracts are impugned, without paying 'eric' for evasion, even though they evade, to retort illegality upon the person who went security for them.

[a] *Forngaire* is glossed *agra*, 'suing,' by O'Dav., p. 86, 90.

[b] *Fer grin*, 'man of land'; cf. O'D., supp., ꝼine ꝺꞃin, 'the original tribe of the land.'

[c] These are referred to in F., as follows: ꝛꞃi n-aꝛꝛaiꝺ ꝼine .i. ꝺoma ꝼeꝛ, na bi ni; 7 ꝼeꝛ ꝼo-n-ocaꝛṫaꝛ cuiꝛ; 7 ꝼeꝛ iaꝛ n-iocc ꝛeċꝛ cumaꝺ uꝛꝛaiꝺ .i. in ꝺeoꝛa ꝼꝛecaiꝛ, "three tribe-outcasts, a 'doma set' (poor of valuables) who has nothing; a man whose contracts are proclaimed; and a man for whom seven cumals of 'urrad' have been paid, the 'deorad frecair'; (see note, p. 205). In xvi. reference is made in F., ꝺo na ꝛꝛi amb[u]aib aꝛ a ꝛaꝛuꝺ eiꝛic .i. ꝺ. ꝼ., 7 ꝼ. ꝼ.c., 7 ambui a n-eċꝛaiꝛ .i. ꝺaoꝛ-ꝼuiꝺiꝛ inꝺꝼin.

Heptads. [XVIII.] Ataiṫ ſeċṫ ngealla la Feine do na dlegar ſlan na ſomaine na tuillit aiṫgin na fuillem for neċ tar a n-eraiſiṫ[1] ceand: geall dobeir etecṫa, geall dobeir riġ tar cenn tuaiṫe acuſ ceneoil ar furſmalta flaṫa,[2] geall tar ceand mic beo-aṫar fo-n-ocair aṫair, geall fri 'mfaiſneiſ[3] taḋat, geall tar ceand araiḋ fine, geall fri ſaiḋiḋ n-omna, geall ſlan conccra.

Slan .i. lo[g]-eneċ[4]. Somaine, .i. diabulta. Aiṫgin, .i. noċa tuillit aitgin[5] indtib. Fuillem .i. na dairti. Tar a n-eraiſiṫ ceand, .i. for neċ tar a n-erb-tuitſiṫ cend .i. tar a fir-tiaſat ceann.[6]

Gealla indligṫeċa ſo ſiſ, 7 iſ ſlan can ni indtib d' ic cinmoṫa in da geall deiḋinaċa .i. geall fri ſaiġe n-omna 7 geall ſlan congra, 7 gill eaſbaiḋ iat ſide; 7 iſ cetfaid co mbeṫ leṫ d' ic indtib, no dono co na beṫ naċ ni, uair naċ tar a cend fein do ratad iat. Ni fir a tuaſluca na gealla ſo, no anfir a tabairt dono. Ni fil aiṫgin iſna gellaib ſo o'n ti tar tiadat cend, 7 iſ dileſ o'n ṫi do-ſ-beir do'n ṫi di-a tabar, aċt na da geall deḋenċa; leṫ imorro iſ dileſ dib ſide.

Etecṫa .i. geall dobeſar do tindruiḋe fiaċ ar neċ co indligṫeċ, [uair noċo moiti icur mana dlegur dib, J²]. Tar cenn tuaiṫe, .i. gell dobeir rig tar cend tuaiṫe na mor-tuaiṫe 7 cineoil na geilfine .i. a dingbail doċraite do'n tuaiṫ aċt ar diumaſ laiſ naċ aile.[7]

[1] tar a ndeṙtoſat, J²; deṙtaiſeat F.

[2] fri himairegcaṫa, add. J².; f. himtairec c., J¹. F.

[3] fri himf., J².

[4] Slan, .i. aiṫgina, J²; enecland, F.

[5] d'a colluib bodein, add. J².

[6] no, tar a ndeċſat na cinn do ſ̄r̄ḡ air in cuir; no, eirg i n-a leṫ ſo, 7 ro-d biaid ſo tar a eiſi duit, 7 dobeṙt gell friſ, 7 cib cuiſ iarum curṫur in gell ſin, ni tuille aiṫgin na dire na diablad na eineclann tar a tarda cend uair iſ eſba, add. J².

[7] This gloss runs thus in J² .i. ar cia dobera in ri gell fri taiſic caṫa o ṫuaiṫ fri toeb tuaiṫe aile, ar cia diṫmann, ni icait in tuaṫ friſ. F. has ni do dingbail d. 7rl., ni dligṫeċ do'n tuaiṫ laiſ, uair naċ de fein dlegur.

[XVIII.] There are with the Feine seven pledges which are not entitled to safety nor profit, which deserve not compensation nor interest from those for whom they are given: a pledge which unlawfulness gives; a pledge which a king gives for a territory and tribe, for the unlawful purposes[a] of a chieftain; a pledge for the son of a living father whom his father has proclaimed; a pledge for information against a thief; a pledge for a tribe-outcast; a pledge for encountering terror; a safe pledge for shouting. HEPTADS.

Safety, i.e. honour-price. Profit, i.e. double. Compensation, i.e. that deserve not compensation in these cases. Interest, i.e. the 'dairt'-heifers. For whom they have gone security,[b] i.e. for whom they have truly gone security.

These following are unlawful pledges, and it is safe to pay nothing for them, excepting the last two pledges, viz., a pledge to encounter terror, and a safe pledge for shouting; and these are idle pledges; and there is an opinion that half should be paid in their case; or else, that there should be nothing paid, since it was not for themselves they were given. It is not right to redeem these pledges, or it is not right to give them. There is no compensation in the case of these pledges from him for whom they have been given, and they are forfeited by the person who gives them to him to whom they are given, excepting the last two pledges; it is half, however, that is forfeited of them.

Unlawfulness, i.e. a pledge which is given to accumulate debts upon a person unlawfully, [for none the more are they paid, unless they are due]. On behalf of a territory, i.e. a pledge which the king gives for the people of the great territory and for the kin of the 'geil-fine,' i.e. [not] to ward off oppression from the territory, but out of pride towards another *king*; [i.e. it is not legal for the tribe to go with him, for there is no real obligation, F.]

[a] Cf. O'Dav., p. 88, 'fursmailt' .i. *caithem*, p. 47, glossed *fomailt*; cf. SM. II. 296, 9, 26. O'Don. renders it 'authority,' FM. III. 2296; O'R. has 'injustice, trespass.'

[b] The *eraisit* of text is glossed ⲉⲣⲃ-ⲧⲱⲓⲧⲥⲓⲧ, ⲣⲓⲣ-ⲧⲓⲁⲣⲁⲧ in R., and by ⲇⲉⲣⲧⲟⲩⲁⲧ in J^2; from which we might conjecture *(derb)-toisat*, or *-tithsat* of O'Dav., p. 123, 'they truly made oath.' Cf. ⲇⲉⲣⲃ-ⲧⲱⲓⲧⲉⲧ used in xxxv.

Heptads. A fairmalta flatha[1] .i. ar fomaltar indligid na flatha for na cenlib fri torachtain uatha, co eim innodliged na flatha dobeiur no do cuingi in cath fund, co tart fum gell tar cend na tuaithe fria cath do tabairt; flan do lucht na tuaithe, cin co tart in cath, 7 tuiti[d] a gell frin amuich.

Tar ceand mic beo-athar,[2] .i. gell tar cend mic in athar di, airfoirthir athar im thiachtain fo coraib. [Forfocair a athair, .i. ir marbe ir indligthech .i. ir taithmithe in dochor 7 fartaithe in dochor, J[2]]. Fri imfairfeir tadat, .i. gell dobeir imanetar .i. gatair dobeir i laim gatard tar cenn gatard.

Ni tuillid iarum dirte na haithgin cid toich .i. "gell uaim-fri, ar se, da nderna in gatair fairfeir ar in gatard aile;" gell erbaid eirim and seic, 7 cara do'n ti fo fichid in gait dobeir in gell. Slan do'n ti tar a tart cend, 7 let friad o'n ti dobeir in gell .i. ir flan do'n ti doni airfeir for in gatard, 7 dilgi a gill o'n ti dobeir a gell.

Tar cend araid fine,[3] .i. gell dobertar tar cend in urfocra bir do'n fincaire, uair tic in fine fo. Fri fairdird n-omna, .i. let aithgin d'ic in gill frin; [.i. baoir fo-d-earla a tabairt, ni tuillit ni, F.].

"Airg id leat fo, 7 fo bia fo tar eis," 7 do breith gell frif; cid cuir iarum, ni tuillid aithgin na dirte, cidbe tar a tarta an id fo im coir in chodaire fil isin choich ina choichti.

"Gell uaim-fri, ar se, muna indfaidbe in fer ut ani ir oman laig, an id im coir in chodaire; 7 cin co tuca, ni icand fom nach ni.

"Dia cloathar do gud cusan airm so, 7 fo-t-bia gella frif," ni tuillid iarum aithgin in gill frin.

Na da gell erbaid so fo fairdiur, acht ma fainic in gairm, no mana tart an id, 7 ir achtud dligthech fo baid and, ir let dilgi a gill uaid e; mas achtud a coraib bel, ir a bet ar [in] achtud frin.

Ma dorat an id im coir in chodaire no in cime, ir let dilgi gill in fir aile do-rum. Mun tuc fom in id im coir in chodaire, ir let dilgi a gill frim do fir aile, uair ir amail gell erbaid e.

[1] J[2] has only .i. in tan na dingband dochor dib.

[2] .i. in mac gor, ma do fatad gell tar a cenn co hindligthech, ni tuille aithgin na dirte, J[2].

[3] [J[2] gives these glosses as follows:—tar cend arthach fine, .i. in doma feta no in deoraid friecair .i. gell dobertar tar cenn in ti ir eibiltnech bir do'n fine .i. daine aile dobeir na gill frin in tan ir indligthech. Fri foidbe n-omna, .i. nech aile dobeir in gell tar a cenn .i. fo-d-bia na gill fri fri log duit um dunta eda im coir in cimeda fuil isin choich, co tibred in id im coir in chodaire fril. N-omna, .i. ir omon indeithire.]

For the unlawful purposes of a chief, i.e. for the illegal authority exercised by the chieftain over the tenants in exacting *aid* (?) from them; with the unlawful act of the chief the battle is given, or demanded in this case; so that he gave a pledge for the territory to give battle: the people of the territory are safe though they did not fight the battle, and that pledge of his is forfeited.

A pledge for the son of a living father, i.e. a pledge for the son of a living father, whose father has given notice that he will impugn his *son's* engagements; [it is the more unlawful *by that proclamation*, i.e. the bad contract is dissoluble; the bad (good ?) contract holds]. A pledge for information against a thief, i,e. a pledge which is given mutually, i.e. a thief gives it into the hands of a thief on behalf of a thief.

This pledge, therefore, does not deserve 'dire' nor compensation, though one be willing; i.e. "I forfeit my pledge, said he, if the thief has given information against the other thief." It is an idle pledge in this case; and it is a friend to the man who knew of the theft that gives the pledge. The person for whom it was given is safe, and there is half debt from the person who gives the pledge, i.e. the person who gives information against the thief is safe, and his pledge is forfeited by the man who gives his pledge.

For a tribe outcast, i.e. a pledge which is given on behalf of the person who is proclaimed by the tribe, because the tribe impugns his engagements. A pledge to encounter terror, i.e. half compensation is to be paid for that pledge; [folly occasions these pledges: they deserve nothing, F.].

"Tie a chain with thee [?] says a man, and it shall be thine thereafter." And a pledge is to be given to him. Although there be a cause afterwards, he does not deserve compensation nor 'dire,' whoever he be, for whom this chain is put upon the leg of the condemned criminal who is on the gallows hanged.

"A pledge from me," said he, 'if yonder man does not approach that which is a terror to him'—*to put* the chain upon the leg of the person who is hanging; and though he does not put it on, he pays nothing.

"If your voice be heard as far as this place, *you shall have this reward*, and you shall have a pledge for it." He does not, however, deserve compensation of that pledge.

In the case of these two idle pledges of which I have spoken, if the shout has reached *to the distance stated*, or unless the chain has been put on, and that there was a lawful stipulation in the matter, half his pledge is lost to him. If it be a verbal stipulation, it is to rest upon that stipulation.

If he has put the chain upon the leg of the criminal or the victim, there is half forfeiture of the other man's pledge. If he has not put the chain on the hanging man's leg, half his pledge goes to the other man, for it is the same as an idle pledge.

Heptads

Ȝeall ſlan conccpa, .i. ro-t-bia in ȝell ſo fri loȝ duit .i. ſlaintiḋim mo ȝell uaim, ar ſe, mana ro mo ȝuṫ in comfot conȝrur .i. ſlaintiȝim mo ȝell uaim, ar ſe, muna ro ȝairm in fir ut cuſin inat ſo; 7 cin co ro, iſ ſlan ḋo cin ni d'ic. [Rodbia in ȝell ſo fria loȝ dia cloiſir do ȝuṫ in comfot conȝraim, no cain-raidim, no faiſneidim; dia cloiſir do ȝuṫ coſin airm ſeo; 7 adeitiȝ laiſin udur ȝell friſ, 7 ni ro tuille aiṫȝin na dire ind 7rl. J²].

Neċ aile dobeir a ȝell co ro ȝairm in fir ſo o'n baile co 'raile, no itir da n-all; 7 cin co roib, ni icfa a ȝell; icfa in fer ro-n-uc, ma doiḋ laiſ na-ſoiſiḋ.

Ȝill eſbaid na da ȝell ſo deiḋinaċ, 7 co leṫ iſ diles iat.

[XIX.] Atait ſeċt n-aiṫne la Feine na dleȝat a taiſic, cia ro briaṫar[1], cia ro muḋar,[1] cia do-ſ-robrar[1]: aiṫne for muir, aiṫne bearur la t'indile fadeiſin cin elcuin cin dicell, aiṫne a teċ loiſciſ ſraibtine do nim, aiṫne focſail ria ſloġ, aiṫne [n]eiċ[2] i treſ, aiṫne eiċ do teċtaire fri himrim a leaſa, aiṫne con do ſeḋȝuineċt dia breiṫ for ſet.

Seċt n-aiṫne, .i. atait ſeċt n-aiṫne d'a n-aiſne[d]ind in feneċuſ, 7 noċa[3] dleȝat a taiſic .i. iſ ſlan ȝaċ aiṫne dib ſo uile dia mbe fonaiḋm, 7 leṫ muna be fonaidm. Cia ro briaṫar[4] .i. in aiṫne breiṫre cia briſter. Cia ro muḋar[5] .i. um an aiṫne fuirme.[6] Cia doſrobrar .i. um an aiṫne ſula no laime.[7] For muir .i. ſlan i mbreiṫ for feiċ i n-ecmuiſ, no [for] anfad i fiadnaiſe; [7 ce ro fitir in fer amuiċ ȝan in coimet iſ a beṫ ȝin ni uaḋ, uair ro ȝab trebuire re ſlan n-aiċne, J²].

Maſa feiċ ro haiṫneḋ do neoċ 7 ruc for anfad iar ſin, iſ leṫ aiṫȝin. Maſ for feiċ imorro, iſ oḋ-ſlan cia do f[u]air anfad for muir; ma for anfad ro aiṫni, 7 ruc iar ſin for anfad, iſ od-ſlan.

[1] cia rodmuiṫer, cia forfuirmiṫer [which is glossed in F., fuirmiṫer for dealȝan], ciaſ robraṫar, J².

[2] n- is prefixed in R. to eiċ, by a later hand: it is absent from J².

[3] noċo n-uil a n-aiſiucc for cula, maſ iat 'n-a deiṫbire ſeo ro-ſ-fucc, J², F.

[4] cia ro bronntar, J²., F.

[5] cia beṫ aitiu forru .i. in aiṫne n-aititin, J², F.

[6] .i. fir-cinnter cen a taiſiuc for cula ȝin cob difoiċe, add. J².

[7] ro cindeḋ in t-induſ cetna, add. J².

A safe pledge for shouting, i.e. "you shall have this pledge for a reward," i.e. "I gave my pledge freely from me," says he, "if my voice does not reach the distance I shout," i.e. "I give my pledge freely from me if yonder man's voice does not reach to this place;" and although it does not, he is safe in not paying anything. ["The pledge shall be thine if thy voice is heard [?] as far as I *can* shout, or speak distinctly, or give utterance; if thy voice is heard up to this spot;"—*here* the author is reluctant to *have* a pledge *given* for this, and *says that such a contest* deserves neither compensation nor 'dire'].

Any other man who gives his pledge that this man's shout will reach from one place to another, or between two cliffs,—even although it does not, he shall not pay his pledge; the man who took it shall pay if he thought that it would reach.

These last two pledges are idle pledges, and are forfeited to one half only.

[XIX.] There are with the Feine seven deposits not entitled to restoration though they be broken, though they be destroyed, though they be stolen: a deposit upon the sea; a deposit which is placed along with your own cattle, without deliberate injury or neglect; a deposit in a house that fire[a] from heaven consumes; a deposit carried off *in flight* from an army; a deposit of a thing in battle; a deposit of a horse to a messenger to ride upon for *the owner's* benefit; a deposit of a hound with a huntsman to take on a path.

Seven deposits, i.e. there are seven deposits of which the brehon law makes mention as not entitled to restoration, i.e. every deposit is safe if there is a bond *to that effect*, and there is half *compensation* if there is no bond. Though it be broken, i.e. the verbal charge, though it be broken. Though it be lost, i.e. as regards the object deposited. Though it be stolen, i.e. as regards the deposit of eye or hand. On sea, i.e. it is safe to carry them in a calm in the absence *of the owner*; or in a tempest in his presence; [and though the man outside knew that there was no protection, there is not to be anything from him, for he took security for exemption in the *matter* of the deposit.]

If it is in a calm it was entrusted to anyone, and he afterwards brought it into a tempest, it is half compensation. If it is in a calm, however, *he took it to sea*, he is perfectly safe though a tempest should overtake him on the sea. If it is in a tempest it was entrusted, and he afterwards took it into a tempest, he is wholly exempt.

[a] O'Dav., p. 118, quoted under *srabtine*.

Heptade

Cinne beasur. la t'imdile .i. d'imdile fem. cia beram in dib, cm: ca beram.

.i. d'[i]mdi in fer amai cm imcomet[2] 7 dliebaire fu flan aine fu gabarcan n. fer tall; let do dul fe lap ap fcat dliebaire. 7 let aile ap fcat fera n fri amaid.

Slan: dunt dia tallcap flan n-aine dunt cro ap benap gacap; mam tallcap flan n-aine. 7 if a n-benap gacap, tall aigm mo; let aigm, may mailie fu t' imdil fem gacap; no if let aigm ma 'benap gacap iap: tabaipt flan n-aine do.

[In tan if bes-dil dliat. nam if a faiefa a imdile fom if dos a mbet ac a comet. 7 in hardap aile, J².]

Cm elcmr .i. [comiaire F.] d'imdir de fem ofna. Cm dicell .i. robdar. Epaibtire do nim .i. gnath time no gnatam time no am .i. m time fardnam [no if J²] dipridech De: [nam if flan cen dliebaire, J²]. Slan dogner.

Ma fu defaiftec a chos burdem. 7 fu bu cumam leg in chos aine. if let aigm: manap cumam leg. no manap defaiftc a chos fem. if ogflan.

Aine focrail fria flos .i. cmoc leg gu dracfadap tall, 7 dricfa do na dracfadap amai. 7 amal fuc. if flan do .i. do fardo defmond co dert amud. Berid in fer if ae in fec, a dec fri fria flod for deicet. berid iafum in flod ifin dec, in hefmenap[3] iafum. Ma fu facbad lamm flos, 7 in flos i comfocra. if od-flan do. cia facaid a imdile fem, cm co facaib; manap focuf in flos. nam fu batap i-a diaid.[4] if let aigm.

Ane ele .i. an aine foalar fuagm flos amal for decet .i. fri a diaitama tall amfi. 7 fri a diaitama amus. no amfi a diaitama tall 7 amfi a diaitama amus. 7 amal fuzad,—ap nargm a comeca. J²—ap flan do.

An tan fuzap amaille fe t' imdile fem for decet fria flos, 7 forfagbap ap uamur namat fu batap a fozur dunt; manab gabail dunt imofno fuagm flos 7 forfagbap ap uamm. icfaid let aigm imm. 7 in icfaid dono gnith la t'imdile burdem befap, ma ap fat lefaigde befap for decet. J².]

[1] imaille fe t imdile uordem. 7 if comail na feoit amr. .i. fu fidh in fer amai ir. comet befap iar. 7 fu gab fum dliebaire failte, if flan do; no dono. d'imdile. &c.. J².

[2] farfe 7 fu gab in fer tall dliebaire fe f. n-a.. &c.. J².

[3] a hairgm. add. J².

[4] dig, J².

A charge which has been carried off [while along] with your own cattle, i.e. from among your own cattle, whether any part of them be carried off or not.

The outsider knew that there was no care-taking, and the man within had taken security for safety *from liability* for the deposit; one half falls to the ground on account of the security, and the other half on account of the owner's knowledge.

You are safe if exemption from the charge is granted, though it be it alone that is stolen; if it is not granted, and it be carried off when by itself, compensation is fitting in the case; half compensation if it be together with your own cattle it is stolen; or it is half compensation if it be it alone that is stolen when exemption from the charge has been given.

[*This is* when it is *a matter of* live-stock, for it is probable that they would keep near cattle to protect them, and there is no other cause.]

Without malice, i.e. intentionally hurting them himself. Neglect, i.e. of injuries. Fire from heaven, i.e. a flash or stream of fire from heaven, i.e. the lightning of God, by God's act; there is always exemption.

If he has saved his own property, and remembered the property on deposit, he pays half compensation; if he has not had thought of the deposit, nor saved his own property, he is wholly exempt.

A charge which is carried away before a host, i.e. he was certain that they would come to seize the charge in the house, and he believed that they would not come at it abroad, and so he brought it outside, he is exempt *in case of its loss;* i.e. it was through the search for a safe spot it was lost. The man whose valuable it is is carried with it into a man's house before an army in flight; the army afterwards rushes into the house: in that case it is not paid for. If it was abandoned to the army, while the army was close at hand, he is exempt, whether he abandoned his own cattle or not; but if the army were not near, though they were *coming* after him, he pays half compensation.

[Another version: as to the deposit which he removes outside when in flight before the army, whether in knowledge or ignorance of its approach inside and outside, and it was brought out for the sake of its preservation, he is exempt.

When thou hadst brought it along with thy own cattle in flight from an army, and it was abandoned through fear of the enemy who were close to thee, *then*, unless thou hadst fled before the army, and didst abandon *all* through fear, half compensation shall be paid in the case, but not unless *the deposit* was carried along with thy own cattle, if they were hurried off in flight for the sake of their preservation.]

Heptads. Αιṫne eiċ i tṙeṡ[1] .i. amaiḷ oin a mbḷa aṙta .i. co ꝼiṡ 7 tṙea-baiṙe, iṡ ṡḷan. Αιṫne eiċ do teċtaiṙe, .i. ʒatad aṙ teċtaiṙe co ndeċbiṙe .i. ni caemnacaṙ in ḷeaṡ do denam cin ꝼaiḷḷ ꝼoṙṡan eċ [.i. doċum aenaiʒ no dunaid, J[1]].

Maṡ ṙe ḷeṡ ꝼein ṙucad in t-eċ, 7 ni ꝼitiṙ ꝼein ꝼeṙ in eiċ na caemṡat in ḷeṡuʒad 7 in teċtaiṙeċt, iṡ aiṫʒin ua[d]. Ma ṙo ꝼitiṙ imoṙṙo na caemṡat, iṡ ṡḷan.

Maṡ ṙe ḷeṡ ꝼiṙ in eiċ ꝼein ṙucad, cia ṙo ꝼitiṙ cin co ꝼitiṙ, in caemṡa[d] in ḷeṡuḋ 7 in teċtaiṙeċt, iṡ ṡḷan .i. ciḋ ṙi ḷeaṡ ꝼiṙ buna[id], ciḋ ṙi ḷeaṡ in teaċtaiṙe ṙuca[d] hi, caċ uaiṙ conecaṙ in ḷeaṡ 7 in coimet, aiṫʒin an eiċ d'ic and .i. ꝼṙi ḷeaṡ in ꝼiṙ iṡ a eċ tiaḋaṙ ṡund.

Ma doṙat i ḷaim caṙat do'n ṫi iṡ a eċ iaṙ n-a ṙaḋ ḋo, iṡ oḋ-ṡḷan, ciḋ con ṙo ʒeib. Ma ṙo ḷeic iṡin ṡcoṙ i n-a ꝼiadnaiṡe iṡ ṡḷan; maṡ i n-ecmaiṡ ṙo ḷeiced iṡin ṡcoṙ, iṡ ḷeṫ aiṫʒin, no iṡ tṙian aiṫʒina.

Αiṫne con do ṡeḋ-ʒuineċt, .i. do'n ṫi biṡ ac ʒuin na ṡeḋ, na n-aiḋe. Dia bṙeiṫ ꝼoṙ ṡet, .i. dia ḷeca ṙiṡin aḋ aḷḷaid; 7 iṡ e in ꝼiaḋ ṙo aċtaiḋ do ṙo ꝼoʒḷad, no ꝼiaḋ iṡ cendṡa naṡ.

In aiṫne con do ṡeḋʒuine, .i. [in] ċu ṡo ṙo heṙbad do muna[d],[2] aċt ma ṙo aċtaiḋ a ḷecan ṙe ꝼiaḋ aiṙiṫe,[3] aċt ma ṙiṡin ꝼiaḋ ṡin, no ṙi ꝼiaḋ iṡ comcendaiṡ ṙiṡ, no iṡ ceandṡa inaṡ, iṡ ṡḷan cin ni d'ic ṙiṡin coin and.

Maṡ ṙe ꝼiaḋ iṡ acaiṙbi naṡ, iṡ aiṫʒin iṡin coin, 7 ṙo haċtaiḋ a ḷecan ṙi ꝼiaḋ uṙdaḷta andṡin; 7 manaṙ aċtaiḋ, iṡ ṡḷan a ḷecan ṙi caċ ꝼiaḋ dia muna[d].

Ꝼṙi aḋ aḷḷaid beṙuṙ in ċu ṡo: ma uṙʒaiṙteṙ a ḷecan ṙi ꝼia[ḋ] aiḷe, 7 ḷecaṙ iaṙ ṡin, iṡ aiṫʒin; munaṙ ꝼoṙconʒṙad, 7 mun uṙccaiṙe, iṡ ḷeṫ aiṫʒin.

[1] iii bi ꝼonaidm, J[2].

[2] 7 iṡ e an ʒnim ṡin ṙo maṙb .i. cid ʒait cid bṙiṡiud, add. J[1], iṡ ṡḷan do'n teċtaiṙe cin aiṫʒin, J[2].

[3] ꝼṙi haċtuḋ ꝼiada aiṙiṫi ṙo-ṡ-ꝼucc, 7 ṙiṡin ꝼiad ṡin ṙo ḷeiʒ, iṡ ṡḷan do, J[2].

A charge of a thing in battle, i.e. it is like a loan[a] in an exemption of death, i.e. with knowledge and security, he is safe. The charge of a horse to a messenger, i.e. it was stolen from a messenger under necessity, i.e. he could not accomplish the business without neglecting the horse. HEPTADS.

If it was for *the messenger's* own benefit the horse was given, and the owner of the horse did not himself know that he could not accomplish the business and message, *the messenger* pays compensation. If, however, *the owner* knew that he could not, *the messenger* is exempt.

If it was for the benefit of the owner himself the horse was given, whether he knows or not that *the messenger* could accomplish the business and message, the *latter* is safe, i.e. whether it be for the benefit of the owner, or for the benefit of the messenger it was given, every time that the benefit and the minding *of the horse* are possible, compensation for the horse is paid in the case *of its being stolen*; i.e. it was for the benefit of the owner of the horse he went on the message in this case.

If he put the horse into the custody of a friend of the man whose horse it is, by the owner's directions, he is quite safe, even though *the friend* does not accept it. If he has let it into the field[b] in his presence, he is safe; if it was in his absence he has let it into the field, he pays half or a third of compensation.

The charge of a hound to a huntsman,[c] i.e. to the man who wounds the deer, the wild deer. To take him on a path, i.e. to set him at the wild deer; and it was the game that was agreed upon that injured him, or a more tame animal than it.

The deposit of a hound with a huntsman. This is a hound that was given in charge to be taught, but if it was agreed upon that he should be set at a particular deer, provided he was *set* at that deer, or at a deer equally gentle as it, or more gentle than it, there is exemption from paying anything in case *of the death of* the hound.

If he was set at a deer that was fiercer, there is compensation for the hound;—it was agreed to set him at a particular kind of wild beast in this case; and if it was not agreed, it is safe to set him at any wild animal to teach him.

It is against a wild deer this hound is brought; if it is prohibited to set him at any other game, and he is after that set at such, there is compensation; if order was not given, and if not prohibited, it is half compensation that is paid.

[a] Cf. SM. III., p. 276.

[b] O'Dav., p. 115, glosses *scor* by *magh*, 'plain'; there is another gloss, p. 116, 'cows or horses'; it is often used in the latter sense in FM., cf. *sub ann.* 866, 1070.

[c] Cf. Cor., p. 41, 'ség', a wild deer; 'séghuinech,' one who kills (gonas) deer.

Heptads. [xx.] Ataiṫ seċṫ n-aiṫne la Feine, dlegaiṫ a taisic ci[n] ni ro nasaiṫhir: aiṫne laime do laim, aiṫne sula, aiṫne breiṫre, aiṫne n-aititin, aiṫne fuirmiḋa, aiṫne conae cain mimaisc, aiṫne nascar.

[Secṫ n-aiṫne .i. is slan caċ n-aiṫne dib-so, dia mbe fonaidm; 7 mana be fonaidm a taisic, is leṫ. Cen ni ro nasaiṫir .i. ni raiḃe fonaidm a taisic. Aiṫne laime do laim .i. urrud caċ ar a laim fadeisin .i. noċar facuib a fosair na treiḃe, J²]; .i. in aiṫne do aiṫin ni o laim na lame. Aiṫne sula .i. in aiṫne atċi in ti d'a n-aiṫin i, 7 atċi in t-inad i suiḋtar [cen imradud, J²]. Aiṫne breiṫre .i. ro timna; [aiṫne timantar .i. tabar isin inbaid sin no isin baile ader, J²]. Aiṫne n-aititin .i. in aiṫne ro aititnistar cuice ar tus, 7 ro ċuir ua[id] iar-tain, 7 ro aititnistar cuice fa-deo; [aiṫne adaimṫer in cetna feċt, 7 aṫċurṫar iarum, J²]. Aiṫne fuirmiḋa .i. in aiṫne fuirmiṫer a n-inad airiṫe; [fuirim and amail ro cinded, J²]. Aiṫne conae cain mimaisc .i. aiṫne cometa ar cul meṫ dobeir mi-asc[1] ar neċ, ar cul na comlad .i. glas no coinle .i. ni fuaslucer de .i. eoċair oc neoċ dogres; [.i. ini ro haiṫned o'n fir is a hae, co facus tar a eisi isin tig .i. iar cul na comlad ro facsaid e, J²]. Aiṫne nascar .i. coitcinn doib uile; [fonaiscir a hic, ciḋ difoiċe De berus, F.]

In tan is faill sin do rata fuirre, 7 ni bi trebuire imslan don aiṫne .i. trebuiri ri slan aiṫne ro gab in fer ṫall; fis eadaingne aice, 7 ni roib ac in fir amuiċ; ce ro gab trebuiri ri slan n-aiṫne, ma do roine faill uimpe as 'aiṫle sin, aiṫgin d' ic ḋo. Masa trebuiri ri slan faille ro gab, ce deċ an aiṫne amuḋa, is slan ḋo.

[1] Curry reads mimasc, but the MS. has only mi asc, and the explanation given in O'Dav., p. 104, sub voce, viz. *droch-fasc*, makes it possible that our commentator meant mi-ḟasc, 'bad fastening;' O'Dav. adds, "it is likely that it is the name of the beam (*trost*) of a door." It seems evident that it meant a *bolt* shot into a socket; whence, I suppose, O'R.'s 'lancet, spear,' *sub* miomasg. The word read '*coinle*' might be simply 'coml*a*'; and perhaps meṫ might be in eḋ[a], 'of the chain.'

[XX.] There are with the Feine seven deposits that have a right to be restored, although there be no bond *to that effect:* a deposit from hand to hand; an eye charge; a verbal charge; an acknowledged charge; a deposited charge; a deposit that a good bolt protects; a deposit which is bound. HEPTADS.

[There are seven charges, i.e. every charge of these is safe, if there be a contract; and if there be no contract for their restoration, it is half. Though there be no bond, i.e. there was no bond for their restoration. A charge from hand to hand, i.e. every one is responsible for his own hand, i.e. he did not leave it in the litter[a] of the house], i.e. the charge which deposited a thing from his hand into his hands [?]. An eye charge, i.e. the charge which the person sees to whom he entrusted it, and he sees the place in which it is put [without reflection, *he cannot help seeing it*]. A verbal charge, i.e. the verbal charge, i.e. a charge that was delivered *with the words*,[b] "bring it at the time or the place I say." An acknowledged charge, i.e. the charge which he with acknowledgment received unto him at first, and put it away afterwards, and which he received with acknowledgment unto him at last; [a deposit confessed the first time, and given back afterwards]. A deposited charge, i.e. the charge which is deposited in a particular place; ["put it as was settled"]. A charge which a good bolt protects, i.e. a charge which is kept behind a bar [?] which bad fastening puts upon a man, i.e. behind the door, i.e. lock or bolt [?], i.e. it is not loosened from it, i.e. a key with somebody at all times; [the thing that was deposited by the man to whom it belonged, so that it was seen afterwards in the house, viz., behind the door]. A charge which is bound, it is common to them all; [its payment is obligatory, even though it be God's act that has taken it away, F.]

This is when it was neglected, and there was no security for his immunity in case of the loss of the deposit, i.e. it was a security for his immunity in the matter of the deposit that the man within, *the receiver*, took; he had knowledge of the insecurity, but the man abroad, *the depositor*, had not; and although he took security for his immunity in case of the loss of the charge, if he neglected it after that, he has to pay compensation. If it is security of immunity from neglect he has taken, though the charge be lost, he is safe; [cf. SM. III., 276, 18].

[a] *Fosair*, is translated in SM. II., 225, 251 '(a cow with its) *accompaniment*.' I think it means 'litter,' mod. eafrainn or afrainn, but I do not understand the gloss. In next line na lame is plain in the MS.

[b] F. adds, eirci tengu 7 frithgain tengae, "tongue asks, and tongue answers."

Heptads. [XXI.] Ataıt ṙeċt mna la ṙeine na[1] comuillıt ṙṙı ṙıṙu, noċa ıt ṙıṙ aıllde nı beṙda, na dlegat leṫ ıaṙṙa doıb: mac donıṫeṙ do cumaıl ı toṫla ṙeċ ṙlaıṫ; mac mıṙe; mac ṙoṙcuıṙ; mac donıṫaṙ ṙı hıngın taṙ apu n-aṫaṙ; mac atcuıṙıṫeṙ ṙoṙ ṙıne n-aṫaṙ taṙ cṙo; mac doġnıṫeṙ ṙe cetmuıntıṙ taṙ apad a cetmuıntıṙı; mac mna ı ngalaṙ;—ıṙ do ṙuıdıu condınanaıc deıṫbıṙı.

Na comuıllıt ṙṙı ṙıṙu .ı. ıaṙ n-a cendaċ, aılıt na mná nı doıb; aṙaıll aıle, ıṙ aṙ alṫṙam [do na ṙeṙaıb] nama.[2] [Nı dlegaṙ leṫ ıaṙṙuıd .ı. do na mnaıb, d'aıṫe ındlıgıd ṙoṙ na ṙeṙuıb comṙuc ṙṙıu, J[2]]. Mac donıṫeṙ do cumaıl .ı. cumal aıṙe co mıṙ, 7 lan-coıṙṙdıṙe o mıṙ amaċ; mac doġnıṫeṙ ṙṙı cumaıl gan ṙıṙ do ṙlaıṫ, 7 a alṫṙam do ıaṙ n-a ṙuaṙlucud; tıc a ṙlaıṫ ṙo coṙaıb; a ṙuaṙlugud do tıgeṙna na cumaıle, 7 ın t-alṫṙam ṙoṙ an aṫaıṙ.[3] [ı toṫla .ı. a n-egmaṙ na ṙlaṫa do ṙınneo, J[2]]. Mac mıṙe[4] .ı. nı meṙ ın t-aṫaıṙ. [Mac ṙoṙcaıṙ .ı. ṙoṙcuṙ n-eıgne, J[2]]. Taṙ apu n-aṫaṙ .ı. taṙ ṙuaıṫṙeo ın aṫaṙ ṙoṙ aıṫeo beṙaıṙ .ı. uaıṙ[5] ıṙ d' eıṙıc ın ṙocṙaıl ın t-alṫṙam; no ıṙ ıaṙ n-a ceandaċ .ı. mac doġnıṫeṙ ṙuṙın ıngın taṙ ṙuṙṙocṙa an aṫaṙ, tıucṙaıd an t-aṫaıṙ ṙo coṙaıb, co na dıngne ın t-alṫṙam, cıd d'a deoın ṙein donıṫeṙ ṙıa e; [ıṙ dılıuṙ do aṫaıṙ na hıngıne e an mac ṙın, co ṙo ceandaıṫeṙ de, F.]. Foṙ ṙıne n-aṫaṙ taṙ cṙo .ı. ıaṙ mbaṙ a maṫaṙ.

Ir aıṙe na ṙıl a alṫṙum ṙoṙ ṙıne maṫuṙ, uaıṙ nı beıṙıt dıbaıd na mna .ı. ı cınıaıb ındeıṫbıṙı ın ṙıṙ ṙo maṙbad hı; no ıṙ cuṫṙumuṙ leṫ-ıaṙṙaıda do ṙeıaıb ṙuıdılṙı na mna ṙoṙṙacaıb aıge, 7 ın t-alṫṙum ṙaıṙ-ṙım, 7 ın coıbċe dı-ṙı[6] .ı. ı cın ındeıṫbıṙı

[1] noċat ṙıṙ aılde ını beṙda nı dlegaṙ leıṫ ıaṙṙuıd doıb, J[2].

[2] So J[2]; J[1] has ṙeıċım no ındṙaıgım conad ıat na ṙıṙ aılıuṙ ını beṙaıṫ na mna.

[3] J[2] has ṙṙı cumaıl ndaıṙ a toeṫlos ṙeċ a ṙlaıṫ: ıṙ a alṫṙam do'n ṙıṙ ıaṙ n-a ṙuaṙlucaṙ.

[4] ann .ı. ṙo ṫabaıṙ ın dlui, add. J[2].

[5] taṙ ṙuṙṙoġṙa, na a ngaıṫ, uaıṙ, J[2].

[6] ın ṫan ıṙ a cın ındeıṫbıṙe ṙo maṙbad, add. J[1].

[XXI.] There are with the Feine seven women who do not co-nurse with men, but it is the men that nurse what is born, and they are not entitled to half fosterage-fee : a child which is got from a bond-maid secretly unknown to the chief ; a child of a mad woman ; a child of force ; a child begotten upon a girl despite her father's prohibition ; a child who is given back to his father's family over the grave *of the mother* ; a child which is begotten upon a 'cét-muinnter' wife despite the prohibition of her husband ; a child of a diseased woman ;—in this case necessity protects *her*. HEPTADS.

Who do not co-nurse with men, i.e. after the children are bought, the women nurse some of them ; in other cases [the men] alone nurse them. They are not entitled to half fosterage fee, i.e. from the women, in retaliation for injustice on the men who had intercourse with them. A child got from a bondmaid, i.e. there is a 'cumal' upon it *as the purchase*, for a month *after its birth*, and full body-'dire' from the month onward ; a child which is begotten upon a bondmaid, i.e. without the knowledge of the chief, and he nurses it after ransoming it ; her master impugns the contract ; the ransom is on the lord of the bondmaid ; the nursing *falls* on the father. In secret,[a] i.e. it was done in the absence of the chief. The child of a mad woman, [on whom is put the wisp], i.e. the father is not deranged. Child of violence, i.e. of rape. Against the prohibition of the father, i.e. in spite of the opposition of the father, she has been taken away in elopement ; for it is as 'eric' for the abduction the nursing is *decreed* ; or, it is after it has been purchased, i.e. in the case of a child which has been begotten upon the daughter despite the proclamation of the father, the father will refuse the arrangement, so that he will not perform the nursing, even though it is with her own consent the child is begotten on her ; [i.e. that child is forfeited to the father of the girl, till it is purchased of him, F.] A child which is transferred to the tribe of the father over a grave, i.e. on the death of its mother.

The reason why his nursing is not upon the tribe of his mother, is because they do not get the property left by the woman ; i.e. it was for the unnecessary crimes of the husband she was killed ; or it was an amount equal to half the fosterage-fee of the woman's own rightful property that was left to him, and the nursing to be upon him, and the dowry to the *tribe*. In this case it was for

[a] For *tothla*, cf. SM. II., 216, 25 ; 356, 25 ; 402, 20, but see O'D., Supp.

Heptads. in fir fo maidbad in bean fainn, 7 in t-altrum fair-fim, 7 in coibce di-a fine fim .i. mac adaeuiridecht for fine n-acuir tar cfo na macuib maithe, 7 cutromur lecht-iarfiata do dibad na macuib uil ar cul in acuir ann.

Tar arad a cetmuintire .i. do-f-ber a fear aridiri, 7 ni leci comaltram di fiuirin fear d'a coimpert fria .i. a fir .i a fuarlugad do'n fir, 7 in t-altrum for in acuir.

Mac dognithir fuirin cetmuintiri mna, tar farlugad na cetmuintire fir,—in t-altrum forfirin fear doni in farlugad, 7 ni nama, acht coirpthe 7 eneclann d'ic fuirin fear ir a bean.[1] Ir dilear beor in mac sin do'n fer ir a bean, co fo cendaigther de, 7 iarfiad o'n fear ir a mac dia fuirigither cin a ceannach cu di-altai, acht mafa[2] gabail fo gabu de in mac sin.

Lecrò in fear a cetmuintiri, 7 atboind na tucad neach, 7 dogni neach mac fria iarum, 7 dobeir-sim aithirrach, ni dlegar iarfiad na comaltrum di-fi.[3]

In tan bir for deabaid, ir ann toirchithir[4] fuirin fear, no dno fo dilrig a cetmuintiri, 7 ni do'n fir acc fo dilrig; no fo-f-leic 7 do-fi-uc in cetmuintiri iar-sin; in clann do fighne amuich, ni fi-eabla, uair ir tar apu a fir.

Mac mna i ngalar[5] .i. coiri no laime .i. ferg .i. fo fitir-sim a galar re-siu do sinde fria. Condinanaic deithiri .i. co n-aincend deithiriur a galair hi, gan in t-altrum do denum .i. di-altrum.

[1] The rest of the com. in J[2] runs thus: in tan dogni fear mac fria iarum, 7 dobeir-sium ben n-aile ir a haithle, ni dlegar iarfiaid na altrum di-fi; 7 in tan ligiur fear a cetmuinntir sin 7 atboind nach tuca.

[2] mar atgabail fo gabad, J[1].

[3] dibi om. J[1].

[4] fech ni eabla in bean ic fuidech, add. J[1].

[5] a ngalair, co na icend a deithiriur hi, 7 fe tiachtain a ndligeo lanamnusa taimic di in galar 7 fo fitir-sim in galar ann-sin; no cid iar tiachtain a ndl. l. taimic in g. di, foepraid a tarbaid hi, J[2].

the unnecessary crime of the husband the wife was killed; and the nursing is upon him and the dowry goes to her tribe; that is, in the case of a child who is given back to his father's tribe over the grave of the dead mother, an amount of half the fosterage-fee out of the mother's 'dibad'-property is *granted* in aid of the father in the case.

Against the prohibition of her husband, i.e. her husband takes her back again, and does not permit her to co-nurse with the man who has had connexion with her, i.e. her paramour, i.e. it is to be redeemed by the husband, and the nursing is at the charge of the *actual* father.

In the case of a child which is begotten on the 'cétmuinnter' wife, in violation of the rights of her husband, the nursing comes upon the man who has committed the violation; and not only so, but he pays body-'dire' and honour-price to the man whose wife she is. That child too, belongs by right to the man whose wife she is, until it is purchased from him, and the man whose child it is pays the fosterage fee, if he delay without purchasing it until it is beyond the age of fosterage; unless it has been by caption that child has been taken from him.

If the husband repudiates his wife and make proclamation[a] that no man should take her; and a man get a child by her; and he, *the husband*, takes her back again; she is not entitled to the fosterage-fee, nor to co-nursing.

It is while she is at variance that she is got with child by the man; or else her 'cétmuinnter' husband has transferred his right *over her to another*, but it was not to the above man he had transferred her; or, he put her away, and the 'cétmuinnter' husband after that took her back; the children which she has had abroad she cannot bring up, because it was despite the prohibition of her husband *she had them*.

The son of a woman in disease, i.e. of foot or of hand, i.e. decline, i.e. he knew of her disease before having the child by her. Necessity protects her, i.e. the necessity of her disease protects her from having to perform the nursing, i.e. there is non-nursing in her case.

[a] Cf. O'Dav., p. 50, *sub* 'adbo' .i. urfocraim, obaim, 'proclaim,' 'refuse.'

Heptads. [XXII.] Ocaiṫ ṙeċṫ mna la ṙeine, ṙiṙ na comalṫaṫ ṙiṙ, noċ ite aiḋe a mberḋa: ben ṫraeṙ beiṙiṙ mac ḋo muṫ i toċla ṙeċ a ṙlaiṫ, mac ṙocarḋa ṙine beiṙiṙ ben ḋo mac beo-aṫaṙ ṫaṙ aṙaḋ a aṫaṙ, mac baiṫṙḋe, mac conglaiṙ, mac ṙinḋile naḋ con ḋaim ceṙṫ na ḋliġeḋ ḋo ḋuine, mac arḋaiġe ṙine, mac ṙiṙ ṙo ṫuiṙliḋe ṙo ġṙaḋ na tinntae i ṫuaiṫ aċt ṙoiḋ ṙṙi haiṫṙuġe.

Seċt mna .i. ataiṫ ṙeċt mna ḋ'a n-aṙneiḋenn in ṙeineċuṙ, 7 noċa ḋenaiṫ [na ṙiṙ J²] comalṫṙum ṙṙiu. Noċ ite aiḋe a mberḋa .i. ṙeiċim no inḋṙaigim conid iaṫt na mna ṙein aileṙ ini beṙaiṫ .i. comalṫṙum. Ben ṫraeṙ .i. bean ṙaṙ beiṙiṙ mac ḋo muṫ ḋaṙ i toeċlo ṙeċ a ṙlaiṫ .i. le ṙein in lenum 7 comalṫṙum ḋi .i. ban-aṙṙaiḋ, no iṙ i m ben cṙiṙlaiṫ .i. iṙ le ṙein in coimpeṙt ṙin.

Maḋ i n-ecmuiṙ ṙine ḋoġniṫeṙ ṙṙiṙ, aċt ma ċenḋaiġṫeṙ ḋib, ṙeċtmaḋ cumaile aiṙe co miṙ, 7 cumaḋ comlan o miṙ amaċ; 7 maḋ a haiṫiṫin ṙine, iṙ altṙum ṙoṙ in mnai, 7 in cumaḋ ḋo ṙlaiṫ in moġu.

Ma ṙo bui a ṙiṙ ac na mnaib, ṙia comṙuc ṙiṙna ṙeṙaib, a mbeṫ ġo hainmeaċ, iṙ ṙaṙtaiḋe ṙoṙṙu no cu ṫi ṙoġaiḋ imṙcaiṙ; 7 muna ṙoiḃi, iṙ imṫeċt ḋoiḃ, 7 a coiḃċe leo ṙocetoiṙ.

[XXII.] There are with the Feine seven women, with whom men do not co-nurse, but who have to nurse their own offspring: a free woman who bears a child to a slave in secret, without the knowledge of his master; the son of a person on whom there *was* a tribe's prohibition, which a woman bears to the son of a living father, despite the father's prohibition; the son of a strumpet[a]; the son of a 'cu-glas'; the son of a 'rindile' who yields not right nor justice to any person; the son of a tribe-outcast; the son of a man who has fallen *into sin while* in *holy* orders, who does not return to the laity, but turns to repentance. HEPTADS.

Seven women, i.e. there are mentioned in the brehon law seven women along with whom the men do not perform co-nursing. Who nurse their own offspring, i.e. I maintain or assert that it is the women themselves who nurse what they bring forth, i.e. co-nursing. A free woman, i.e. a free woman who bears a child to a bond-servant secretly without the knowledge of his master, i.e. it is to herself the child belongs, and the nursing is hers, i.e. a native free-woman, or she is the 'girdle-woman' [?] i.e. it is to herself this offspring belongs.

If it is away from the tribe the child is begotten by him, unless it be purchased from them,[b] there is a seventh part of a 'cumal' for him until he is a month old, and a full 'cumal' from that out; and if it be with the consent of the tribe, the nursing is upon the woman, and the 'cumal' goes to the master of the slave.

If the women had previous knowledge before cohabiting with the men, that they have blemishes, they are bound *by the contract* until a trespass of separation ensues; and if they had not previous knowledge, they go away immediately, taking their dowry with them.

[a] Cf. O'Dav., p. 60, 'baitsech, .i. merdrech'; cf. SM. III., 314, 12; IV. 58, 26; 62, 14.

[b] Cf. SM. III., 540, 17, the regulations prescribing that the children brought forth by a woman abducted belong to the family of the mother, who may sell them if they please to the father.

Heptads. Mac focaiꝺa fine .i. fogaiꝺ ꝺ' fine na hingine, na comfuici fuigin mac[1] .i. mac ingoi aꝺbeiꝛ funn. Mac beo-aꝺaꝛ .i. ben beiꝛiuꝛ clainn ꝺo mac in aꝺuꝛ bi, taꝛ uꝛꝺoglaꝺ a aꝺuꝛ 7 a fine, [7 fo fidiꝛ fi in uꝛꝺocha, F.], mac goꝛ fo, 7 uꝛꝺoglaiꝺ mac beo-aꝺuꝛ; 7 uꝛꝺoglaiꝺ naꝺ mac beo-aꝺuꝛ fomuinꝺ. Taꝛ aꝛaꝺ a aꝺaꝛ .i. taꝛ uꝛꝺoglaꝺ o aꝺaiꝛ. Mac baiꝺfeꝺ[2] .i. baoiꝺfeꝺ gaꝺ ben taiꝺe; 7 fleagla ꝺ'anfiꝛ a aꝺaꝛ .i. fleagla ꝺo ꝺiaꝺain fo coiaiꝺ na mna .i. ni gaibeꝛ can fiꝛ. Mac conglaꝛ .i. mac in con taꝛ glaꝛ na fairgi; 7 fleagla ꝺ'a neamtaꝛꝛaꝺain; 7 le maꝺaiꝛ a altrum .i. muiꝺuꝛꝺi ꝺaoꝛ. Mac finꝺile .i mac in ti finꝺeꝛ neaꝺ o oil, in cainti. Naꝺ con ꝺaim ceꝛt na ꝺligeꝺ .i. noca ꝺamuiꝺ ceꝛt im cinoꝺi, na ꝺligeꝺ um ecinnti, ꝺo ꝺuine; fleagla ꝺo neimꝺeitin ꝺligiꝺ.[3] Mac aꝛꝺaiġe fine[4] .i. mac in fuiꝛoglaiꝺ biꝛ ꝺo'n fine, 7 fo fidiꝛ in uꝛꝺogla;[5] .i. in ti obuiꝺ in fine-cuiꝛ .i. iaꝛ n-ic a feċt cumal uꝛꝺaꝺuiꝛ. Mac fiꝛ fo ꝺuiꝛliġe fo ġlaꝺ .i. in facuiꝛc;[6] ma foilliuꝛ a feaċaꝺ ꝺoglaꝺ iꝛ comalꝺlam aṁail caċ ġlaꝺ fláiꝺa no feime .i. facuiꝛc no eꝛꝛuc; 7 fo fidiꝛ fi in ġlaꝺ, 7 fo foiꝺ-fim fe haiꝺiuꝺe.

Cn taṁ fo fidiꝛ in bean, 7 foi-fim fꝛi haiꝺiuġe, iꝛ altrum fuiꝛiꝛe-fi; muna fou-fum, iꝛ comaltrum. Muna fidiꝛ fi, 7 ni foaiꝺ-fum, iꝛ fairꝛ-fim a oenaꝛ .i. noca n-imponn fe inꝺligeꝺ ifin tuaiꝺ, aċt impo fe haꝺiuġe, fe heiꝛiġe co haiꝺ no co haꝺa, ꝺ'aiꝺbiꝺe cinaꝺ aiꝛ.

[1] J² has only .i. mac cleiꝺe eiꝛeicc, 7 ni geba in ꝺ-aꝺaiꝛ cen fiꝛ.

[2] J² has only in be taiġe .i. mac muine.

[3] ꝺoꝺénaꝺ ꝺan um a ꝺligeꝺ, add. J².

[4] mac fuiꝛoglaiꝺ cen co heiꝺilꝺneaċ, J².

[5] In faonleꝺeaċ, no in ꝺ-uꝛꝺocliaċ; ꝺecaiꝺ in fine fo coiaiꝺ, no iꝛ fleagla ꝺ'a neamtaꝛꝛaꝺain; 7 ni ꝺingniꝺ in fine in ꝺ-altrum .i. inaiꝺ 7 in mac beo-aꝺaiꝛ, aċt ni beo in ꝺ-aꝺaiꝛ feo .i. iaꝛ n-ioc, fil, F.

[6] .i. feꝛ oen beꝺa foiꝺ, J².

The son of a person on whom there was a tribe's prohibition, i.e. the tribe of the girl are cautioned that she is to have no connexion with the son, i.e. it is the 'mac-ingor,' *the son who has not charge of the father's keep*, that it speaks of here. The son of a living father, i.e. a woman that bears children to the son of a living father, despite the prohibition of his father and his tribe, [and she knew of the prohibition], this is a 'mac gor,' and it proclaims him as a son of a living father; but in the previous case he is proclaimed as not being a son of a living father. Despite the caution of his father, i.e. despite the prohibition of his father. The son of a strumpet, i.e. every concealed woman is a strumpet. That accounts for the father's ignorance, i.e. it accounts for impugning the woman's contract, i.e. the child is not accepted *by the father* without proof. The son of a grey-hound, 'cu-glas,' i.e. the son of the hound from over the grey of the sea; and that accounts for his not being produced, and to the mother belongs the nursing, i.e. he is a bond-'murchuirthe.' The son of a 'rindile,' i.e. the son of the man who engraves [scarifies] a person with his tongue, the satirist. Who does not yield right or law to a person, i.e. he does not yield right in what is definite, nor law in what is indefinite, to anybody; that accounts for non-protection of law. The son of a man who is proclaimed by his tribe, i.e. the son of the outlaw belonging to a tribe; and she knew of the proclaiming; i.e. the person who was rejected by his tribe, i.e. after having paid their seven 'cumals'[a] of 'urradus.' The son of a man who has fallen while in holy orders, i.e. the priest. If his sin continues to be manifest, it is co-nursing like any one of the chieftain grades or of the Feine grades, i.e. a priest or a bishop, and she knew that he was in orders; and he has turned to penitence.

When the woman knew *of his being in orders*, and he has turned to penitence, the nursing *devolves* upon her; if he does not turn to penitence, it is co-nursing. If she did not know, and he does not turn to penitence, the nursing is upon him alone, i.e. he does not return to illegality among the laity, but he turns to penitence, i.e. 'aith-righe,' 'rising again,' or quickly or lawfully, to avenge his guilt upon himself; [cf. p. 135].

[a] "Deoraidh frecair [a transferred exile or outcast], i.e. an urradh [or tribeman] who is converted into a stranger [or outcast] in this manner. This is a man that is frequently committing crimes, and his family are not able to pay [the fines] for his crimes always; and it is thus they get rid of his guilt and make a deoraidh frecair of him, viz. his family pay seven cumhals to the flaith [or chief] and [a composition for] seven years of penance to the church; and two cumhals of cairde [or amity] to each of the four borders, that is, with which the guilty person has intercourse of amity, and they are thus freed from his crimes. And after this if one of his family should give him a handfull of grain, or the use of a knife, or grazing for his horses, or land upon time, his guilt reverts to them again." (Curry, from M'Firbis, gloss. *sub voc.*)

Heptads. [XXIII.] Ataat fecht tellaige la Feine, nad erenaiter cride indola: teallud for fer na daim ceart na dliged do duine, teallad nae cu mbaidter, tellad la naidm ocus fiadnaise, tellad co n-airem techta, tellad fine im tellad indelbaechta, tellad briathar for araile itir cotta, tellad apu for a mancu um urgland cille.

Secht tellaige .i. ataat fecht techtaithe d'a n-airneidenn in fenechus, 7 nocha n-eirnitear dirne .i. friadh techtaigthi d'ic innsib, cride indlesa mbreith. For fer na daim ceart na dliged .i. a cuit a corus fine fo ic, 7 nocha n-icand[1] dligedh co n-a diabladh in feich sin .i. techtugad do breith a breathuna in sin na damuna cert um cinnedi, na dligedh um ecinnte, do duine. Mara cinnte leis[2] cona demtha dligedh do, nocha n-eigin do arad do thabairt uime, acht a crod uile do breith ind focetoir.[3] Teallud nae .i. techtugad do breith[4] isin nae gu mbaidter fear na nae.

In duine do chuaid isin noe re techtusud do fechmu, is slan do ce ti marbad no bathad fri na noe di-a dul-sum innte, acht na fo cuirfe[5] fear na noe erte ar eicin; 7 cia mud ail d'fir na noe cu mu manuch gill do bar do ei-fium, nocha dlegur ni de, uair is e dligedh fo-s-oilsig in gnim; 7 ma fo chuirfeartar fear na nae erti ar eigin, is friadh foimsium do ic fir, cen cu ti fogail do de; 7 dia ti fogail, is friadh foimsime[6] do ic fir, 7 eric na fogla fo far de.

Mar a dualgus a snamu tainic arr he, [is] amail anfot indechsi im cuidiugad no im fliuchad tucad air.

Mar ar daigin fogla tria forach,[7] is leth coisir-dirne uad and; 7 ei-sim fob for luchd and-sin, 7 mun bud he, nocha mo air-sim and ina orsu-sum; 7 dia fo[8] in duine ar in tir can fogail do

[1] nocho tincinn, J[1], tinconn, J[2], tincann, F. In R this is written tincand by a later hand underneath.
[2] eallod, add. J[2].
[3] 7 mara cunntabairt, nocho dlegur, no is e cuit a corus f. . . . . co n-a diabladh icus, add. J[2].
[4] acht mar a haith[it]in fir na nae, add. J[2], F.
[5] acht narub ei-sium cuirfes f. na n., J[1], F.
[6] a friadh imar aen uaithe, J[1].
[7] foboach, J[1].
[8] da foibe in d. for tir, J[2]; fub ed was in R, but was expuncted; fo in the margin, in a later hand.

[XXIII.] There are with the Feine seven entries* which are not paid for, whoever makes them: an entry upon a man who does not yield right nor law to anybody; entry into a boat until one is drowned; entry with bond and security and witness; entry with lawful number *of stock;* entry by a tribe into a deserted possession; entry by a brother upon another *brother* in shareland; entry of an abbot upon his monks for the thorough cleansing of a church. HEPTADS.

Seven entries i.e. there are seven entries mentioned in the brehon law, and there is no 'dire,' i.e. penalty of entry paid for them, whosoever plans the making of them. Entry upon a man who yields neither right nor law to any person, i.e. his share of the family-charges he has paid, and he does not offer law, with its doubling of that debt; that is, to enter upon the land of the man who grants to nobody right in definite *matter*, nor law in indefinite *claims*. If he is certain that *the defendant* will not grant him law, *the plaintiff* is not obliged to give him any notice thereof, but *he may* put all his stock in forthwith. Entry into a boat, i.e. to take possession of the boat until the boatman is drowned.

The person who went into the boat to avoid a necessary *evil* is exempt though the killing or drowning of the boatman come of his going into it, provided he does not forcibly put the owner of the boat out of it; and though the boatman should be willing to be a safeguard-against-death servitor to him, he is not entitled to anything for it; for it is law which has justified the deed; but if he has turned the boatman out of it by force, the fine for using the boat is paid to *the boatman*, though no damage comes to him thereby; and if damage comes, the price for using it is to be paid to him, and the 'eric' of the damage which came of it.

If it is by means of his swimming *the boatman* has escaped, it is *treated* as an act of undesigned necessity, in reference to the requital, or the wetting to which he has been subjected.

If it is with the intention of injuring him in anger it is done, he pays half body-'dire' for it. And he was *in* excess of passengers in this case *when the boatman had been put out;* and if he was not, he is not liable to more than they. And if this person was upon the land, and no injury was done to him, and he went

* O'Dav. *sub* 'ellach,' p. 82, only gives *tellach*, 'ni do chur as,' 'to put a thing out.'

Heptads. denam ris, 7 do ċuaiḋ ar eicin isin nae,[1] is fiaċ fo aicned a faṫa fair ind .i. mas ar daigin marbṫa[2] fir na nae, no í baite, do ċuaiḋ indti, is lan coirp-dire d'ic and;[3] mas ar daigin esru, is leṫ coirp-dire; mas ar daigin luaṫaiġṫi ṫairis, is amail indeiṫbire torbu um aiṫgin [ind].

.i. In ti 'g-a rabus baḋuḋ, no ro bui i madmuim i caṫ, is slan do, ce no deaċsaḋ for a eċ, no 'n-a nae gusin fear n-aile, aċt na ro cuire [ar eicin] in fear aile di-a eaċ, no as a nae; 7 dia cuire, is fiaċ [fo aicned] a faṫa fair.

Cia no cuinge fer na nae no in eiċ loġ a tesairge fair-sim, ni dliġ, uair is dligṫeċ ro dilsiḋ do in foimrim sin do gill di-a anmuin.

Tellaċ la naidm[4] .i. teċtugad do breiṫ isin fearand la naidm nascaire aige re dilsi, 7 fiadnaise oc a denum cona[ḋ] leis he iar-dain. Tellaċ co n-airem teċta .i. do breiṫ[5] isin fearann co n-airem ndligṫeċ do breiṫ indi d' eċaib[6] .i. iar n-apuḋ .i. da eċ[7] in ceṫ ḟeċt, 7 a ceiṫre in tanuise 7 a oċt in tres feċt a tir condtaburtaiġ. Tellaċ fine im tellaċ nderraċta .i. teċtugad do breiṫ do'n fine a ferann in ti deirges as a firt .i. tir dibaid coitcend; [uair noċa n-eigean apud treise no deaċmaide uimpi-seic, na teaċtugad do breiṫ indti; aċt tir doberan ar oin no ar foċruic, is aire doniṫur teaċtugad, F]. Tellaċ braṫur for araile .i. teċtugad beires in braṫair for a ċeli isin fearann[8] i mbiḋ cuid doib .i. ferann a n-aṫur. Tellaċ apu for a manċu .i. slan teċtugad do breiṫ i n-a fearann g-a tabairt re dliged .i. cid uaṫa cid soċaide teis i n-a tigib oc a n-urglana[9] .i. a ngabail alos a mullaig eiste .i. teċtugud do breiṫ do'n apuid for a manċaib, um uasal glana[d] na cille .i. a tarrung alos a putrull mun diġsit cena.

Gumu cin apu no beitis so uile aċt tir contaburtaiġ nama; no is apad deċmuide um na tirib aile, no is inand apad umpu uile, amuil is inund umun ni is dearb 7 is indearb do na scuiċib, curab inand dono um andscuiċe.

[1] a frecnarcus fir na noe, add. J[2].
[2] m. no baite fir na n., J[1], J[2].
[3] c.-d. 7 eineclann d'ic ris, J[2].
[4] .i. trebuire do na dilsi a fiadnuise fiadan, 7 rob leis iardain, J[2].
[5] isin tir dibuid coitċinn, J[2].
[6] 7 do mucaib, add. J[1].
[7] .i. da eċ a laim, a leṫ ar sealba, J[2].
[8] um a ċuit do'n tir, uair is orba dligṫeċ, J[2].
[9] .i. teċt orro ar eicin isna tigib; is slan a cartad a pudrull eistib amaċ, J[2].

forcibly into the boat, there is debt *incurred* by him thereby according to the nature of his reason *for doing so;* that is, if it is with the intention of killing the boatman or sinking *the boat*, he went into it, he pays full body-'dire' for it; if it was for mere idleness, it is half body-'dire'; if it was for the purpose of more expeditious passing, it is the same as unnecessary profit as regards compensation in the case. HEPTADS.

That is to say, a man who was drowning, or who was retreating from a battle, is exempt, though he mounts the horse or enters the boat of the other man; unless he has knocked the other man off his horse, or put him out of his boat; but if he does, he incurs a debt according to his reason *for doing so.*

Though the owner of the boat or of the horse should seek the reward of saving him from him, none is due, for he was lawfully entitled to such use *of the boat or horse* for safeguard of his life.

Entry with bond, i.e. to enter upon the land, having the bond of a 'nascaire,' contract-binder, for the right, and evidence to prove that it belongs to him thereafter. Entry with proper number, i.e. to carry into the land the legal number of horses [and pigs], i.e. after notice, i.e. two horses the first time, and four the second, and eight the third, in disputed land. Entry by a tribe upon a deserted possession, i.e. taking possession by a tribe of the land of the person who has abandoned it from his grave, i.e. common 'dibad'[a] land; [for there is no necessity for notice of three days or of ten days in reference to it, nor of taking possession in the case; but land that is given on loan or for rent, requires to be *formally* taken possession of]. Entry of a brother upon another brother, i.e. entry that one brother makes upon his fellow into the land in which they have shares, i.e. the land of their father, [for his share of the land, for it is a legal inheritance]. The entry of an abbot upon his monks, i.e. it is safe to enter on their land to bring them to law, i.e. whether it be few or many that go into their houses, to clear them out, i.e. [to come upon them with violence in their houses], to pull them out by the hair, i.e. the abbot dispossesses the monks for the noble cleansing of the church, i.e. to drag them out by their hair, if they do not come otherwise.

So that these all may have been without notice, but *in* disputed land only; or there is a ten days' notice in the case of the other lands; or the notice is the same in respect to all of them; just as it is the same as regards what is certain and what is uncertain of the moveables, so it should be the same as regards immoveables.

[a] 'Dibad'-land, "land which reverts to the family or tribe in general, on the death without male issue of the kinsman who occupied it" (Curry); see SM iv. 284, note.

Heptads. [XXIV.] Ocaıc ꝛeċc tellaıge la ꝛeıne, appenaıcep cıdbe ındıla: tellaċ tap cuꝛu bel, tellaċ ıap n-ımaıtıtıu ꝓondu[1] ceın bep a tuınıde, tellaċ co n-aıꝛem eceċta, tellaċ bꝛaċap ꝛop apaıle ıap nemaıtıtıu ꝓondu,[2] tellaċ duıne tap a luıċ, tellaċ cılle tap a ꝛeꝛc, tellaċ ꝛop ꝛep doaıꝛcend ceꝛc ocuꝛ dlige.[3]

Seċt tellaıge .ı. ataıt ꝛeċt teċtaıgti d'a n-aıꝛnerdend ın ꝛemeċuꝛ, 7 ıꝛ uaıꝛ[4] ındlıgteċ eıꝛıc ındtıb, cıd be ındlep ıatt .ı. ıap n-a ndılꝛıugad ꝛop tꝛebaıꝛ, 7 dathap dliged uıme. Tellaċ tap cuꝛu bel .ı. tꝛebaıꝛ no teċtugad do bꝛeıt ıꝛın ꝛeaꝛann tap tꝛebaıꝛ co coın o belaıb uad ı n-a dılꝛı; aċt maꝛ do taıdmeaċ dıaubaꝛta, ıꝛ teċtugad[5] dıꝛe co cond co coıbne; 7 munab ed, ıꝛ teċtugad[5] dıꝛe cın conn cın coıbne. Tellaċ ıap n-ımaıtıtıu ꝓondu[6] .ı. teċtugad do bꝛeıt ıꝛın ꝛeaꝛann tap tꝛebaıꝛ co coın o belaıb uad ı n-a dılꝛı, aċt maꝛ do taıdmeaċ dıaubaꝛta, ıꝛ dıꝛ co conn co coıbne; munab ed, ıꝛ teċtugad cın conn cın coıbne .ı. teċtugad do bꝛeıt ıꝛın ꝛeꝛann ıap n-emaıtıtın a ꝓonna do ecaıꝛꝛe 7 ın tı do uocc aꝛ cın no aꝛ ꝛoċꝛaıce. Ceın bep a tuınıde .ı. ceın bep ın ꝛeaꝛ aile ı n-a tuınıde ꝛe ꝛé na hona no na ꝛoċꝛaıca .ı. ꝛꝛıꝛın ꝛé doꝛnaċ, 7 dıꝛ cın conn cın coıbne ꝛuꝛın ꝛe ꝛın. Tellaċ co n-aıꝛem eceċta .ı. co n-aıꝛem ındlıgteċ .ı. ba[7] tap eıꝛ na n-eaċ, no ımuꝛcꝛaıd d'eċuıb. Tellaċ bꝛaċaꝛ ꝛop apaıle .ı. teċtugad do bꝛeıt do'n bꝛaċaıꝛ ꝛop a ceıli ıꝛın ꝛeaꝛann ıap nemaıtıtın [do[8] ꝓonda ın ꝛuınd aꝛ tuꝛ .ı. o ꝛé na cuıc mbliadan amaċ, amuıl ata ꝛeꝛann toeb-ꝛıne tainic docum ġeıl-ꝛıne, J²]. Tellaċ duıne tap a luıċ .ı. teċtugad do bꝛeıt[9] ıꝛın dún daꝛ ani luıteꝛ and .ı. tap ın comlaıd .ı. cuıc ꝛeoıt ann do ċuaıd, 7 taıꝛꝛıꝛı tuaꝛ do cuaꝛ ann-ꝛın. Tellaċ cılle tap a ꝛeꝛc .ı. teċtugad do bꝛeıt ıꝛın cill tap ꝛıꝛc a muıꝛ[10] no a caıꝛıl .ı. dıablad na cuıc ꝛet ann d' eclaıꝛ ıcıꝛ pendaıt 7 eıꝛıc; 7 noċa ꝛe denam ꝓgla, na aꝛ daıġın a teċtaıġı do ċuaıd ann, 7 nı ꝛꝛı dedbıꝛꝛ. Tellaċ ꝛop ꝛep doaıꝛcend ceꝛc 7 dlige .ı. ı ꝛeaꝛann ın ꝛıꝛ taıꝛġeꝛ ceꝛc ım cınnıd, 7 dlige ım ecınnıd, ꝛıaċ teċtaıġı ınd.

[1] ꝓondu, om. J². [2] ꝓoınde, J².

[3] J² omits this last item, and makes up the heptad by a repetition of the first item of the preceding heptad. Perhaps we might, however, read no daım instead of na daım. [4] ıꝛ uaıꝛ eıꝛnıuꝛ, J²; ıꝛ uaıꝛ eıꝛnıdeꝛ eıꝛıc ꝛꝛl., J¹.

[5] ıꝛ ꝛıaċ teċtaıdı dıꝛe, J¹, in both.

[6] J² comments thus; teċtuda dobeꝛuꝛ ıꝛın ꝛeꝛann ꝛe ꝛé ona no ꝛoċꝛeca, ıap n-aıdıtıu a tuınıde ac neoċ aile ꝛuꝛın ꝛé ꝛın; 7 maꝛ aꝛ daıġın caıdme a ꝛeoıꝛ no aꝛba, ıꝛ a ꝛoċꝛaıc 7 na cuıc ꝛeoıt ındlıgteċa, cıd aꝛ daıġın ꝛcaꝛta ꝛuꝛ, ıꝛ ed ın cetna. [7] ꝛuc and .ı. tꝛı heıċ ın cet ꝛeċt, J².

[8] o cuıc bliadnaib amaċ ıap n-a ꝓoınn doıb aꝛ dtuꝛ, J¹.

[9] tap luċ na comla; cuıc ꝛeoıt ınd 7 aıdġın, J².

[10] deıt ınnti d'a teċtuda ꝓonn; 7 cuıc ꝛeoıt ꝛaıꝛ ınd a dualdgud ın teċtaıdi, 7 a cuıc aile aꝛ ꝓon peınde do'n eclaıꝛꝛ ꝛꝛl., J².

[XXIV.] There are with the Feine seven entries which are paid for by the person who makes them: entry notwithstanding verbal agreement; entry after mutual acknowledgment of division, while *one* is in possession[a]; entry with an illegal number *of stock*; entry by a brother upon another after non-acknowledgment of division; entry into a 'dun' over its door; entry into a church over its mound; entry upon a man who offers right and law. HEPTADS.

Seven entries, i.e. there are seven modes of taking possession of which the brehon law makes mention; and well does he who effects them pay 'eric' for them, i.e. after they have been given away *by him* upon security, and law is offered in the case. Entry notwithstanding verbal agreements, i.e. to make entry on the land notwithstanding his having given proper verbal security *to another* for its right of possession. But if it is for the purpose of breaking a fraudulent bargain, it is a case of taking possession of land with sense and rational claim[b]; and if it is not, it is taking possession of land without sense or rational claim. Entry after mutual acknowledgment of division, i.e. to take possession of the land notwithstanding that he had given proper verbal security for its right of possession; but if it is to dissolve a fraudulent bargain he does it, then it is land *held* with sense and rational claim; if not, it is taking possession without sense or rational claim, i.e. to take possession of the land after his acknowledgment of its division, between himself and the man who has taken it upon loan or upon reward [rent]. While he is in possession, i.e. while the other man is in its possession,[a] during the term of the loan, or of the hire, i.e. during the term *for* which he had given *it;* and it is land *held* without sense or rational claim during that term. Entry with unlawful stock, i.e. with an illegal number, i.e. of cows behind the horses; or too many horses. Entry by a brother upon another, i.e. the one brother to enter upon the other into the land after non-acknowledgment of the division [from the five years onward, after their having divided the land at first: as is land of 'toeb-fine' that has come to 'geil-fine']. Entry into a 'dun' over its door, i.e. to effect entry into the 'dun' over that which is moved therein, i.e. over the door: there are five 'seds' *paid for* it to the territory; and it is over it from above entry was made in this case. Entry into a church over its mound, i.e. to effect entry into the church over the mound of its wall, or its 'caisel' (*stone wall*), i.e. the double of the five 'seds' are *paid* for it to the church, in penance and 'eric.' And it was not to commit trespass, or with the intention of taking possession of it he had gone into it, and it was not *a case* of necessity. Entry upon a man who offers right and law, i.e. upon the land of the man who offers right in what is definite, and law in what is indefinite: there is debt of *illegal* entry paid for it.

[a] But the word here used, *tuinide*, is explained by O'Don. Supp. as *usucapio*.

[b] This phrase used here several times, *cin conn cin coibne*, is variously rendered; see O'D. Supp., *sub* coibne; cf. also O'Dav., p. 67, *cinconn* (for *tethnais*, cf. SM. IV. 268, 17; III. 180, 11); cf. the speculation in SM. IV. 31, note.

Heptads. [XXV.] Ataiṫ ſeċt tabuṙta la Feine i tuaiṫ ata dilſim cin mac cin ṙaiṫ: udbuiṙt aṙ anmuin, duaſ teaċta do file, loġ in belṙa, aiṫe imṙime, loġ lamtoṙuid, duilġine caċ aicde, tabuiṙt eſpuic, tabuiṙt ṙiġ.

Seċt tabuṙta .i. ataiṫ ſeċt tabuṙta d'a n-aiſneidsan in feineċuſ dobeṙaṙ iſin tuaiṫ. 7 iſ dileſ iat cin mac naſcaiṙe 7 cin ṙaiṫ trobaiṙi ṙe dilſi. Udbuiṙt aṙ anmuin .i. cid be di-a tabuṙtaṙ .i. aihail tabaiṙt he. 7 ni pollaſ a bpuſ in loġ dobeṙaṙ di-a ciaid .i. in ni udbṙaſ neċ aṙ 'anmuin .i. aṙ gabail n-ecnaiṙce: 7 a dilſi o uaiṙ gabala na hecnaiṙce amaċ: no. gumud o uaiṙ a tabuṙta.[1]

Maṫ ṙo haċtaiġed cinne aiṙiṫe hecnaiṙce ann, aċt maṫ ṙo gabad an t-aċtuġad ſin. iſ dilſi na hudbaṙta do. Maſ aṙ ecnaiṙc tuġad, 7 niṙ haċtaiġed ecnaiṙc aiṙiṫe aud, iſ a dilſi do. cid becc d' ecnaiṙc ṙo gabad ann. Munub aṙ ecnaiṙc tuġad itiṙ, aċt aṙ Dia ċena. iſ a dilſi o uaiṙ na tabaṙta amaċ.

Duaſ teaċta do file .i. o ṫaiṙ in duain do gabail. iſ dileſ .i. in duaiſ dliġṫeċ dobeṙaṙ do'n filid dliġṫeċ .i. amail tabaiṙt hi, uaiṙ ata in elada cetna aiġe. Loġ in belṙa .i. loġ na poġlumu, no na haile dec. amail tabaiṙt .i. loġ a peiċemnuſa, no a bṙeiṫemnuiſ, no a tiaċtana [no a oideċta. J[2]]: loġ a peiċemnuſa .i. tṙian, 7 ceṫṙaime, ſeiſid. 7 oċtmad: loġ a bṙeiṫemnuiſ. aile dec; loġ a tiaċtana. loġ-eineċ in ġṙaiṫ ṙo poġluim aiġe. Aiṫe imṙime .i. in aiṫe cumaine no loiġe dobeṙaṙ do'n ti doni imṙim in eiċ .i. a ṙiaġuṫ.

Scṙeapoll caċa uinġe, no leṫ-ſcṙeapoll caċ leṫ-uinġe toṙmaċt ṙiaduġa aiṙ, do ṙeiṙ na n-aṙſatan; no tṙian ſeiſid in eiċ do ṙoṙmaċt ṙiaduġud aiṙ-ſim, do ṙeiṙ nu-ṙiaḋnaiſe.

[1] With this gloss, J[2] stops, text, and comment.

[xxv.] With the Feine there are in a territory seven gifts which are perpetual, without a son, without a surety: an offering for the soul; proper reward to a poet; the reward for language; the payment for riding; the price of hand-produce; the payment of all handicraft; the gift of a bishop, the gift of a king. HEPTADS

Seven gifts, i.e. there are seven gifts of which the brehon law makes mention, which are given away in the territory, and they are perpetual, without son *as* binder, and without guarantee as surety, for the perpetuity *of the gift*. An offering for the soul, i.e. to whomsoever it is given, i.e. it is the same as a gift, and the value which is given for it is not known here below, i.e. that which a person offers for his soul, i.e. for reciting intercessory prayers. And *it becomes* perpetual from the time of reciting the intercessory prayer onward; or that it may be from the time of giving it.

If a particular kind of intercessory prayer was stipulated, and that that which was agreed upon has been recited, the right to the offering is made perpetual to him. If it is for intercessory prayer it was given, and no particular prayer was stipulated, the *gift* is perpetual, however few intercessory prayers have been recited for it. If it is not for intercessory prayer it was given at all, but for God only, it is perpetual from the time of giving it.

Proper reward to a poet, i.e. when the recitation of the poem is finished, it becomes perpetual, i.e. the lawful reward which is given to the lawful poet; it is the same as a gift, because he has the same skill *still*. The reward for language, i.e. the price of the learning, or of the twelfth, is the same as a gift, i.e. the price of his pleading, or of his decision, or of his tutoring. The price of his pleading is a third, and a fourth, and a sixth, and an eighth; the price of his decision is a twelfth; the price of his tutorage is the honour-price of the rank of the person who has learnt from him. The payment for riding, i.e. the payment of a compliment or a price which is made to the person who rides the horse, i.e. to break him in.

A screpall for every ounce or half a screpall for every half ounce that breaking in adds to *the price of* him, *is the pay* according to the ancients; or it is the third of the sixth part of the *price of* the horse which breaking in adds to *his value* according to the new testimony.

Heptads. Aiṫe imṛime .i. ſcṛepoll caċ uincce, no leṫ-ſcṛeapoll caċ leṫ-uinge do ṛeiṛ na n-aṛſatan, in cutṛuma do ṛoṛmaċt ṛiaḋuḋ aiṛ ḋo; no, cuma aile dec in cutṛuma do ṛoṛmaċt ṛiaḋa aiṛ ḋo;—7 iſ amlaid iſ aile dec ḋo .i. tṛian do tiṛ, 7 tṛian do bunad, 7 tṛian do fṛiċnam 7 d' eladain: in tṛian ṛo ſiaċt d'eladuin 7 do fṛiċgnum, a leṫ ſeic do'n fear do ṛigne in eladain .i. ſeiſid; ṛiſin ſeiſiḋ aile, a leṫ ſeic do'n fiṛ do ṛigne in fṛiċgnum .i. aile dec; 7 fṛiċgnum in tſeaṛṛaig i n-a agaid-ſim, iſ e beiṛiſ leṫ in ſeiſiḋ uad .i. in aile dec.

Saine fear do ṛiġne in eladain 7 in fṛiċgnum ind-ſin, 7 do ṛoṛmaċt ni a ṛiaḋu and-ſin; 7 muna toṛmaċt ni a ṛiadu itiṛ, iſ ſcṛepall no leṫ-ſcṛepall aṛ caċ laiṫe ṛo taiṛmiſceſtaṛ ṛiſ do, fo aicne eladna no aneladna. Ocuſ ni deṛnad gnimṛad aiṛ itiṛ and-ſin; 7 ma do ṛigne, iſ comaṛdugad itiṛ in ſcṛeapall no in leṫ-ſcṛeapall 7 in gnimṛad and, 7 cid be dib ac a mbe in imuṛcṛuid, icad ṛe ċele.

Log lam-toṛuid .i. log in toṛuiḋ o lam iſ uaſal il-leiṫ ṛe tabuiṛt: feaṛtaſ n-olla aṛ lomṛaḋ oċt caoṛaċ .i. doni in ben; nomaḋ, no ſeiſiḋ, tṛian no leṫ beiṛiḋ .i. in leṫ lam-toṛaiḋ .i. aṛ denum. Duilgine caċ aicde .i. deċmad caċa dula a duilgine ata log na aicde, iſ e cuit a tabuṛta. Tabuiṛt eſpuic .i. in deiſcibuil .i. a ndilſi o ċeiṫṛe huaiṛe fiċit amaċ .i. deiſmiṛeċt aṛ na huile dainib 'n-a egmuiſ. Tabuiṛt ṛig .i. amail iſ dileſ in dobeṛaṛ doib, iſ [dileſ in] dobeṛait do neoċ .i. iſ faſtaigṫi a ſo-ċuṛ, 7 iſ taiṫmigṫe a ndo-ċuṛ .i. faſtaigṫi a tabuiṛt dligṫeċ, 7 taiṫmiġṫi a tabuiṛt indligṫeċ.

[XXVI.] Ataiṫ ſeċt tabuṛta i tuaiṫ, ata indilſium la Feine, cia ṛo naſcaṛ foṛ mac ocuſ ṛaiṫ: coṛ aṛ ecin, gell mna d'inċaib, coṛ tobuig, cṛeic ſeoit gaite, ſet fo-n-uaſluice nemid, coibce mna nad uṛnuidet, iaṛṛuid taṛ mi-altoṛ.

Payment for riding, i.e. a screpall for each ounce, or half a screpall for each half-ounce, according to the ancients, of the amount which breaking in adds to its value, is paid to him; or, that the twelfth of what breaking in adds to *its value* be paid him. And the way in which it is a twelfth he is entitled to is this: a third *of the price* to the land, and a third to ownership, and a third for diligence and for skill. Of the third that comes to skill and diligence, half goes to the man who has exhibited the skill, i.e. a sixth: of the other sixth, half goes to the man who has shown the diligence, i.e. a twelfth; and it was the attendance upon the colt was against him [?], and that deprived *the trainer* of the half of the sixth, i.e. the twelfth.

The man who exhibited the skill, and *the man who showed* the diligence, are different in this case, and the breaking in had added *to its value* in the case; and if its breaking in has not added to its value at all, it is a screpall or half a screpall he is paid for every day that he has hindered *his master from the use of him* [?] according to his skill or unskilfulness *in training*. And no work at all was done upon *the horse* in this case; if *the trainer* did anything, a balance is to be struck between the screpall or half screpall, and the work; and whichever of them has the excess, let the other be paid therewith.

The price of hand-produce, i.e. the price of the produce of the hand is noble when considered as a gift: a spindle full of woollen yarn for the fleeces of eight sheep, i.e. which the woman works; a ninth, or a sixth, or a third, or a half he takes, i.e. half the hand-produce, i.e. for working. The payment of all handicraft, i.e. the tenth of everything made is its remuneration; that is the price of the making, the portion that is given. The gift of a bishop, i.e. the disciples, i.e. they are perpetual from twenty-four hours onwards, i.e. an example for all people besides himself. The gift of a king, i.e. as whatever is given to them is perpetual, so whatever they give to any one is perpetual, i.e. their lawful engagement is binding, and their unlawful engagement is dissoluble, i.e. their lawful gift is binding, and their unlawful gift is dissoluble.

[XXVI.] There are seven gifts in a territory which are non-perpetual with the Feine, though they are bound upon a son and a surety: a compulsory engagement; a woman's promise to *save* her honour; an engagement of distraint; the purchase of a stolen article; an article which a Nemed releases; the dowry of a woman who does not wait; pay for mis-nursing.

Heptads. Secṫ taburta .i. ataiṫ secṫ taburta d'a n-aisneiḋenn in feineċus doberar isin tuaiṫ, 7 is indles iat, cia fonaisctep iat fop mac nascaire 7 raiṫ trebuire. Cor ar ecin .i. cundrad d' furail air ar ecin d'a setaib bodein, 7 ceann dobeir fop meamur. Gell mna d'inċaib .i. ini gellus in ben tar cenn a heinig .i. in ailges indligṫeċ, mad mo na secṫmad loiġi eineċ .i. 'glas gabail' gabur di. Cor tobuig .i. cor toibgiṫer; aṫgabail do gabail de, no gu reaca a seotu fris. Creic seoit gaite .i. ar cennaċ in seoit gaite .i. in ti is a set cronaiġes sund .i. cia nascar a dilsi, is indles caċ ngaiṫ. Set fo-n-uasluice nemid .i. set fuatuasluices in neimiḋ uil acon aidbreḋ .i. set ona no aitne he, 7 ro rec in ti d'a tucaḋ he ar oin, 7 noċa dilsite o fir bunaiḋ he; no dono, is set bis itir dis he .i. geall dobeir nemiḋ, 7 bronduid in ti di-a tabar .i. in gell dorattt, 7 cronaigṫer iarum. Coibce mna nad urnuidet .i. coibce doberar do'n mnai nad hurnaidenn gu dligṫeċ .i. in t-urnaidm n-idnaide, no in t-urnaidm ar aḋall. Iarruid tar mi-altor .i. indeiṫbiriuf fo-d-era in mi-altrum.

[XXVII.] Ataiṫ seċṫ ngialla giallaiṫer la Feine, di na co ndlegar slan na somuini, na tormadut log n-eneċ flaṫa di-a ngialltar; gialla ar gaiṫ, na ro crecar do Dia na duine, gialla mic i mbru a maṫar, gialla mic beo-aṫar, gialla fri rind ga inge mad bes la cinel, giallu frisnascar iar n-ecaib a flaṫa, giallu do tiarmortaid tar criċ cini forsluicter coruib, giallu do flaiṫ rucu gu-breṫ fop a celi.

There are seven gifts in a territory, i.e. there are seven gifts of which the brehon law makes mention, which are given in the territory, and they are invalid though bound upon a son *who is* a 'nascaire'-binder, and a surety as security. A forcible engagement, i.e. to force a bargain upon him about his own property; and it is a head that brings it on a member, *a landlord on his tenant*. A woman's promise in order to save her honour, i.e. what the woman promises for the sake of preserving her honour, i.e. the unlawful request[a]; if it be more than the seventh part of the price of honour, 'glas-gabail' is recited of her. An engagement of distraint, i.e. an agreement which is exacted; to distrain him until he *is forced to* sell his goods to him. The purchase of a stolen article, i.e. upon having purchased a stolen article, i.e. the owner protests in the case; i.e. though its perpetuity be secured on bond, no gift of a stolen object is valid. An article which a Nemed releases, i.e. an article which the Nemed who disputes it releases, i.e. an article of loan or deposit, and the person to whom it was given in loan, sold it; it is none the more forfeited by the owner. Or else, it is an article that is between two persons, i.e. a pledge which a Nemed gives, and the person to whom it is given damages[b] it, i.e. the pledge which he gave, and protest is made afterwards. The dowry of a woman who does not perform, i.e. a dowry which is given to the woman who does not wait lawfully, i.e. the contract of waiting, or the contract for a visit. Pay for mis-nursing, i.e. it was not a case of necessity that brought about the mis-nursing.

[XXVII.] There are seven services entered into with the Feine under which neither exemption nor profit is due, and which do not augment the honour-price of the lord with whom they are entered into: service for theft; which has not been purchased from God or man; the service of a child in his mother's womb; the service of the son of a living father; service at the point of a spear, unless it be the custom of his tribe; service which is bound on him after the death of his lord; service from a follower beyond boundary without dissolving his engagements; service to a lord who has given a false judgment against his tenant.

[a] Cf. Cor., p. 4, "the seventh of the honour-price of the person of whom the 'ailges' or 'derogatory request' is asked."

[b] The word *brondad* is glossed 'to eat,' by O'Dav., p. 60; cf. the use in SM. IV., 90, 25; 94, 22; 98, 16; 122 8; 148, 14.

Heptads. Secc ngiallа .i. ataiс secc ceilsine donitep do giallu, d'a n-aisneidenn in feineċus, do na dlegur slan n-eineclainni, na somaine diabulta, o'n luċt giallus iatt. Slan na somuini .i. aitgina .i. biaṫad, no na eineclainne. Na tormadut log n-eneċ .i. noċa tormaiġit lan eneclainni do'n flaiṫ d'a ndentur in giallu .i. in airmitti, amail toċtus dó. Giallu ar gaiṫ[1] .i. seoit gaite dobeir a turcreic .i. ni biatar o'n ceile in flaiṫ, 7 is dilesi in raṫ do'n ceile, 7 eneclann, mun fitir; ar ma gat, ma ro fitir, is biaṫa uad; 7 ni moiti eneclann na flaṫa in ceile sin aice.

Na seoit gaiti do radu isin raṫ, aċt maḋ itir in ti d'a tartar, is lan-fiaċ gaite uadaib diblinaib; 7 cia bertar iat uaid, ni uil seoit aile do tar a n-eisi.

Ma ro fitir in ti dorat, 7 ni itir in ti di-a tart, is aiṫgin inić uaiḋ, co leṫ-gabul diabulta, 7 eneclann, 7 fognam ua-sum.

Mun fitir neċtarde, is slan, aċt aiṫgin o'n flaiṫ 7 fodnam o'n ceile. Eneclann for in flaiṫ and; no, is fer medon-gaite leṫ-indliḋaċ in ceile ann; 7 leṫ o'n flaiṫ and, 7 leṫ o fir medon-gaite.

Na ro crecar .i. noċa cennaig in flaiṫ he. Do Dia .i. in eclais i. na peinniṫer. Na duine .i. in tuaiṫ. Giallu mic i mbru a maṫar .i. ceilsine do geallu o'n mac bis a mbroind a ṁaṫar .i. noċa n-astaigṫi air he o berṫar he [cia gelltar] no cu roib i n-aititin re ris, nad astaigti air he, iar tiaċtain ceilli codnaig do .i. "bid leam in ceile sin," or in flaiṫ; ni iubail ar in mac .i. gu ra torba do neoċ a foġnum.[2] Giallu mic beo-aṫar .i. ticfaḋ in t-aṫair fo coruiḃ. Giallu fri rind ga .i. ceilsine foṫaiġṫer do rendaib na nga, amail ro batar fir Muman ag leṫ Cuind .i. is slan d'a flaiṫ fein saor-raṫ d' furail air. Inge mad bes la cinel .i. is dligṫeċ do'n flaiṫ .i. mad bes la cenel, ceilsine d'urail orra ar eigin .i. amail ataiṫ Ui Ceindselaig; 7 ceilsine dligṫeċ ata in flaiṫ d'fasta and. Giallu frisnascar .i. ceilsine d'fonaidm air, iar n-ecaib a flaṫa fein .i. [ragat-sa cucut-sa, aċt cu ma marb mu flaiṫ fein; 7 ma marb do flaiṫ-si, tarr uaiṫ cucum-sa; noċa n-amail tarbud na timgellta, J[1]] tiucfaid comorbu na flaṫa faoi. Giallu do tiarmortaid .i. ceilsine d'furail ar in tiarṁortaiġ bis seċtar criċ ac flaiṫ aile, noċa n-astaigti air he i mbeṫaiġ na flaṫa ag aṫa he, 7 tiucfuit a comorbu

[1] a da fis mar-aon, no a da 'n-anfis, no fis inti di-a tardad in raṫ curup seoit gaiti, is fodnum tset ndilis tar a n-eisi. Mad fis 'con ti dobeir, 7 anfis 'con ti di-a tabuir, is a aṫċur cen fodnum tar eise, 7 biad fiaċ anfocuil cen co hebert .i. diablad, add. J[1].

[2] cia gelltar no co roibe se re ré xxiv. n-uaire 7rl, J[1].

There are seven services, i.e. there are mentioned in the brehon law seven 'ceilsine'-tenancies entered into, for which safety of honour-price and double profit are not due of the parties who enter into them. Exemption nor profit, i.e. of compensation, i.e. the feeding, or of the honour-price. Which do not augment the honour-price, i.e. they do not increase the full honour-price to the chief to whom this service is given, i.e. the reverence such as is due to him. Service for stealth, i.e. it is stolen property he gives as 'turcreic'-stock, i.e. the lord is not to be fed by the tenant, and the stock is forfeited to the tenant, and honour-price, if he does not know it *to be stolen;* for if it be a stolen *object*, and that he knew it to be such, he pays the feeding, but the honour-price of the lord is none the greater for his having that tenant.

As to stolen valuables given in the stock, if he to whom they are given knew that they are stolen, they both are to pay the full debt of theft; and though they be taken from him, there is no other property due to him after.

If the person who has given them knew them *to be stolen*, and the person to whom he gave them does not know, sufficient compensation is *due* from him, with double half-seizure and honour-price, and service from him.

If neither of them knew, there is exemption, except compensation from the lord, and service from the tenant. In this case, there is honour-price on the chief; or the tenant is a half-unlawful middle-theft man in this case, so the lord pays half, and the middle-theft man half.

Which has not been bought, i.e. the lord has not purchased it. From God, i.e. the church, i.e. penance is not done. Or man, i.e. the tribe. The service of a child in its mother's womb, i.e. service to be promised for the son who is in the womb of his mother, i.e. it is not fastened on him after his birth, until he has acknowledged it, so that it is not binding on him, after having got the senses of an adult, i.e. "that tenant is mine," says the lord; the son is not manumitted [?] until he has offered his service to another person. The service of the son of a living father, i.e. the father will impugn the engagements. Service at the point of a spear, i.e. service which is founded on the points of the spears, i.e. as were the men of Munster with the men of Conn's half, *Ulster and Connaught*, i.e. it is safe for his own lord to enjoin 'saer'-stock upon him. Unless it be the custom of his tribe, i.e. it is lawful for the lord, if it be customary with the tribe, to enjoin service on them by force, i.e. as are the Ui Ceindselaig; and it is lawful service the lord binds *on them* in this case. Service which is bound on him, i.e. to fasten 'ceilsine'-service upon him after the death of his own lord; ["I will come to thee, provided that my own lord be dead;" *says the man*. "And if thy lord is dead, come away to me," *says the lord*: it is not a case of 'tarbud' (profit?) nor 'timgellad' (?)], i.e. the successor of the lord will impugn it. Service from a follower, i.e. to enjoin 'ceilsine'-service upon the follower who resides out of the territory with another lord; it is not binding upon him in the lifetime of the lord with whom he is; and his successors will impugn it after death. Beyond boundary, i.e.

Heptads. fai iar n-a ecuib. Tar crich .i. inand 7 fomuinn, acht fechtar crich fo 7 crich fomuind. Ci ni forfuicther corrub .i. cu fo fuarfuicther cuirr a flatha fein de, no anfartaigthi cuirr flatha aile air. Giallu do flaith fucu gu-brath for a cell .i. gu-fiadnaire im cleithe, no im forcridhi fognuma im cleithe .i. ni dligh fognum,[1] co fo ica fiadh na gu-brathe .i. ceilgine do'n flaith beirthir brath gua for a ceile, .i. nocha dlegar fognum do, acht um a foltad con do fagbat a fridfoltha .i. na denuit-sim in fognum gu tucthar doib ini dligit.

[xxviii.] Ataat fecht fatha eirnithir la Feine, ada andorum flan ocus fomuine frua tintud, munu frith-fo-nafaithir: baith blicta, daim caicha mamu, gaillite tacair, bruig i cuirther it, umu do fiadh, mucu gu fecht[2] mbliadnu fichet, gell do bar.

Secht fatha .i. ataat a fecht eirnithir do tabairt irin fiadh, d'a n-airneidend in feinechus, 7 ir doilig flan n-eneclainni, 7 fomaine diabultad d'ic .i. amuig, ar ir ar cula. Slan .i. umun aitgin. Somuine .i. diabultad. Munu frithfonafaithir .i. muna bé fonaidm um gabail a n-aitgina cin lor .i. na fet aile do gabail i n-a n-inad .i. a fuillem focetoir. Baith blicta .i. doilig a n-aitgin, doilig a ndiablad. Daim caicha mamu .i. na daim irin mam no irin fognum i mbitt .i. doilig i n-aitgin, doilig a ndiablad. Gaillite tacair .i. na gall-feoit tar muir tocairthir ann no aritatacha briathracha .i. cno gnae, 7 cuirinn buabuill: doilig a n-aitgin, doilig a ndiablad. Bruig i cuirther it .i. feadmann ar a n-arann cach aridbur can frithnam .i. doilig a n-aitgin, doilig a ndiablad .i. ni heicin a hinnesbur. Umu do fiadh .i. umu do tabairt irin fiadh .i. doilig a n-aitgin, doilig i ndiablad. Mucu go fecht mbliadnu fichet .i. ar martain aigi .i. cumud he frin fe, fo bet lor ar aon feilb oirthi frithir fe frin, 7 muc-dith[3] oirthi o frin amach .i. doilig a n-aitgin, doilig a ndiablad .i. co na bet lor leo, ce bet elo umpu ni bu fria na frin .i. cinteth ar ecinteth. Gell do bar .i. gell de um a fuarlucad o bar .i. doilig do, cimid ar fon aitgina, 7 cimid ar fon diabultad, cach uair ir imrar .i. ir he fiadh tuc do, a fuarlucad o bar .i. o croich.

[1] p. ná biad o'n ceili; 7 ni moiti eneclann na flatha in ceile frin oca, cufo ica fritir eraic in indligid, J[1].

[2] no dech, added in marg.

[3] Ir muca dibud o dech mbliadnuib fichet amach, co na icfaidter lor leo, cia do beith frih., J[1].

the same as before, but that this is outside the territory, and the case before was *inside* the territory. Without dissolving his engagements, i.e. until the engagements of his own lord are loosened from him, the engagements of another lord are not binding upon him. Service to a lord who has given false judgment upon his tenant, i.e. false evidence about a great[a] *matter*, or about excess of service in a great *matter*, i.e. he is not entitled to service until he has paid the debt of the false judgment, i.e. 'ceilsine'-service to the lord who gives a false judgment upon his tenant, i.e. he is not entitled to be served but for his good deeds, until his counter-qualifications have arisen, i.e. that they shall not perform the service until what they are entitled to is given to them.

[XXVIII.] There are seven stocks paid with the Feine, of which it is difficult to return the full restitution and profit, unless there is a counter bond: milch cows; oxen for all *kinds of* service; foreign curiosities (?); land in which corn is sown; brass for stock; pigs to twenty-seven years; a pledge to death.

Seven stocks, i.e. there are seven things of which the brehon law makes mention, which are paid out to be given in the stock, and it is difficult to repay the full honour-price and double profit, i.e. from the man abroad, *the tenant*, back. Full, i.e. as regards restitution. Profit, i.e. double. Unless there is a counter bond, i.e. unless there is a bond of agreement about acceptance of compensation without increase *of the calves*, i.e. to accept the other cattle in their place, i.e. their immediate increase, *the first calves only*. Milch cows, i.e. it is difficult to restore them *in kind*, and it is difficult to double them. Oxen of all kinds of service, i.e. the oxen in the yoke, or in the work at which they are, i.e. their restitution is difficult, their doubling is difficult. Foreign curiosities, i.e. the foreign goods from beyond the sea which are introduced, i.e. British mares[b], cocoa-nuts[c] [?], and buffalo horns; it is difficult to restore them, it is difficult to double them. Lands in which corn is sown, i.e. land out of which all kinds of corn grow without attention, i.e. their restitution is difficult, their double is difficult, i.e. it does not require to be manured. Brass for stock, i.e. to give brass in stock, i.e. the restitution is difficult, the double is difficult. Pigs up to twenty-seven years, i.e. on continuing with him, i.e. that this should be the term that they should increase with possession upon them for that term, and pig-loss from that out, i.e. their restitution is difficult, their double is difficult, i.e. that there be not increase with them, though there should be an evasion about *restoring* them for a longer term than this, i.e. definite for indefinite. Pledge for death, i.e. a pledge from him for his redemption from death, i.e. it is difficult for him *to give* a criminal for restitution, and a criminal for double, whenever there is separation; i.e. this is the stock which he gave him, viz., to redeem him from death, i.e. from the gallows.

[a] C. renders 'for concealment,' but *clethe* is constantly used 'great, noble'; O'Dav., p. 71; SM. I. 54, 282; II. 40, 104; (though II. 128, 'concealment').

[b] So C. renders, evidently from O'Dav., p. 95, *sub* 'gailliti,' laire breathnacha; the 'gaillire' being the male foal of the 'gaillit'; and cf. the entry, p. 68, under 'cullach,' a British horse, 'ech tar oll in mara.'

[c] O'Dav., p. 70, 'cno gnae .i. cno mora aibhinne, big lovely nuts.'

Heptad. [XXIX.] Ataat fecht n-ecmaicta fiata la Feine: mug, cumal, cimid, ben a lanamnuir, cell co n-a hincsiod, dun co n-a tocuir, tir di-aitgina. Is e claidem impaebuir in sin: o fo suiet, do suiet.

Secht n-ecmaicta .i. is ecin fmaicc do'n ti cuir-a cuindesair .i. ataat fecht neicc is ecmaicta do gabail isin fiat, d'a n-aisneidmi in feinechus.

Decsin tir in anorum 7 in ecmaict: in t-anmrum .i. is doilig do neoch an fadbail, 7 ci doilig, dogabair aisaide; in t-ecmaict imorro .i. ni eiseic is ecmaicta do neoch d'fagbail .i. uair noca n-aicne a fagbail do neoch isin.

Mug .i. daor, cuirr [quasi] muic 7 doermamu fognamard. Cumal .i. daor. Cimid .i. duine fuaglaicter o bar. Den a lanamnuir .i. ingen na fiacha do tabairt do'n ceile. Cell co n-a hincsiod .i. cell cairn cruid bis innte a himne, uair i n-eisic fogla do fochair dorum hi, 7 a fiat tuc-fum hi .i. is do deoin lochta na heclaisi fein doberam .i. co n-i cruth uile.

Acht maga ceall go minnaib 7 co ngradaib hi, nocan fitir duine ca mear is coir fuirre and, acht muna fitir[1] Dia; 7 noca n-aicne a tabairt a fiat. Cell[2] cin minda, cin gradu so; 7 noca n-aicne do'n ti dobeir i fiat hi, na do'n ti d'a tabuir.

Dun co n-a tocuir .i. dun co n-a tocur tire 7 indile. Tir di-aitgina .i. fearann ar a n-arann arbur can fricgnum .i. ar' na farann acht cruitnecht maol.

Is e claidem impaebuir in sin .i. is e cormailer in cloidim ar a mbitt in da faebur ini sin; no, amail na cumaing duine in cloidem ar a mbitt in da faobur d'fartad aicce, is amlaid nad cuimcend na neci sin do gabail isin fiat, no d'fartad aice .i. da faobur uime .i. faobur do'n fiait cuir-a cuindesair, 7 faobur do'n ceile, diabliad fri-a n-adcur. O fo suiet .i. amach iatt. Do suiet .i. amuig arir.

Inann na fecht fiata, 7 na fecht n-aitiri, 7 na feadt ngeailla.

[1] finnad, J[1].

[2] cruit so cen i dei-fide, cell cen g. cen m. so, 7 cid eisside, nocho n-aicned gil., J[1].

[XXIX.] There are with the Feine seven *things* impossible as stock: a serf; a bond-maid; a criminal; a woman in marriage; a church with its internal property; a 'dun' with its appurtenances; irrestorable land. This is the two-edged sword: when they are given out, they *have to be* returned. HEPTADS.

Seven impossible things, i.e. it is oppression for the person of whom it is demanded, i.e. there are seven things mentioned in the brehon law which it is impossible to receive in the stock.

The difference between the difficult and the impossible is *as follows:* the difficult is troublesome to procure, but though troublesome it is still procured; whereas the impossible is a thing which it is impossible for a person to procure, because it is not natural for anybody to get it at all.

A serf, i.e. enslaved, *quasi* sorrow[a] and torment of servitude. A bond-maid, i.e. enslaved. A criminal, i.e. a person who is redeemed from death. A woman in marriage, i.e. to give the lord's daughter to the tenant. A church with its internal property, i.e. a church with the property which it contains within it; for it was in 'eric' of damage it fell unto him, and he gave it as stock, i.e. it is with the consent of the people of the church themselves it is given, i.e. with all its property.

Unless it be a church containing relics and *men in* orders, no man knows what estimation ought to be put upon it in the case, but it is known to God only; and it is not natural to give it away in stock. This is a church without relics or *men in* orders; and it is not natural to the person who gives it in stock, nor to the person to whom it is given.

A 'dun' with its appurtenances, i.e. a dun with its property in land and cattle. Irrestorable land, i.e. land out of which corn grows without attention, i.e. out of which there grows nothing but bald wheat.

This is the two-edged sword, i.e. this is the similitude of the sword which has two edges; or, in the same way that a person cannot hold the sword with two edges in his hand, so he cannot receive these things in the stock, nor retain them with him, i.e. it has two edges, an edge for the lord of whom it is asked, and an edge for the tenant *to find* their double for restoration. When they are given, i.e. out. They are returned, i.e. from without again.

☞ The seven stocks, and the seven hostages, and the seven pledges are the same.

[a] This is Cormac's gloss, p. 30, ar is fo mhuich 7 *todernam* fognuma dogrés, 'under *mist* and *punishment* of service.'

Heptads.

[xxx.] Ataiṫ seċt raṫa la Feine, cipe do da coi no cae, ni con tuillet slan na somuine do neoċ: raiṫ ar mac beo-aṫar fo-n-occuir a aṫuir, raiṫ ar ambui a n-eċtair, raiṫ ar mug aslui ar a flaiṫ, raiṫ ar apṫaċuib fine, raiṫ tar cend cetmuintire fo-n-ocuir a cetmuinter, raiṫ ar indru eteċtu, raiṫ ar uais ocus urguirt forsʼ na tualuing saigte do slan.

Seċt raṫa .i. ataiṫ seċt raṫaiġis d'a n-aisneiḋenn in feineċus, cibe deaċ indtib .i. na hescepṫaidi atbeir isin seċt so.

In tan ro ḟitir in feiċem, 7 ro ḟitir raiṫ, 7 ni bit codnaig ar aird, 7 ni ṫeacaiṫ fo curuḋ, a ic do'n raiṫ amail nascur fair. Dia feasa feiċem, 7 ni fitir raiṫ, 7 ni ṫic art fine foe, is aiṫgin o'n raiṫ; dia tisad art fine fae in tan sin, amail imdiċ feiċem, imdiċ raiṫ isoḋuin. Dia mbe art fine ar aird oc denam in cunnarṫa, 7 ni fuaitrind, inni dlegar do'n raiṫ, is art fine icus.

Na huile, gell 7 raṫ 7 aitire, do ċuadur 7 do rata do scur creċi 7 ruaṫur; 7 is cinnte co ndingenta in creċ no in ruaṫur, is a ndilsi uile itir dainib 7 indile; masa cunntabairt, is a leṫ-dilsi. Masa cinnte co naċ dingenta, is cuitti impide.

Masa cinnte go muirfide iat, 7 co mberṫai a seoit uaduib, is i ndilsi uile; masa cunntabairt, is leṫ-dilsi. Masa cinnti co na berṫa, is fiaċ imluaiḋ.

Noċur b' ecin adull tiġi breṫemun umpu andsin; 7 damud eicin, ro po screpull no leṫ-screapull; 7 is he oiret reṫis[1] in fiaċ imluaid, co log tobaig fo aicned na criċe i ndentar in t-imluaḋ.

[1] reṫis na seoit imluaid go ria cuiti tobaig .i. na criċe is nesa ná na criċa a mbia fiaċ imluaid, J[1].

[XXX.] There are with the Feine seven securities, whoever enter into them, which do not deserve repayment nor profit for anybody: security for the son of a living father whom his father has proclaimed; security for an exile abroad; security for a serf who elopes from his master; security for tribe-outcasts; security on behalf of a 'cétmuinter'-wife, whom her 'cétmuinter'-husband has proclaimed; security for unjust attack; security for a noble and a prohibited person, whom you cannot sue for repayment. HEPTADS.

Seven securities, i.e. there are seven suretyships entered into that the law speaks of, i.e. these are exceptions in this heptad.

When the debtor knows, and the surety knows, and there are no sensible adults present, nor do the *tribe* inpugn the contract, then the surety pays according to the manner in which he is bound. If the debtor knows, and the surety does not know, and the 'art fine,' *head of the tribe*, does not impugn it, the surety pays compensation. If the head of the tribe impugns it at the time, in the same way that he protects[a] the debtor, he protects the surety then. If the head of the tribe is present at the making of the bargain, and he does not oppose it, what is due of the surety is to be paid by the head of the tribe.

All the pledges and securities, and hostages which have gone or have been given as securities, to stop plunder and violence, where it is certain that the plunder or the violence would *otherwise* have been committed, are all forfeited, both of people and cattle; if it be doubtful, they are only half forfeited. If it is certain that they would not have been committed, there is only a 'cuiti impide,' a share of entreaty; [SM. III. 320].

If it is certain that they would have been killed, and that their property would have been taken from them, the pledges are all forfeited; if doubtful, they are half forfeited. If it is certain that nothing would have been carried off, it is a debt of driving.

It was not necessary to resort to the house of a brehon in this case; and if it was necessary, it would be a screpall, or a half screpall. And the extent to which the 'debt of driving' amounts is to the cost of levying, according to the nature of the country in which the driving is made.

[a] O'Dav., p. 99, glosses *imdich* by *fuaidri*, with a quotation taken from SM. II. 278, l. 19, 27; cf. II. 2, l. 5; Ml. 38c 21; [see IV 202, 2].

Heptads. Slan .i. in-eneclainni. Somuine .i. diabulta. Do neoċ .i. teit indtib. Raiṫ ar mac beo-aṫar .i. trebuiri teit ar mac in aṫar bi, urfogrus a aṫair .i. ticfaiḋ in t-aṫair fo coruib. Raiṫ ar ambui a n-eċtair .i. trebuiri tar cenn in ambunadaiġ a n-eċtair amuiġ .i. frecra d'a nemtarraċtain. Raiṫ ar mug aslui ar a flaiṫ .i. trebuiri teit ar in mug ndaorelas re dligeo a ḟlaṫha .i. tic flaiṫ fo ċoruib. Raiṫ ar apṫaċuib fine .i. dul i trebuiri tar cenn in urfograiġ bis do'n fine .i. tiucfaid in fine so coruib. Raiṫ tar cend cetmuintire .i. dul a trebuiri tar cenn na cetmuintiri urfocrus a cetmuindter .i. tiucfaid in cetmuinnter fo coruiḃ, 7 ciḋ aḋaltraċ hi, ticfaid a fear .i. do leṫ in oireċta[1] a comṫibaċ [?] Raiṫ ar indru eteċtu .i. trebuiri teit do tindruidiu fiaċ gu hindligṫeċ, noċa moide icfus tar a ċenn, aċt muna dlegar de ċeana .i. "ragat-sa, ol se, dar a ċeann, mad fo faṫ uilc"; ni hicfaigṫer cid aiṫgin frisi.

Na huile trebuiri do cuadur tar cend neiċ, 7 ni do scur[2] airgne na airgabala do ċuadur aire, 7 ni he ro-n-escid tar a ceand, aċt do cuadur do tinnruide fiaċ fair co hindligṫeċ, cin ni d'ic friu; 7 ma ro dibud a lam, 7 ro fetatur diblinaib na ro dleċtatar, is lan-fiaċ gaiti uaḋuib.

Mas e ro eisciustar iat, 7 ni ro dleċt feiċ de, tegur fo coruib; ma fogeib neċ, tic fai; 7 ni ro dibud laṁ na trebuiri ann; 7 da ndibud, is ecin dibud a laime d'ic friss. Ma ro dleċt na feċ dono, teacur fo na coruib, co na biatt na trebuiri and, aċt mar do batur roime.

Mas do cosc airgne no airgabala do cuas aire, muna damunn dligeo in ti ris-i ndeċaiḋ laṁ, is eicin ic tar a ċend. Ma daimet dligeo, in ni um-a-diċ feiċem, umadiċ[3] raiṫ.

[Ar do-s-fed feċem, do-sn-et raiṫ .i. ar is reimteċtaigi lium acra do'n feċemuin ar in mbidbuid ina ar in trebuire .i. uair is reimṫeċtuigi lem agra in feċemun is bidbuid ina featacstain acra na raṫa no a ic di; 7 is reimṫeċtuigi lium indsuigi for cet-raiṫ ina for cul-raiṫ, J[1]].

Raiṫ ar uais .i. sai, rig, rig-damna; 7 freagraḋ do nemditin dligid doib. Urguirt .i. in luċt ar a'r urguir dligeo dul a raṫaiġis .i. bard, 7 leṫ-cerd, 7 cainnti; 7 freacrad d'a nemtarraċtain. Fors' na tualuing saigte do slan, .i. for in morseisir sin, noċa cuimgeċ tu indsaigid in lanaḋ n-erca dligi .i. freacrad do ṫiaċtain fo coruiḃ, no do nemdeittin dligid, no d'a nemṫarraċtain.

[1] The MS. though not very legible seems to have oirr̄a and ṫibaċ; one might guess a com-ṫobaċ 'equally levying,' making a counter-demand (?); it is not in J[1]. at all. [2] cosc, J[1]. [3] imdiċ, J[1].

Repayment, i.e of honour-price. Profit, i.e. double. For anybody, i.e. who enters into them. Security for the son of a living father, i.e. security that goes for the son of the living father, whom his father has proclaimed, i.e. the father will impugn the contract. Security for an exile abroad, i.e. security for an exile who is abroad, i.e. to answer for his non-appearance. Security for a servant who absconds from his lord, i.e. a security that goes for the bond-servant who absconds from the law of his lord, i.e. the lord impugns the contract. Security for tribe-outcasts, i.e. to go security for him who is proclaimed by his tribe, i.e. the tribe will impugn the contract. Security for a 'cetmuinter' wife, i.e. to go security for the 'cetmuinter' wife whom her 'cetmuinter' husband proclaims, i.e. the husband will impugn the contract; and though she be an adultress, her husband will bring a counter-claim on behalf of the community (?). Security for unjust attack, i.e. a surety who goes to enforce payment of debts, unlawfully; none the more shall he pay for it unless they be already due of him, i.e. "I will, says he, go security for it, if it be for the purpose of evil;"—he shall not be paid even compensation.

All sureties who have gone security for a person, but not for the purpose of preventing spoliation or arrest; neither was it he that asked them, but they went to enforce(?) debts on *some* one unlawfully,—there is nothing paid to them. And if his hand has been denuded [S.M. III. 110, 16; 122, 2; 132, 13; IV. 58, 20], and they both knew that they had no claim, they are liable to full debt of theft.

If it was he that asked them, and the debts were not due of him, the contract is impugned; if he finds anyone, he impugns it; and the hand of the surety was not denuded in that case; and if it was, the denudation of his hand(?) must be paid him. If the debts are due, however, the contract is impugned, so that there shall be no sureties in the case, but as they were before.

If it is to prevent spoliation or arrest one has gone *security* for him, and if the person for whom he has gone security does not accept law, he must pay for him. If they accept law, whatever protects the debtor, protects the surety.

[Because what defended the debtor, defends the surety, i.e. for I give precedence to the creditor's sueing the debtor rather than the surety, i.e. because I prefer the sueing of the debtor before any attempt to sue the surety, or to make *the latter* pay; and I prefer an attack on a first-surety before *an attack* on a post-surety].

Security for a noble, i.e. a doctor *in learning*, a king, a king-material i.e. *heir-apparent to a king*; and to answer for their non-acknowledgment of law. Prohibited persons, i.e. the parties that the law has prohibited becoming security for, viz., a bard, a half-artist, and a satirist; and to answer for their non-appearance. Whom you have not power to sue for safety, i.e. against these seven, you are not able to proceed for the completion of 'eric' of law i.e. to answer for the impugnment of contract, or for non-acknowledgment of law, or for their non-appearance.

Heptads. [XXXI.] Ataiṫ seċṫ n-aiṫiṛi asṛenuṫ la Feine, na con bi slan na somuine: aiṫiṛe teiṫ aṛ mac beo-aṫaṛ fo-n-ocaiṛ a aṫaiṛ, aiṫiṛe taṛ cenḋ ambui a n-eċṫaiṛ, aiṫiṛe taṛ cenḋ mogu aslui aṛ a flaiṫ, aiṫiṛe taṛ cenḋ apṫaig fine, aiṫiṛe taṛ cenn cetmuinnṫiṛe fo-n-ocuiṛ a cetmuinnṫeṛ, aiṫiṛe asṛen inḋṛuḋ eteċṫa, aiṫiṛe foṛ uais ocus uṛguiṛṫ foṛ naċ ṛoċi ḋo slan.

Seċṫ n-aiṫiṛe .i. ataiṫ a seċṫ eiṛniṫeṛ ḋo ḋul i n-aiṫiṛiuṡ, ḋ'a n-aiṡneiḋenn in feneċuṡ. Slan .i. n-eneclainni. Somuine .i. ḋiabulta.

Inann in luċṫ so, 7 in luċṫ ṛomuinn, aċṫ aiṫiṛi ann-so, 7 ṛaiṫ ṛomuinḋ.

[XXXII.] Ataiṫ seċṫ ngellu la Feine, cipe aṡ ḋo comṛen, ḋo na con bi slan na somuine na fuillem, cibe ḋo ṛatta: gell taṛ cenḋ mic beo-aṫaṛ fo-n-ocuiṛ a aṫaiṛ, gell taṛ cenḋ ambui a n-eċṫaiṛ, gell taṛ cenn mogu aslui aṛ a flaiṫ, gell taṛ cenḋ apṫaiċ fine, gell taṛ cenḋ cetmuinḋṫiṛe fo-n-ocuiṛ a ceḋmuinḋṫeṛ, gell aṛ uais ocus uṛguiṛṫ foṛ na ṛoiċe ḋo slan.

Seċṫ ngellu .i. ataiṫ seċṫ ngella ḋ'a n-aiṡneiḋenn in feneċuṡ, cibe uasal comeṛneṡ iaṫṫ. Slan na somuine .i. ḋo-seic noċa bi slan n-eineclainni, no fuilliuṁu cibe ḋobeṛa iaṫṫ.

Inanḋ so 7 ṛomuinn, aċṫ gell ann-so 7 ṛaiṫ no aiṫiṛi ṛomuinn.

[XXXIII.] Ataiṫ seċṫ cinela aiṛe la Feine aṡ a miḋiṫeṛ ḋiṛe: leṡ-ainm lenuṡ, aeṛ-aiceṫal ecnaċ n-egnaiṛce, glamu gnuiṡi, tibṛi ḋa leiṫe, eccoṡc namaṫ, noaḋ ainme, aeṛ o baṛḋ benaṛ[1] biṡ a cein canaṛ conla[?], ḋiabul n-eiṛce feib aiġṫe aeṛṫaṛ, leṡ-ainm a mbi fiṛ amail aiṛ, ail suṫuin, sloinḋe ḋe ḋiṛe co seċṫmaḋ feaṛ feaṛṫaṛ.

[1] So R. (J[1] does not quote this clause); the comment, 232, l. 10, seems to explain benaṛ by cinneṡ; and conla by i foccuṡ; neither of which do I understand. O'Dav. gives 'connla,' 'division'; can it refer to the 'halving,' 232, l. 13; and 'benar' mean 'is unjustly accused'?

[XXXI.] There are with the Feine seven paying hostages for whom there is not safety nor profit: a hostage who goes for the son of a living father, whom his father has proclaimed; a hostage for an exile abroad; a hostage for a serf who has absconded from his lord; a hostage for tribe-outcasts; a hostage for a 'cétmuinnter' wife whom her husband has proclaimed; a hostage who pays for unlawful incursion; a hostage for a noble and a prohibited person, whom you cannot sue for repayment. HEPTADS.

Seven hostages, i.e. the law mentions seven persons who pay [?] for entering into hostageship. Safety, i.e. honour-price. Profit, i.e. double.

[XXXII.] There are with the Feine seven pledges whoever pays them, for which to whatever person gives them there is not safety, nor profit, nor interest: a pledge for the son of a living father whom his father has proclaimed; a pledge for an exile abroad; a pledge for a serf who absconds from his lord; a pledge for a tribe-outcast; a pledge for a 'cétmuinnter' wife whom her husband has proclaimed; a pledge for a noble and a prohibited person, whom you cannot sue for repayment.

Seven pledges, i.e. the law mentions seven pledges, whatever high person pays for them. Safety nor profit, i.e. it is to him that there is not safety of honour-price nor increase, whoever gives them.

The same as the preceding with different reference.

[XXXIII.] There are with the Feine seven kinds of satire for which 'dire' is estimated: a nickname which clings; recitation of a satire of insults in his absence; to satirize the face; to laugh on all sides; to sneer at his form; to magnify a blemish; satire which is written by a bard who is far away, and which is recited. Double 'eric' is apportioned according to the face which is satirized; a nickname in which there is truth as a satire; a perpetual disgrace; the 'dire' which is declared for them descends to the seventh man.

Heptads.

Seċt cineła aiṙe .i. ataiṫ seċt ceineła aiṙe d'a n-aiṡneidenn in ꝼeneċuṡ, aṡ a meiṡemnaiġṫeṙ eneclann amail dliġiṡ. Leṡ-ainm lenuṡ .i. inni iṡ len no iṡ liṡta leiṡ, do ṙaḋa ṙiṡ, co n-aṡlenand, amail ata, cell coiṙe ṡin .i. tṙian, 7 lan, 7 leṫ .i. tṙian ṡeċt, 7 leṫ dia lena ꝼṙi bliaduin, 7 lan dia lena do gṙeṡ; lan i n-a cet-cantuin, 7 leṫ i n-a haṫ-ċantuin.

Ceṫaṙḋa i tabuiṙ eneclann do ṫiaṙmoṙṫaib ṡunn .i. leṡ-ainm lenaṡ, 7 lan aiṙ, 7 glam diccind, 7 ail tṡuṫain i ṙuna[1].

Aeṙ aiceṫal .i. aiceṫal na haoiṙe adta ainm 7 uṡ 7 domnuṡ; lan mad cet-cantain. Ecnaċ n-egnaiṙce .i. aṫċantain a lan aoiṙe, ata leṫ. Glama gnuiṡi .i. in glaṡ gabail, ata lan, 7 ṡeċtmad, 7 ṡeċtmad in ṡeċtmaid. Tibṙi da leiṫe .i. gaiṙe uime e do caċ leṫ.

In gaiṙe im aiṡneiṡ n-aṙg, maṡ i ꝼiadnaiṡe in ṙig do ṙigne [d] iman duain, no cid i n-a ecmaiṡ manaṙ diult ṙoime naċ ceindeoċad hi, eneclann d'ic ṙiṡin ṙig ann; 7 duaṡ 7 ꝼṙiṫduaṡ do ic taṙ a cenn ṙiṡin ꝼilid, 7 eineclann do ic (ṙiṡin ꝼilid, 7 eineclann d' ic[2]) ṙiṡin maṙcaċ nduaine.

Ma ṙo diult in ṙi ṙoime imoṙṙo, naċ ceindeoċad hi, eineclann do ic ṙiṡin ꝼilid ann, ocuṡ eineclann do maṙcaċ ḋuaine, 7 noċo n-icṫaṙ ni ṙiṡin ṙi.

Maṡ iaṙ n-a cendaċ do'n ṙi, do ṙigned an gaiṙe im an duain and, eneclann do ic ṙiṡin ṙig; 7 iṡ cetꝼaid co mbeṫ duaiṡ[3] 7 eneclann do ic ṙiṡin ṙiġ aṙ caċ nduain,[4] 7 noċo n-icṫaṙ ni ṙiṡin ꝼilid, 7 tainig taiṙmeṡg na duaine de-ṡin;[5] 7 muna ṫiṡa, ṙo ba ṡlan.

In tan biṡ in ꝼile, 7 na maṙcaig duaine, 7 in ꝼeṙ di-a ngabaṙ an t-aiṙcedal, a n-aen maiġin, dia mbuaiḋiṙtaṙ im na maṙcaċaib duaine, iṡ[6] duaṡ 7 ꝼṙiṫduaṡ do ic taṙ cenn in ꝼiṙ di-a ndentaṙ. Mad in ꝼile 7 na maṙcaig duaine bet and, iṡ lan-eneclann do'n ꝼilid, 7 ꝼṙiṫduaṡ do na maṙcaċaib duaine.

[1] Immediately after this, J[1] has this paragraph: a dualguṡ aoiṡi atbeiṙ 'co n-a mac caċ dib-ṡo aṙaili, aṙ iṡ e in t-aṫaiṙ in ti biṡ i ṙemteċtuṡ, 7 iṡ e in mac in ti biṡ a tiaṙmoṙtuiṙ iaṙ-tain.

[2] Omitted in J[1].

[3] ꝼṙiṫduaiṡ, add. J[1].

[4] ṙe maṙcaċ duaine, J[1].

[5] ann-ṡin, J[1].

[6] iṡ ṡlan secundum quosdam, J[1]; after which is eneclann ann do'n ꝼilid, 7 daaṡ 7ṙl.

Seven kinds of satire, i.e. there are seven kinds of satire of which the law makes mention for which honour-price is estimated according as is lawful. A nickname that clings, i.e. to say to him something which he thinks grievous or bad, so that it clings to him, such as, He is a 'cell coire'[a]; third, and full, and half; i.e. there is a third *of the fine* for a single time, and a half if it sticks to him for a year, and full fine if it sticks to him for ever. Full *fine* for the first reciting of it, and half for its repetition.

The four for which honour-price is given to descendants are, i.e. a nickname that clings; and a full satire; and a 'glam dicinn' (extemporary lampoon); and a perpetual disgrace in runes.

Recitation of a satire, i.e. to recite[b] the satire in which is a name, and *an ending in* 'us' and 'dominus'[?]: full *fine* if it be the first recitation. Of insults in his absence, i.e. the repetition of his full satire, there is half *fine for it.* To satirize the face, i.e. the 'glas-gabail,'[c] full and seventh and seventh of a seventh for it. To laugh on all sides, i.e. to laugh at him on all sides.

As to the laugh at a famous narration,[d] if it was in the presence of the king the laugh was raised at the poem, or though it be in his absence, unless he had refused previously to purchase *the poem*, there is honour-price to be paid to the king for it, and reward and counter-reward to be paid on account of it to the poet; and honour-price is to be paid to the poet, and honour-price to be paid to the 'marcach duaine,' *knight of song.*

If the king, however, has previously refused to purchase *the poem*, honour-price is to be paid to the poet in the case, and honour-price to a 'marcach duaine'; and nothing to the king.

If it is after it has been bought by the king the laughter was indulged in at the poem in the case, honour-price is paid to the king; and it is an opinion *held by some* that reward and honour-price are to be paid to the king for every poem, and nothing is paid to the poet; and hindrance of the poem was brought about thereby; and if not, there was exemption.

When the poet and the 'marcach duaine'-persons, and the man for whom the composition[d] is recited are in one place, if the 'marcachs' are disturbed, there is reward and counter-reward to be paid on account of the man for whom it is composed. If it is only the poet and the 'marcachs' that are present, there is full honour-price for the poet, and counter-reward to the 'marcachs.'

[a] A church in which milk-and-water only is drunk, a miserable place (Curry).

[b] In O'Dav., p. 48, 'aor aicetail' is glossed 'aor co cuidhb[i]us,' which contrasts it with cen cuibdiup of next page, l. 9.

[c] Cf. SM. III. 92[12], a kind of satire which discoloured or blistered the face.

[d] This seems to be connected with Cormac's *airchedul* (p. 2), 'a poem amous for the frequence with which it is co-sung'; can this refer to *co cuibdius*, of a satire sung *jointly*?

Heptads.

Mad in fer di-a ndentar bes and, 7 na marcaig duaine, is duais do ic[1] di-a cind, muna roić 7; fritduas do na marcaćaib duaine.[2] Einecłann do'n filid, mad he no-s-gabad; łeť, ma na marcaig duaine. Re łuaġ an dana and-so uiłi.

Mad iar n-a łuaġ, is łeť do'n filid fein mad e gabus; 7 ceťraime, ma na marcaig duaine; 7 duas do ic do cinn in fir is a dan, muna ro deirgłe; mad do ruaicłe, is a ic ris fein.

Eccosc-namat .i. namuitt um a ecosc .i. 'ni suił,' 'ni srub': seċtmad n-enecłainni inn .i. ro cet[3] cen ċuibdius. Noad ainme .i. urdarcugad na hainme; ata łan no łeť. Aer o bard .i. in aor cinnes in bard bis a cein, 7 cantar sideicc i foccus co indligťeċ: diabład n-eirce ann. Feib aiġťe aertar .i. fo feabus na haiġťe ho haerad and .i łan o'n filе ocus łeť o fir aťċantana, is he diabład adbeir sund.

.i. Aer ro gabustar filе and-sin, 7 aimairis rucaď air, comaď he fein doneiť hi: 7 łeť-einecłann uaiď, 7 fir fo'n łeť-einecłainn aiłe, naċ he fein do rigne i; 7 coma ed sin bu diabład and; no dono cena, in filе do rigne i, is e ro gabustar i, 7 ar filid aiłe isin crić ro cuirestar i; 7 eiric derb-foirgiłł uaiď do'n filid ar a'r cuiristar i, 7 einecłann do'n ti d'a ndernа an aer; 7 comu heď sin bu diabład ann.

Łes-ainm a mbi fir .i. ainm is łen no is lista łeis, a mbi samuił na haoiri iar fir, amaił ata 'ceałła coire in-sin,' amaił adubrumair romuind. Aił suťuin .i. amaił ata, is do deacraib in doṁuin; no dono, is łan, 7 łeať, 7 trian, 7 ceťraime, 7 cuicid, 7 seisid, 7 seċtmad.

Słoinde de dire co seċtmad fear fearтar. Is e airet dobeрar fogaił einecłainni isin air, co ruigi a seċtmad fer do na tiarmorťaib, 7 co ruigi an deċmad[4] fer i fiadnaisi; in marbťa imorro, co ruigi in deċmad fer a fiadnaisi, 7 ni fuił ni don a tiarmorťaib.

[1] d'ic fris, 7 di-a cinn, munar ic, [R. has roić].

[2] J[1] ends the comment here with mad im na marcaċuip a n-aonar buaiderтar, is fritduais doib namá.

[3] So Curry reads: it is interlinear, and hardly legible, the initial might be f, s, or r; the remainder seemed to me aicet.

[4] A marginal note here in R. adds, uair is cumaď is air doib uiłi.

If it is the man for whom the poem has been composed that is present, with the 'marcachs,' there is reward to be paid on his account if he does not purchase; and counter-reward to the 'marcachs.' There is honour-price for the poet, if it is himself that recited it; half, if it be the 'marcachs.' All this is before the payment of the poem.

If it is after the payment, there is half for the poet himself, if it is he that recites it; and a fourth, if it is the 'marcachs'; and reward is to be paid on account of the man whose poem it is, if he does not purchase it; if he does purchase, it is paid to himself.

To sneer at his form, i.e. mockery[a] about his form, i.e. '*'tis* not an eye,' '*'tis* not a nose': there is a seventh part of honour-price for it, i.e. it has been recited without harmony. To magnify a blemish, i.e. heightening the blemish[b]; there is full or half. Satire from a bard, i.e. a satire which the bard who is far away composes; and it is sung near *home* unlawfully; double 'eric' for it. According to the face which is satirized, i.e. according to the goodness of the face which was satirized in the case, i.e. full *fine* from the poet, and half from the man who repeats it; it is the double which is mentioned here.

To wit, this is a satire which a poet has recited, and suspicion was brought upon him that he made it; and he pays half honour-price; and true *oath* for the other half honour-price, that it was not he himself that made it; and that this should be the double in the case; or else, it was the poet who made it that recited it, and he charged it on another poet in the territory; and he is to pay the 'eric' of false witness to the poet to whom he attributed it; and honour-price to the person on whom he made the satire; and this should be the double in the case.

A nickname in which there is truth, i.e. a name which is a grievance and an evil to him; in which the similitude of the satire is really contained, e.gr. "that fellow is a 'cell coire,'" as we have said before. A perpetual disgrace, i.e. as for instance, "he is one of the difficulties of the world"; or else, it is full, and half, and a third, and a fourth, and a fifth, and a sixth, and a seventh.

'Dire' is declared to the seventh man who is affected by it [?] i.e. the extent to which trespass of honour-price is given in the satire is to the seventh man of the descendants [because it is a satire to them all equally], and to the tenth man present. In killing, it is only to the tenth man present; and there is nothing for the descendants.

[a] Cf. O'Dav., p. 108, *sub* 'namad' .i. fanamad; where the end of the quotation is unintelligible, owing to the omission of *srub*.

[b] Cf. O'Dav., p. 108, noudh .i. athnughudh no urdarcughudh; ut est n. ainmhi .i. leas-ainm, the nickname [owing to the blemish] is a renewing or intensifying of the blemish.

Heptads

An t-ainmrainde do eineclainn ata do'n coibdealaċ ata foir airid irin airi, a leṫ do ċiarmoriḃaib a comaicinta, co n-a cantain fri-a re; 7 muna cantar fri-a re, nocon fuil nach ni; 7 ir cutruma ata rin do na ciarmoriḃaib o fili 7 o fir a cantana; 7 ir e airet reiṫir rin, co ruice morr-reirer do ċiarmoriḃaib, 7 co ruice decnebur do neoċ fuil ar airid; 7 ni fuil ni do ciarmoriḃaib aċt in lan-air, 7 an ail fuḃain, 7 an ler-ainm lenar, 7 in glam-diccind.

Gne aile. Ir e airet ata in fiṫ, co ruice decnebur d'a fuil ar airid, 7 co ruici morr-reirer do na ciarmoriḃaib.

Cuic earnaile ata lan-eneclann: lan-aer, 7 glam diccind 7 ail truḃain, 7 tubad n-ainme, 7 ler-ainm; 7 an cutruma ata o file[1] co n-a mbeṫ ar airid, ir i leṫ doib co n-a mbeṫ i n-a ciarmoriḃaib; an cutruma ata o fir a cantana[2] doib co n-a mbeṫ ar airid, curob in cutruma rin ler doib co n-a mbeṫ in ciarmoriḃaib; uair ir cutruma doni fear aċcantana fogal re re ar-aoen; noċa re re na ciarmoriḃaid imorro, doni an file a air. Co n-a cantain doib ar-aoen rin, re re na ciarmoriḃaid; 7 mana cantar, nocon fuil nach ni.

[xxxiv.] Ataid feċt n-aiṫre la Feine, nad icat cinta a mac, cid uadaib ro cindet: fri, ocus erbog, ocus fear fir' ro fcara a cond, ocus fear ro fcara frifin domun, ocus fear dobeir fine a fleiteċ, fuidir, ocus file, ocus cu-glas.

Seċt n-aiṫre .i. ataid feċt n-aiṫreċa d'a n-airneidenn in feineċus, 7 noċa n-icatt cinta na mac, cid uaḃaib ro cineḋ iatt. Ri .i. air bodein. Erbog .i. sicc. Fear fir' ro fcara[d] a cond .i. fear fria'n hetarscarad a ċiall, in duine mear; 7 a mire faorus he. Fear ro fcara[d] frifin domun .i. teit i n-ailiṫre;

[1] filidib, J[1]. [2] aċcantana, J[1].

The proportion of honour-price which goes to the kinsman who is present at the satire, is, its half goes to the descendants of his own race, if it is sung in their time; and if it is not sung in their time, there is nothing for them And it is equally this is paid by the descendants from the poet and from the man who sings it. And the extent to which this runs is, till it reaches seven descendants, and till it reaches ten of those who are present; and there is nothing for the descendants, except in the *cases of* the full satire, and the perpetual disgrace, and the nickname that clings, and the 'glam dicinn,' *extemporaneous lampoon.*

Another version. The extent to which the run is, is till it reaches ten of those who are present; and till it reaches seven of the descendants.

There are five classes for which full honour-price is paid: full satire, and extemporaneous lampoon, and perpetual disgrace, and reproach of blemish, and nickname. And the amount which is due from the poet when they are present, becomes its half for them when they are descendants. The amount which is due from the re-singing man to them when they are present, is the amount *due* for them when they are descendants; because the re-singing man commits an equal trespass on them in the time of both. It is not in the time of the descendants, however, that the poet makes his satire. This is when both sing it during the time of the descendants; and if it is not sung, there is nothing.

[XXXIV.] There are with the Feine seven fathers who do not pay the liabilities of their sons, though it is from them they descend: a king, and a bishop, and a man from whom his sense has departed, and a man who has parted from the world, and a man for whom his tribe answers, a 'fuidir'-person, a poet, and a 'cu-glas.'

Seven fathers, i.e. there are seven fathers of whom the law makes mention, and they do not pay the offences of their sons, though it is from them they are sprung. A king, i.e. in his own *right*. A bishop, i.e. similarly. A man from whom his sense has departed, i.e. a man from whom his intellect has been severed, the insane person; and it is his insanity that frees him. A man who has parted from the world, i.e. who goes on a pilgrimage, he is free of the liabilities of the kinsman. A man for

Heptads. ꝛaoꝛ he aꝛ cinaiḋ an inbleoġuin. Feaꝛ dobeiꝛ fine a fꝛeiteċ .i. in deoꝛad fꝛeacaiꝛ i. noċa n-icann a aṫaiꝛ a ċinta .i. in deoꝛaid fꝛeacaiꝛ, daiġ iꝛ deoꝛad ꝛum, 7 iꝛ uꝛꝛaḋ a mac. Fuidiꝛ .i. in daoꝛ aicinta. File .i. a neimtenċuꝛ. Cu glaꝛ .i. feꝛ gꝛad d'a nemtaꝛꝛaċtain in inbuid iꝛ aigi ata a mac.

.i. iꝛ ꝛlan do na ꝛeċt gꝛadaib ecalꝛa, 7 do na ꝛeċt ngꝛadaib eagna, im cinaiġ a n-imbleoġan, 7 im cinaiġ na mac biti foꝛ fuꝛḟoġꝛaḋ uaiṫaib, 7 im cinaiġ a cuiꝛ 7 a condaꝛṫa olcena; 7 co na bu ꝛlan doib imoꝛꝛo cin na mac ngoꝛ uili foꝛꝛu itiꝛ coꝛ 7 condꝛad 7 caċ cin olcena.

[xxxv.] Atait ꝛeċt cꝛai la Feine do nacon diꝛeanaꝛ coland eiꝛic: cꝛo fiꝛ do tuit a caṫ, cꝛo cimeda, cꝛo fiꝛ coilliꝛ cain, cꝛo fiꝛ gonaꝛ oc foġail, cꝛo fiꝛ fꝛiꝛaiġe leca fola nad uꝛġaiꝛ, cꝛo fiꝛ ꝛaiġeꝛ foꝛ flaiṫ, cꝛo fiꝛ ꝛaiġeꝛ a ꝛuainemnaib.

Seċt cꝛai .i. atait ꝛeċt timoꝛtana d'a n-aiꝛneidenn in feineċuꝛ, 7 noċa n-eiꝛniṫeꝛ diꝛe i n-a coluinn. Cꝛo fiꝛ do tuit a caṫ .i. timoꝛtain in fiꝛ tuiteꝛ iꝛin caṫ coitċenn comaiꝛleicte. Cꝛo cimeda .i. in cimid iꝛ dilꝛeċ baiꝛ. Cꝛo fiꝛ coilliꝛ cain .i. timoꝛtain in fiꝛ doni ni iꝛ uꝛcuillte iꝛin ꝛiaġail .i. duine teit al-luiġe cana; ꝛlan caċ foġail dodentaꝛ ꝛiꝛ ac a timꝛuġad fo luiġi cana, muna caomnaċtain faꝛtaiġṫi. Cꝛo fiꝛ gonaꝛ ac foġail .i. in gataidi, in uaiꝛ denma na foġla, can caomnaċtain faꝛtaiġṫi. Cꝛo fiꝛ fꝛiꝛaiġe leca fola nad uꝛġaiꝛ [no gloss]. Cꝛo fiꝛ ꝛaiġeꝛ foꝛ flaiṫ .i. tocbad tuilce fꝛiꝛ, iaꝛ ngiallad do .i. ꝛo gab-ꝛum ꝛaṫ, 7 ni dein biaṫaḋ na manċuine.

whom his tribe answers, i.e. the 'deorad frecair,' i.e. his father does not pay his debts, i.e. of the 'deorad frecair,' for he is an exile, but his son is a native freeman, 'urrad.' A fuidir, i.e. the natural slave. A poet, i.e. for his inviolability. A cu-glas,[a] i.e. a man of grades for his non-appearance so long as the son *of the cu-glas* is still with him. HEPTADS

That is, the seven ecclesiastical orders, and the seven orders of wisdom are exempt from the liabilities of their kinsmen, and for the liabilities of the sons who are proclaimed away from them, and from the liabilities of their engagements and their bargains in general; but they are not exempt from all the liabilities of the 'mac gor' sons who have to take care of their fathers, *in respect of their* engagements and bargains and liabilities in general.

[xxxv.] There are with the Feine seven deaths for which body-'eric' is not paid: the death of a man who fell in battle; the death of a captive; the death of a man who violated law; the death of a man who is killed in trespassing; the death of a man who is present at the shedding of blood which he did not hinder; the death of a man who advances upon a lord; the death of a man who advances by ropes.

Seven deaths,[b] i.e. there are seven *violent* deaths of which the Feinechus makes mention, and there is no 'dire' paid for their body. The death of a man who fell in battle, i.e. the death of the man who falls in the common, permitted battle. The body of a captive, i.e. the body of the captive who is doomed to death. The death of a man who violates law, i.e. the execution of the man who does that which is prohibited in the statute, i.e. a man who goes from the oath of 'cain' law; every trespass that is committed on him in keeping him bound under his oath of law is exempt, if he cannot be *otherwise* kept to it. The death of a man who is killed in trespassing, i.e. the thief, at the time of committing the trespass, if he cannot *be otherwise hindered*. The death of a man who is present at the shedding of blood, which he did not hinder. [No gloss.] The death of a man who advances upon a lord, i.e. to raise a competition[?][c] against him after having submitted to him, i.e. he received 'rath'-stock and he renders neither food nor service.

[a] That is—the 'cu-glas'—grey-hound—is absent for disobedience, and some friend has become security for his return and submission to the law; it is during this time that his son who is not yet his own master, incurs this debt, which his father under the circumstances is exempted from paying; (Curry).

[b] Cf. O'Dav., p. 68, cro .i. bás.

[c] This is the rendering given in O'D. Supp.

Hepcaṫ. .i. Timṡiṫam in ṡiṙ inḋraiġeṫ ṙoṙi in ṡlaiṫ ata iṙin ṡlaṫamnaṙ; 7 neṙa ḋo'n ti ṙuil iṙin ṡlaiṫemnaṙ anḋ-ṙin he, na ḋo'n ti ṙuil ac a ṙuaiṫriḋ; no ciṫ comṙocaṙ ṙo ḃaṫ-ṙiam i n-a aiṫiṫin ṙoime; 7 iṙ ṡlan ḋo'n ṡiṙ ḋall caṫ ṙoġal ḋoḋena ṙuṙ-ṙiam[1] ac a ḋiċuṙ ḋe, muna caemnaġaṙ cena.

Maṙa neṙa ḋo'n ṡiṙ ṙuil ann an ṡlaṫamnaṙ, na ḋo'n ṡiṙ ṙuil ac an ṙuaiṫriḋ; no ciṫ comṙocaṙ ḋoiḃ, maṫ aṫḃaṫ in ṡeṙ amaiġ an ṡeaṙ ḋall ḋo ciṫḋ aiṙ, iṙ ṡlaṙ ḋo'n ṡiṙ ḋall caṫ ṙoġal ḋoḋena ac a ḋiċuṙ ḋe, muna caemnacaṙ cena; 7 ma conainic, iṙ co ṫṙiam iṙ ṡlan; 7 lan ṙiaṫ o'n ṡiṙ amaiġ an caṫ ṙoġail ḋoḋena ṙuṙ-ṙiam[1] cin[2] caemṫaṫaiṫ a ḋiċuṙ ḋe aiṫi.

Maṙa neṙa an ṡeṙ ṙuil ac an ṙuaiṫriḋ ḋo n ṡlaiṫemnaṙ, ut supra diximus.

Cṙo ṡiṙ ṙaiġeṙ a ṙuainemnaiḃ .i. timaṙṫam in ṡiṙ inḋraiḋiṙ a ṙuainemnaiḃ na ṫeiṫe; in ṙoḋaiṙḋe no in ṫalliaṫe, iaṙṫeṙṫu na ṫeiṫi ṙoime, .i. a cliaḃ co ṙuainemnaiḃ ṫeiṫi.

[xxxvi.] Ataiṫ ṙeċt nġella la Ṙeime ata hanḋṙam ṡlan occuṙ ṙuillem: ġeall n-aiṫe ṡine, eṙcṙa tiṫe aiṙeċ, eaċ ṡiṙ leaṙaiġṫi, timṫaċ ṡiṙ iṙ ġnaṫ a nḋail, aṙim ṡiṙ a ṙaei, caiṙi ṡiṙ na con eiṫiḋ caṫ ṙeaċt, tiṙ ṡiṙ anaiṫniġ, ṙeṫ caċa maṙ-ṡlaṫa.

Ni ṫualaiṫiġ ḃṙiṫeamnaċt la Ṙeime, na ṡiaṙṫaṙ na ġella ṙo, co n-a ṡlanaiḃ 7 ṙuilleḋaiḃ, 7 ciṫ taṙiṫiġ, 7 ciṫ ṙuil a muin caċae.

Ġell n-aiṫe ṡine ḋo-ṙ-li ṫṙi ṙeoṫu caċa ṫṙeiṙi, cu ṙuice ṫṙi ṫṙeiṙi; oṫa ṙuiḋiu, ḋo-ṙ-li ṙeṫ caċa cuiṫi co ṫeoṙa cuiṫi, 7 aiṫġin colla a ġill.

[1] ṙuṙiṁ, R. [2] ce ṙoiḃ, cin co ṙoiṙ, J[1].

That is, the slaying of the man who makes an attack upon the lord who is in the lordship; and he is nearer to the person who is in the lordship in this case than to the person who is disturbing him; or, though it be equally near he had been in acknowledging him previously; and the man in possession is safe, in any trespass which he commit upon him in warding him off from him, if he cannot otherwise do it.

If the lordship be nearer to the person who is in the lordship than to the person who is attempting to disturb him; or, though it be equally near to them, if the outsider has previously acknowledged the man in possession to be his superior, all the trespass which the man within may commit in keeping him away from him is safe to him, if he cannot otherwise do it; and if he can, it is to a third he is safe; and the outsider pays full debt for every trespass which he commits upon him, when he has not the power to keep him away.

If the man who is disturbing is nearer to the lordship, *then, it is* as we said above.

The death of a man who advances by ropes[a], i.e. the suppression of the man who advances by the strings of the rope; the builder; or the cliff man [?], after having previously tested the rope, i.e. in a basket with strings of rope.

[XXXVI.] There are with the Feine seven pledges, whose exemption and interest it is difficult *to fix:* the pledge of a tribe head; the goblet of an 'aire's' house; the steed of a 'fer lesaigthe'; the clothes of a man who is frequent in assemblies; the arms of a battle-field man; the cauldron of a man who refuses no shape of person; the land of an unknown man; the valuable of every great lord.

He is not capable of brehon-ship with the Feine, who does not know these pledges with their exemptions and their augmentations; and what is the proper action [?], and what there is in addition to each.

The pledge of a tribe head is entitled to three 'seds' for every three days, until it reaches thricethree days; and from that out it is entitled to one 'sed' for every five days, up to thrice five days; and the restitution of the body of his pledge.

[a] Cf. O'Dav., p. 118, where the gloss is given: in tallaighe no in roaighe iar teastughadh na téti do fein no d'a carait.

Heptads. Ɵscra tige aireċ do-s-li set caċa treisi co teora treisi; o ṫa suidiu, do-s li tri seoit caċa cuicti co teora cuicti, la haiṫgin colla a gill.

Eċ fir lesaige do-s-li tri seoit caċa treisi co teora treisi; o ṫa suidiu, do-s-li set caċa tarr-graide ro meṫa a les, co ruice teora deċmad, la haiṫgin colla a gill.

Timtaċ fir is gnaṫ a ndail do-s-li dairt caċa treisi co ruice cuic treise, o ṫa suidiu, ma tecmaid liṫ laiṫe, no ṫurcomruc tuaiṫe, no tascar ri no esbuig, do-s-li log n-eineċ caċa tascair co tri tascuru, la haiṫgin colla a gill.

Arm fir a re do-s-li log n-eineċ caċ niṫe do-n-ecmaing do, 7 caċ comluind do rala de, oṫa suidiu, noċ muna tegma, do-s-li set caċa cuicti co ruice cuic cuicti, la haiṫgin colla a gill.

Cairi fir na con eitid naċ reċt, noċ ma tisat tascuru, do-s-li log n-eineċ caċ tascair, co ruice tri tascuru, la cumail fuillima co ruice teora deċmad do diabul aiṫgena a gill.

Tir fir anaiṫne do-s-li diabul la cumuil ro erba a fuillem mbroġa.

Set caċa mar-flaṫa, do-s-li dairt caċa treisi co deiċ treisi, la cumuil cuic mbo a nderusc a diṫma, co n-aiṫgin colla a gill, cia ba met, cia ba laiget.

All the preceding portion is in large characters in R.

The goblet of an 'aire's' house is entitled to a 'sed' for every three days to thrice three days; from that out, it is entitled to three 'seds' for every five days to thrice five days, together with the restitution of the body of his pledge.

The steed of a 'fer lesaigthe' is entitled to three 'seds' for every three days to thrice three days; from that out, it is entitled to a 'sed' for every journey[a] in which he fails to be useful, till it reaches thrice ten days, together with the restitution of the body of his pledge.

The raiment[b] of a man who is frequently in an assembly is entitled to a 'dairt'-heifer for every three days till it reach five times three days; from that out, if there should happen a day of solemnity, or the convocation of the territory, or the meeting with a king or a bishop, it is entitled to honour-price for every meeting up to three meetings, with the restitution of the body of his pledge.

The arms of a man in battle-field are entitled to honour-price of every battle that befalls him, and of every combat that has him overtaken from that out; namely, when he is not present, he is entitled to a 'sed' for every five days as far as five times five days, together with the restitution of the body of his pledge.

The cauldron of a man who refused no shape of person; namely, if companies come,[c] he is entitled to honour-price for every company up to three companies, with a 'cumal' in addition up to thrice ten days; and double restitution of his pledge.

The land of an unknown[d] man is entitled to double, together with a 'cumal' which has been assigned as interest of land.

The valuable of every great lord is entitled to a 'dairt'-heifer for every three days to ten times three days, with a 'cumal' of five cows on the determination[d] of its 'dithim'-period; together with the restitution of his pledge, whether it be great or small.

[a] O'Dav., p. 119, explains *tair-graidhe* apparently as a 'horse-journey'; cf. Zimmer, ZDA. xxxii. 252, note.

[b] O'Dav., p. 119, *sub* 'timtach,' where this passage is quoted.

[c] O'Dav., p. 119, *sub* 'tascar,' evidently had a different text, which has not come under my notice.

[d] O'Dav., p. 78, explains 'derusc' as 'derb-cinne' quoting this text; he gives the same gloss *sub* 'dlom,' p. 77

HEPTADS. Seċt ngella .i. ataiṫ seċt ngill d'a n-aisneidenn in feineċus, 7 ni doilig a slan um eneclainn, 7 fuillem um na daiṙtib for neċ, tar i nderb-tuitet cenn iatt. Gell n-aige fine .i. gell dobeṙar tar cenn in ogae bis do'n finecaire .i. flaiṫ geil-fine .i. in uingi no delg-airṫ na fine; maḋ mo na gealla fuillem a gill, tar cenn eaċtar-fine in mor, 7 tar cend fine in becc .i. a fuillem. Escra tige airec .i. in t-escra bis ago'n aire graiḋ flaṫa i n-a ṫig. Eċ fir lesaigṫi .i. eaċ in fir is gnaṫ ac denam lesa oig .i. eaċ in airi eaċta.

Co heṙeanur graiḋi a himaṙd greadu, co heṙinur aon fear gadus di eaċ dec, dia mut ili sealbu, bet uaiṫni comaṙdu, mun is cobuir coiblis, coir dib diṙi in taoisig, set is deaċ dib do ċobfodail eataṙṙu. Ma be pearsuin ada haiṙdi aṙaili, aiṫgin co ndiṙi do'n ti bis deaċ dib; set a muin aṙaile do ṫanuiste, aiṫgin olċenu. O's eaċ beiṙis soċuidi eiṙenur di-a ṫaoisecuib triaṙ in taoiseċ dib a ceaṫuir i n-aon, in tṙes a do, aiṫgin olċenu.

Timtaċ fir is gnaṫ a ndail .i. etaċ in fir is gnaṫ a ndail aonaig, in bṙeiṫem. Aṙm fir a ṙaei .i. aṙm in fir teit isin ṙe comṙuic .i. in t-aire eċta. Caiṙi fir na con eitid caċ ṙeaċt .i. caire in fir naċ eitcenn naċ ṙict duine um biad .i. in bṙiuġuḋ.

.1. Caire anṙic an ti seo, 7 at coitcend a ndis itir fine 7 anfine, in bṙiugu leṫ-deaċ 7 in bṙiugu cetaċ, amail asbeiṙ isna fuillemaib gill; coma he a etṙocaire in tslecta so lan loġ eineċ caċ ṫaṙcaiṙ, 7 coma he a tṙocaire lan loġ eineċ aṙ na tṙi taṙcuṙu .i. ṙig, no esbog, no comaṙba abstail .i. tṙian log eineċ aṙ caċ taṙcuṙ.

Gell n-aige fine .i. seicib eḋ gell dobeṙa tar cend a geil-fine fadeisin, is for in fuillem so ata, aṙ is tar cend a comgṙaid dobeiṙ caċ a geall isna fuillemaib geall, amail isbeiṙ in leabuṙ, cid geall is coiṙ tar cend caiċ? In tan is neṙam toiscidi, is ann is dian in fuillem; in tan ata in fiaċ bec aṙ tus, [n]i neṙam toiscidi, no is tar cend fine.

Seven pledges, i.e. there are seven pledges mentioned in the brehon law and they are difficult to make good in honour-price and interest in 'dairt'-heifers to the person for whom they are given. The pledge of a family-head, i.e. a pledge which is given for the head that is of the family, the chief of a 'geil-fine,' i.e. the ounce or the silver brooch of the family; if the interest of his pledge be greater than his pledge, it is for an extern family when great, and for a family when small; i.e. its interest. The goblet of an 'aire's' house, i.e. the cup which the 'aire' of the chieftain grade has in his house. The steed of a 'fer lesaigthe,' i.e. the steed of the man who is wont to be doing full good, i.e. the steed of the 'aire echta.'

[To[a] pay for horses from an uneven number of horses. To pay for twelve horses stolen by one man. If they have belonged to various owners they must be equally balanced: If it is not in co-residence they live, it is right to pay 'dire' to their chiefs,] they [the chiefs] divide the valuable that is best between them. If there be one person higher than another, compensation and 'dire' are paid to him who is best of them; a valuable 'on the top of another' to the second, and compensation besides. If it is a horse which bears many, it is paid for to its chiefs, the chiefest of them gets four parts of the one; the second gets three parts of the one [?]; the third gets two parts of the one, and compensation besides.

The raiment of a man who is frequent in assemblies, i.e. the raiment of the man who is wont to be at assemblies, such as a fair, viz., the brehon. The arms of a man in battle-field, i.e. who goes into the field of combat, i.e. the 'aire echta.' The cauldron of a man who refuses no shape, i.e. the cauldron of the man who does not refuse food to anybody, i.e. the 'brewy.'

The 'coire ainsic' of this man:—The two are common to ['tribe' and 'not-tribe'] the direct and to the collateral families, the brewy 'leth-dech,' and the brewy 'cedach,' as it is stated in the *tract concerning* Pledge-Interests [cf. IV. 188], so that full honour-price of every company is the severity of this portion *of the book;* and that its leniency is full honour-price for the three companies, viz., a king, or a bishop, or the 'co-arb' of an apostle, i.e. a third of honour-price for each company.

The pledge of a tribe-head, i.e. whatever pledge he gives for his own 'geilfine,' it is upon this interest it is to be; because it is for his own co-grade each gives his pledge in the *tract called* Pledge-Interests, as the book says, "what pledge is proper to be given for each person?" When it is an article of immediate use and necessity, then the interest is severe; when the debt is small at first, it is not an indispensable or necessary article, or it is *given* for the tribe.

[a] I have allowed this to stand, as Curry left it. Another copy may be found perhaps hereafter: at present I can make nothing of it.

Heptads. Ȝeall n-uinȝe o oc-airiȝ tar cend eaċtar-fine; uinȝi beiris caċ ȝrad di-araile; co n-at seċt n-uinȝi o airiȝ forȝaill, 7 ceṫora uinȝi o riȝ. Tar cend eaċtar-fine in-so, 7 loġ eineċ caċ ae tar ceand a fir-fine.

Arm fir a rae .i. in t-aire eċta is ferr. Caidi deṫbir aturru sin, 7 in baili ata, "dairt caċa comluind co tecmaisin in ċomluind; 7 muna ṫarrla, is i beṫ cin ni?" Tar ceann ȝeil-fine 7 daer-ceili tucud an ȝeall ann-sin; tar cend saer-ċeili 7 an-fine ata so.

Ȝne aile. Cuic dairti iar ndiṫim, mana tecma comlonn do'n airiȝ eċta is ferr; dia teaȝma comlonn, is loġ eineċ tri dairti do'n airiȝ eċta is taire cin comlond; dia mbe comlonn, is loġ eineċ.

In caiṫi criċe, is i a deṫbir fris in airi eċta: a tir a medon bis in t-aire eċta, a coiccriċ imorro bis in caiṫi doġres.

Tir fir anaiṫniȝ .i. fer bis i n-amsai no ac foȝluim .i. in raiteċ ascnama meṫusa .i. loinȝseċ fine dobeir timceall tar u cenn .i. fer doberaiṫ ȝaill amaċ in tan is beȝ, no fer bis aȝ foȝlaim co fota; 7 airet ro bai a ṫir ris[1] amuiċ a n-eċtair iar n-elod, ṫir a maca-samlaid do, co ro foimli an tir sin.

Set caċa mar-flaṫa .i. set ac ȝaċ flaiṫ moir .i. a sriian no a delȝ .i. cid bec cid mor .i. feṫal maiṫ an aird-riġ tar cend a tuaiṫi asberṫ som sund, amail asberar, "forȝu ġill ri, diablad ġill airaċ forȝaill;" ȝeall o riġ tar cend a comȝraiḋ a fuillemaib ȝill. Ȝell is uaiṫne sund; is tar cend fine dobeṙar na ȝella so anuas.

Set caċa mar-flaṫa .i. so et .i. etail maiṫ in ard-riġ tar cend a tuaiṫi do-beir sunn.

[1] rir R.

A pledge of an ounce is what is given by the 'og-aire' for an extern family; it is by an ounce each grade exceeds another, so that it is seven ounces from the 'aire forgaill'; and four ounces from a king. This is for an extern family; and the honour-price of each one for the actual family.

The arms of a man in the battle field, i.e. the best 'aire echta.' What is the difference between this and where it is *said*, "a 'dairt'-heifer for every combat where the combat happens; and if it has not happened, he gets nothing"? It was for the 'geil-fine' and for base tenants the pledge was given in that case; but this is for free tenants and the 'an-fine.'

Another version. Five 'dairt'-heifers are paid at the expiration of the 'dithim'-time, to the best aire echta,' if no combat has befallen him; if combat has happened, it is honour-price of three 'dairts' *that is paid* to the lowest 'aire echta' without combat; if there be combat, it is honour-price.

The difference between the 'border combatant' and the 'aire echta' is this, that the 'aire echta' guards the territory within, whilst the 'border combatant' is always at the border.

The land of an unknown man, i.e a man who is a mercenary, or at learning, i.e. the traveller who visits the marches,[a] i.e. the exile of a family whom it carries about as a pledge for them, i.e. a man whom foreigners carry off when young; or a man who has been at learning a long time; and for the same length of time that his land is away from him, after leaving it, he *gets* land its equal until he has spent that land.

The valuable of every great lord, i.e. the valuable of every great lord, i.e. his bridle, or his brooch, i.e. whether great or small, i.e. it is the good insignia[b] of the high king *given* for his territory that is spoken of here, as it is said: "the choice pledge of a king is double the pledge of an 'aire forgaill." A pledge from a king for his co-grades in the 'Pledge-Interests.' This is a concordant pledge; it is for the tribe are given all these pledges above.

The valuable of every great lord, i.e. the 'so et,' i.e. the good treasure of the high king, that he gives for his territory here.

[a] Dav., p. 106, explains 'methus' as *territory* or *land*; but it probably means *border-land*, *marches*. In SM. iv. 128, 17 ꝯaꝛcnam meꝺaiꝛ is rendered "(a deserter) who evades responsibilities"; 28, 6, "suing lost property"; 30, 7, "who gets into failure"; where also see the paragraphs on ꝓaiꝺeḋ.

[b] O'Dav., p. 87, glosses 'fethal' by *comartha*, *minn*, 'sign,' 'insignia;' FM. 915.

Heptads. Sec̓t cumala lan loḡ enec̓ gac̓ graid̓, iss-et dobeir tar cend a daer-c̓eile 7 a geil-fine, dia risat a leas; muna risat a leas, is cutruma in gill dlegar dib tar a cend; 7 trian loḡ enec̓ dobeir tar cend a deirb-fine, 7 a saer-c̓eile, fo'n gne cetna; 7 cac̓ baile ata geall beg 7 fuillem mor, is tar ceand an-fine doberar; 7 dia mbe fuillem bec 7 fuillem mor a n-oen ġeall, is o fine in beg, 7 is o an-fine in mor; 7 is and ret̓is fuillem laisna gella so, in tan cindter aigi dit̓ma forro .i. o'n aiġi amac̓; mana cindter imorro, is iar trascad̓ for gradaib flat̓a, 7 iar n-apad for gradaib̓ feine ret̓is in fuillem laisna gellaib so.

Ni tualaing breit̓emnac̓t .i. noc̓ cuimgec̓ breit̓emnac̓ta do reir in fenec̓uis. Na fiastar na gella so .i. mana finna se na gealla so. Co n-a slanaib .i. umun enecl̓ainn. A fuilledaib .i. um na dairtib. Cid tairig .i. cuin do roic̓it amuig iat. Cid fuil a muin cac̓ae .i. iar n-a toraic̓tain. Gell n-aige fine .i. gell dobeirar tar cend an ogae bis do'n fine .i. gell foircsi uingi tar coibne gabail.

Re ret̓a fuillema so sis.

Tri re ait̓feġt̓ar forsna gellaib so .i. re comloit̓i, 7 re reat̓a fuillaema, 7 re an ditma. Ma do rona ac̓tugud cor mbel orro, is a mbet̓ ar in ac̓tugad sin itir re fuillema; munar ac̓taige[d] fuillem urdalta, 7 ro ac̓taidad fuillem, is i bet̓ for fuillem ndligt̓ec̓; munar ac̓taidad fuillem itir, noco nfuil nac̓ ni leo, ac̓t ait̓gin a ġill.

Do-s-li tri seotu .i. tuilltep no airiltnigter tri seoit ar gac̓ treisi and, gu ruice teora treise. Ot̓a suidiu do-s-li set cac̓a cuicti .i. ot̓a aisneis dam̓ doni ad̓a hi sin; 7 tar ceann tsaor-c̓eili 7 an-fine tucad̓ and-sin in geall. Ait̓gin colla a gill .i. re taeb cac̓ neic̓ dib-sin. Escra tige airec̓ .i. in t-escra bis ac an aire graid̓ flat̓a i n-a t̓iġ. Set cac̓a treisi .i. tar cenn geil-fine 7 daer-c̓eli tucad an gell and-sin. Ait̓gin colla a gill .i. re ret̓a fuilliuma.

Seven 'cumals' is the full honour-price of every grade; it is it he gives on behalf of his base-tenant and for his 'geil-fine,' if they need it; if they do not need it, it is the equivalent of the pledge that is due of them on account of it. And it is a third of his honour-price he gives for his 'derb-fine,' and for his free tenant in the same way. And wherever it is a small pledge and a large interest, it is for an 'an-fine' *the pledge* is given; and if there should be small interest and large interest in one pledge, it is from a 'fine' the small interest is *drawn*, and the great from an 'an-fine.' And it is when a 'dithim'-period is fixed for them that interest accrues with these pledges, i.e. from the time of redemption out; if it is not fixed, however, it is after fasting upon Chieftain-grades, and after notice to Feine-grades, that the interest accrues with these pledges. HEPTADS.

He is not capable of judging, i.e. he is not capable of brehonship according to the Feinechus. Who does not know these pledges, i.e. if he does not know these things. With their safeties, i.e. as regards honour-price. And their interests, i.e. the 'dairt'-heifers. And what is the proper action, i.e. how long they are to continue abroad. What is the addition of each, i.e. after their arrival. The pledge of a tribe-head, i.e. a pledge given for the men who are of the tribe, i.e. a pledge of sight of an ounce for 'coibne'-caption [?].

The following is concerning the period of the running of the interest:—

Three periods that are recognised for these pledges, i.e. the period of remission, the period of the running of the interest, and the period of 'dithim'- redemption. If a verbal agreement has been made concerning these, they are to be *governed* by that agreement, as regards the period of interest. If no particular interest has been stipulated, but *some* interest has been stipulated, it is to be according to legal interest. If no interest at all has been stipulated, there is nothing to be paid along with them but the restoration of his pledges.

They are entitled to three 'seds' for every three days, i.e. there are three 'seds' deserved or merited in the case for every three days until it reaches thrice three days. From that out they deserve a 'sed' for every five days, ie. from my telling of that circumstance [or termination of period]; and it was for a free tenant and a non-family, 'an-fine,' the pledge was given in this case. The restitution of the body of his pledge, i.e. together with every thing of these. The cup of the house of an 'aire,' i.e. the cup which the 'aire' of the chieftain grade has in his house. For every three days, i.e. it was for the 'geil-fine' and for a base-tenant, the pledge was giv n in the case. With the restitution of his pledge, i.e. the period of the running of interest. A 'sed' for every

HEPTADS. Set caċa тaрiрgraiвe .i. caċ тan рuрa a leaр a graiġ da ḋoiрiсin, iр he a тroсaiрe рet caċa lae co рuice teoрa ḋeċmaḋa; a etroсaiрe imoрro, рet caċa тaрgraiġi uile. Fiр iр gnaṫ a noail .i. in breiṫem. Daiрt caċa treiрi .i. re reaċa рuillema .i. тaр cenn geil-рine 7 ḋaeр-ceili тucaḋ in geall ann-рin. Liṫ laiṫe .i. laiṫe iр liṫeċ no iр luiṫeċ .i. laiṫe рollaman. Tuрcomрuc тuaiṫe .i. na moр-тuaiṫe. Taрcaр ri no erbuiġ .i. baile i mbiaтт. Do-р-li log n-eineċ .i. тuilleр no aiрiltniġċeр lan n-eneclainni ann caċa тueрcair co тri тueрcuraḋ.

Arm рiр a re .i. arm in рiр ceiт iрin re comрuic .i. arm in airreċ eċta. Do-р-li log n-eineċ .i. тuilleр no aiрiltniġċeр lan n-eneclainni caċ niḋa рoċaiḃe ṫecmuр ḋe. Caċ comluino .i. aon рiр. Oċa рuiḋiu .i. oċa airneiр ḋam ḋoni aḋa hi рin .i. in comluino. Set caċa cuicēi .i. тaр ceann тraoр-ceili 7 an-рine тucaḋ in geall ann-рin.

Cairi рiр na con eiтiḋ naċ reċт .i. in bruiġu. Ma тirat тarcuru .i. maḋ тirat тueрcoru .i. ḋama uairle .i. cu ṫeacmairin in тarcuiri; 7 mana тarla, ni inoiр hi aċт ḋiablaḋ .i. ci ḋaр cenn geil-рine, ci ḋaр cenn an-рine, ci ḋaр cenn тraoр-ċeli, ci ḋaр cenn ḋaoр-celi, noċan рuil a ḋeiṫbire eneclainne ro o reр an-рine ḋo'n bruiġaiḋ. La cumail рuillima .i. la cumail uil i рuillem in reaрainn i n-inaḋ aile .i. in bo .i. тaр cenn тraoр-ceili 7 an-рine тucaḋ ano he. Co ḋiabul aiṫgena .i. re ḋaoḃ aiṫgena a gill co n-a ḋiabluiḋ.

Tiр рiр anaiṫne .i. in raiтeċ arcnaiḃu meċuрa. Do-р-li ḋiabul .i. cio тaр cenn рine cio тaр cenn [an-рine?] beraр ano .i. тuilleр no aiрiltniġċeр ḋiabluiḋ in reaрainn ḋo рroeicc. La cumail ro erbaḋ a рuillem in broga .i. cumal bo-airreċ .i. in bo.

Diabluiḋ gill aire foрgill o рuġ, 7 тaрi cenn a comgraiḋ do-р-berт рum .i. la cumail ro heaрbaḋ a рuillium a reaрainn ḋo рroeicc .i. in bo, 7 a рiṫ i рoрba rieroi ḋiṫma 7 anta aicinta in treoiḋ .i. a etroсaiрe diabluiḋ a relba ḋoġleр o an-рine; a тroсaiрe imoрro, diabluiḋ ḋo рuiрin re рin рil рuiр a n-eċtair nama, iр e рin etroсaiрe рine; a тroсaiрe imoрro diablu ḋo рuiр in re ro рuiрgeḋ ḋe iaр ciaċtain. Cein рuiрgiḋeр ḋe a ciр iaр ciaċtain, iр diabluiḋ ḋo, cio raḋa cio gairт in re, o ḋo raḋa in geill; 7 iр inanḋ etroсaiрe рine 7 troсaiрe an-рine.

Set .i. a ḋelg. Daiрt .i. taр ceann geil-рine 7 ḋaoр-ċeile aici nta ano-рin he. La cumail cuic mbo .i. cuic ba uaḋ, ḋia noiṫma in geall .i. i рoрba re diṫma рocetoiр.

journey, i.e. every time that he has necessity for his horses to help him, the leniency of it is a 'sed' for every day as far as thrice ten days; its severity, however, is a 'sed' for all and every journey. Of a man who is frequently in an assembly, i.e. the brehon. A 'dairt' for every three days, i.e. the period of the running of interest, i.e. it is for the 'geil-fine' and a base-tenant the pledge was given in that case. A day of festival, i.e. a day that is festive, or joyful, i.e. days of festival. The assembly of a territory, i.e. of the great territory. The company of a king or bishop, i.e. where they shall be. Honour-price is due, i.e. full honour-price is deserved in the case for every company up to three companies. HEPTADS.

The arms of a man in a battle field, i.e. the arms of the man who goes into the field of battles, i.e. the arms of the 'aire echta.' Honour-price is due, i.e. full honour-price is deserved or merited for every general battle that arises therefrom. Every combat, i.e. single-*combat*. He is entitled to a sed for every five days, i.e. it was for a free tenant and 'an-fine' the pledge was given here. The cauldron of a man who refuses no shape, i.e. the 'brewy.' If companies come, i.e. if companies have come, i.e. noble companies, i.e. where the coming of the company has happened; and if it has not happened, we are not told that *there is more* than double, i.e. whether it is for a 'geil-fine' or for an 'an-fine,' whether for a free-tenant or for a base-tenant, there is no honour-price different from this payable by a man of an 'an-fine' to the 'brewy.' With a 'cumal' of interest, i.e. with a 'cumal' as interest of the land elsewhere, i.e. the cow, i.e. for a free-tenant and an 'an-fine' it was given here. With double compensation, i.e. along with the restitution of his pledge and its double.

The land of an unknown man, i.e. the traveller who visits the borders. He is entitled to double, i.e. the double of the land is deserved, or merited by him, i.e. whether it is for a 'fine' or for [an 'an-fine'] it was given. With a 'cumal' which has been assigned as the interest of the land, i.e. the 'cumal' of a 'bo-aire,' i.e. the cow.

There is double the pledge of an 'aire forgaill' from a king, and it is on behalf of his co-grades he gave that, i.e. with a 'cumal' which has been assigned as interest of his land to him, i.e. the cow and its interests at the end of period of repayment and the natural stay of the 'sed'; its severity is, double his possession for *ever*, from an 'an-fine'; but its leniency is double for him for the time *it has been away* from him; and that is its severity to a 'fine'; its leniency, however, is double for him during the time it has been detained from him after arrival. While his land is detained from him after arrival, there is double for him *during an equal term*, whether the time be long or short since the pledge was given; and the severity towards a 'fine' is the same as the leniency towards an 'an-fine.'

Valuable, i.e. a brooch. A 'dairt,' i.e. it is for the 'geil-fine' and the natural base-tenant in this case. With a 'cumal' of five cows, i.e. five cows from him if the pledge lapse, i.e. immediately at the end of the 'dithim'-period *of repayment*.

Heptads

[XXXVII.] Ataiṫ ſeċṫ nʒeallа lа Feine ata hannſom, dobeiṙ cond caċa fine taṙ cend a fine, aṙ ni moṙ aiṙilliud a toṙbai fṙi ſlan na ſomaine : fiċell, fiacail ʒnaei, abṙat bleid-mil, eiſṙecta tiſcena, aṙ-cu a n-indli, eiċ no daim na daimeṫ fiṙiu na fedna foṙaib, ſeṫ ʒaiṫe, tiṙ n-andomain, ni foṙ a tuiṫ ceṫ-dilſi ;— aṙ na con dleʒaṫ ſlan na ſomaine aċṫ diabul aiṫʒena a muin caċae.

Secṫ nʒella .i. ataiṫ ſeċṫ nʒeallа d'a n-aiſneidenn in feneċuſ, ada hannſam dobeiṙ caċ coḋnaċ biſ do fineċaiṙe taṙ cend a fine. Ni moṙ aiṙilliud .i. uaiṙ noċa moṙ in toṙbu eṙaluaidteṙ i n-a fuillem. Fṙi ſlan .i. fṙi ic lanad n-eneclainni. Na ſomaine .i. iſ mo na diablad. Ficell .i. aṙ a hedtaṙbaiġe. Fiacail ʒnaei .i. fiacail in mil moiṙ. Abṙat bleidmil .i. in t-abṙaḋ biſ iſin bleidmil, aṙ a hetaṙbaiġe. Eiſṙeċta .i. na heiſṙeċta becca tindſcetlaiṫeṙ aʒ neoċ .i. coin 7 caiṫ becc, no co nʒabaiṫ ʒnimṙaḋ. Aṙ-cu .i. in cu biſ aṙ in aṙaċ, na ṙo hindleḋ ṙe toṙba .i. no ʒu nʒabaid ʒnimṙad. Na daimeṫ fiṙiu .i. na heiċ no na daim na damand fiṙ oṙṙa, aṙ na hecaib, na daṙ na heċaib. Na fedna .i. na im feḋain aṙ na damaib.

Seṫ ʒaiṫe .i. caċ uaiṙ na fitiṙ in ti taṙ a tucad cenn, 7 ṙo fitiṙ in ti ṫucc, iſ ann ata diablad i n-a fuillem .i. man fitiṙ in ti d'a tucaḋ [in ſed ʒaidi a nʒeall cuṙ ba ſed ʒaiti, J¹], iſ eineclann do 7 leṫ-ġabal diabulta, 7 aiṫʒin ʒill iniċ ṙe ṙe nʒellta ; 7 dia tuiti an ʒeall aiṫʒina, tuiti an ʒeall diabulta ; no dono, cin co tuiti an ʒeall aiṫʒina, co mad dilis an ʒeall diabultaḋ ; [7 mad dilius in ʒell, co mad dilius in diablad ; 7 da fuaſluicṫiuṙ an ʒell, iſ fuaſlucud do'n diablad, J¹.]

[XXXVII.] There are with the Feine seven pledges which are difficult, which the head of every family gives for his family, because there is no great merit of their profit towards whole nor double: a chess-board; tooth of a whale; the eyebrow of a whale; early playthings; an unset chain-hound; horses or oxen which permit not men nor carriages upon them; a stolen article; unprofitable land; an article the first right to which has expired, because they are not entitled to 'slán' nor to 'somaine,' except to double restitution for each. HEPTADS.

Seven pledges, i.e. there are seven pledges mentioned in the brehon law which are difficult, which every chief who is of the tribe gives for his tribe. No great merit, i.e. because the profit is not great which is assigned as their interest. For whole, i.e. in paying full honour-price. Nor double, i.e. greater than the double. A chess-board, i.e. because of its unprofitableness. A beautiful tooth, i.e. the tooth of a whale. An eyebrow of whale, i.e. the eyebrow of a whale, because of its unprofitableness. Child's toys, i.e. the little toys[a] which are his first playthings, i.e. dogs and little cats, until they are capable of action. A chained hound, i.e. the hound which is kept tied, which has not been set to any profitable purpose, i.e. until it comes to be capable of action. Which permit not men, i.e. the horses, or oxen which do not permit men on them—on the horses, or across the horses. Nor carriages upon them, i.e. nor as a load on the oxen.

A stolen article, i.e. every time that the person for whom it is given does not know *that it is stolen*, and the man who gave it did know, it is then there is double as its interest; i.e. if the person to whom it was given did not know that it was a stolen article, there is honour-price paid to him, and double half-seizure, and compensation of a sufficient pledge for the remainder of the pledge-period; and should the pledge of compensation become forfeited, the pledge of the double becomes forfeit too; or else, even though the pledge of compensation does not fall, the pledge of double is forfeited; [and if the pledge is forfeited, the double should be forfeited; if the pledge is redeemed, the double is redeemed].

[a] Cf. O'Dav., p. 82, *sub* 'esrecht,' in t-oircne, &c.; for the quotation, see SM. iv. 122, 27.

Heptads. — Tir n-andomain .i. cuppaig 7 seisccend. Cet-dilsi .i. ni fur a tuitenn a dilsi do neoc ar dtus .i. set ona no aitne he, 7 tuc in ti 'g-a roib he a ngill ar fuillem. Slan na somaine .i. uair noca dlegait slan sonaine fuillema leo. A muin cac ae .i. act aitgin co n-a dublad i muin gac ae dib.

[XXXVIII.] Atait secht tacarta tacrus breitem, na fairben log eineć, na beir as a breitemnus: tacra im a reir conid n-acobuir, cuinge esbuide, cosnum a breite o ro-sn-uca, tacra la deorad De, tacra im leas mna nad eta urlabra, tacra la fear nad airbir a leass a n-airecht, tacra la leat-ard n-ae.

Secht tacarta .i. atait secht n-ernaile um a tagrand in breitem, 7 noca n-eitirimdibenn loigecta eineć uime. Na beir as a breitemnus .i. as a ollamnas a ndenam. Tacra im a reir .i. tacrad co n-eimcuimgitt na feicemain tiacrain im a reir .i. o tiacrait a reir a urfuigill, gu tisat a reir a lan-fuigill. Cuinge esbuide .i. cuingi re risin ni is esbadac uad d'a breit .i. fo aicned soirce no doirce .i. a tesbu do'n tagrad, cu ro tagrad; ar is airisium do in breitemnus iarum, no co tormaigi fa geall, co roib aile dec .i. co ro-cuimre ani ciac .i. esbuid becca bide fur feicemnuib. Cosnum a breite .i. a breat do cosnum do o beirus hi .i. o bus fir breti, noca ndli[gteć] do gabail uimpi. Tacra la deorad De .i. laisin ti bis gu rat De .i. um fertaib do denam. Tacra um leas mna nad eta urlabra .i. ar a hanbuinne .i. na fettann urlabra do denam .i. na fuair aes dala. Tacra la fear nad airbir a leas .i. tagra laisin fear nad airbertnaigenn a leas uodein isin airecht .i. fer mar[b]-beil tlait i n-a tast. Tacra la leat-ard n-ae .i. mar aen re haineolac i n-agaid eolaig .i. tagra laisin ti is let-ard bis umun ae, umun cuingin .i. tagra leisin isel i n-agaid in uasail.

Unprofitable[a] land, i.e. marshes and swamps. The first right i.e. an article to which a person has lost his original claims, i.e. it is an article given in loan or in charge, and he who held it gave it in pledge on interest. Safety nor profit, i.e. because they are not entitled to full additional profits. For each, i.e. but restitution with its double for each of them. HEPTADS.

[XXXVIII.] There are seven pleadings that a brehon pleads, which do not curtail honour-price, which do not take him out of his brehonship: pleading for his adjudication to be binding; to demand deficiency; to defend his decision, when he has given it; to plead for a pilgrim of God; to plead for the good of a woman who is incapable of speaking; to plead for a man who cannot speak for his own benefit in court; to plead in support of an unequal cause.

There are seven pleadings, i.e. there are seven things for which the brehon pleads, and which do not deprive him of the price of his honour. Out of his brehonship, i.e. from exercising his *privilege* as 'ollam.' To plead for his adjudication, i.e. to plead that the suitors be willing to abide by his decision, i.e. that when they have come to abide by his initial decision[b], that they *also* abide by his full decision. To demand deficiency, i.e. to demand time to make up what he is deficient of for his decision, i.e. according to the brightness, or darkness of its nature, until what the pleading is deficient of is pleaded; the judge may stay *his decision* until it increases under pledge to a twelfth; i.e. till it binds the case of each, .i. small defects which are upon suitors. To defend his decision, i.e. to defend his decision when once he has delivered it, i.e. when it is a just decision, it is not lawful to impugn it. To plead for a pilgrim of God, i.e. for the person who is endowed with the grace of God, i.e. for the performance of miracles. To plead for a woman who cannot speak, i.e. because of her debility, i.e. who cannot make a speech, i.e. who has not found an advocate. To plead for a man who cannot speak for his own benefit, i.e. to plead for the man who cannot speak for his own benefit in the court, i.e. a dead-mouthed, inefficient, silent man. To plead in support of an unlawful cause, i.e. along with an ignorant man against a learned man, i.e. to plead for the man who is unequal in the cause, or the case, i.e. to plead in support of the low against the high.

[a] The word is so glossed in O'Dav., p. 53; 'andomnin,' .i. feran anethaim, land in which are deep marshes, &c.; cf. ecaim SM. iv. 94, 22, 'rich (grass)'; 96, 5; 80, 4; 84, 10.

[b] i.e. "his opinion as to the particular lines upon which the prosecution of the suit should be conducted and as to the amount of pledges to be given."—Curry.

Heptads. [XXXIX.] Ataiṫ ſeċṫ n-aṫgabala gabar la Fein na con toibget leſa, cia ro naſaiter, cia ro gaibtar noċ iſ in ti no do gaib aſſren fiaċ i n-a ngabail aṫgabul airaċ laiſ-i mbi aiṫaċ forṫa, aṫgabail ataga i faiċe neimed iſ coir di-a ditin, aṫgabail forreaca for rot iar n-a imcomuſ, aṫgabail gaibiſ mac a aṫair, aṫgabail gaibtar tar noſ criċi no cana aṫgabail caċa neime cein troſcad cein taiſelbad aṫgabail neimed ceṫra ata urcuillti a n-aṫgabail focra n-eteċta.

Seċṫ n-aṫgabala, na con toibget leſa .i. noċa toibgenn le do neoċ a ngabail. Cia ro naſaiter .i. cia fonaiſcter iat ar ana ar futt i laim ċintaig .i. cuic ſeoit 7 aṫċur ſunn uile 'ſan aṫgaba berar i faiṫċe uaſal neimiḋ, cuic ſeoit nama ann-ſide. Cia ro gaibtar .i. amaċ iatt focetoir. Noċ iſ in ti no dogaib . ſeicim no innſaiġim conid e in ti gaibeſ iatt icuſ feic i n-a ngabail Aṫgabail airaċ .i. an aṫgabail ro gabad do'n aiṫeċ forṫa, cid be deċ di i lobad 7 i corpaib fiaċ, ni hicṫar ni friſ aċt cert aiṫgin.

Aṫgabail gabar do'n airig oc a mbi aiṫeċ forṫa di-a foiriṫin cuic ſeoit 7 da trian do'n cind, ma ro fitir aiṫeċ forṫa aig ſim; 7 muna finna, ro bud ſlan.

Daine di-neime[d] bite do fine in riġ, co ngaba in rig c cin inbleogain fair do ic, 7 no gabait ſom forru in aṫgabail do gabail [um cinuig in rig, J[1]]; 7 ni dlegar aṫgabail in rig oc a mbit na haiṫi[g] ſin do gabail.

[XXXIX.] There are with the Feine seven distraints by which no advantage is levied, though they are bound, though they are taken; and wherein the person who takes them pays fine for taking them: the distress of an 'aire' who has an 'aithech fortha,' *a tenant who pays all his liabilities*; a distress which is seized in the green of a 'nemed'-person, who was bound to protect it; a distress found upon the road after inability; a distress made by a son upon his father; a distress which is made in spite of *an offer according to* the custom or rule of *the territory;* the distress of every 'nemed,' without fasting, without exhibition; the distress of a 'nemed' beast which is prohibited from being seized, an illegal challenge. HEPTADS.

Seven distraints by which no advantage is levied, i.e. it does not levy advantage for a person to take them. Though they are bound, i.e. though they are bound upon a stay 'ar-fot,' *of length*, in the hand of the debtor, i.e. there are five 'seds' together with restoration *of the distress* in all these cases. And the distress which is taken into the green of a noble 'nemed,' five 'seds' only are the *damages* in that case. Though they are taken, i.e. though they are taken away forthwith. And in which cases it is the person that takes, i.e. I maintain or advance that it is the person that takes them who pays fines for taking them. The distress of an 'aire,' i.e. the distress which is made upon the 'aithech fortha,' whatever part of it is lost in 'lobad'- forfeiture, or to pay the original debts, there is nothing paid to him but fair compensation.

When a distress is taken from the 'aire' who has an 'aithech fortha' to relieve him, there are five 'seds' and two-thirds to the chief, when *the distrainer* knew that *the 'aire'* had an 'aithech fortha;' and if he does not know it, he is exempt.

These are non-'nemed' persons of the tribe of the king, till the king takes upon himself to pay all their kinsman-liabilities; and he binds them to take up all distraints for the king's liabilities; and it is not lawful to distrain the king who has such 'aithech'-*tenants*

HEPTADS. Ατaξaρ ι ραιce neimeo .i. in aċgabail inoraiġeċ ι raiche in neimiu d'a comairce .i. ι raiċe ġniaṡ reċta .i. ġniaṡ reċta ir coir di-a comairce .i. cuic reoit do fir na raiċe, 7 cuic reoit do fir na haċgabala, no cuic reoit doib a noir, 7 a trian do fir na haċgabala, 7 a da trian do fir na raiċe. Forreacar for rot .i. aċgabail eirniċer ar roit a hanta hi laim fir bunaiṡ iar nemcoimṡiuġad a ġabala do neoċ aile ar cur riaċ inoliġiu aċgabala do ceaċtar de ann; no ġumaṡ aen riaċ inoliġiu aċgabala dib ar aen. Aċgabail ġaibir mac ar aṫair .i. in aċgabail ġaibeр in mac do'n aṫair, in baile na dligend neaċ aile fein, no in baile ι noliġiud neċ aile .i. ar eirceptur do'n aṫair can aċgabail do ġabail do'n mac de, aċt muna denann in mac in ġaire no ġu tucċar do ini dligeр, oir ata in ġaire ι n-a laim fein. Tar norcriċi no cana .i. aċgabail ġabar tar tairċiu in noir bir a cric cairdi no na riaġla .i. eirric foxail tar ceṫt ann. Cein trorcad cein tairelbad .i. aċgabail do'n neimiu ġniaṡ ġlaċa can trorcad focetoir 7 can tairelbad iar-dain umun trieir imceimniġe .i. riaċ inoliġiu aċgabala ann, uair biaṡ dilri caċa aċgabala do eclair and, co ria deiċ mbu no deiċ reotu, no leċ caċa aċgabala do tuaiṫ, co ruiġi cuic bu no cuic reotu, 7 cia ro ria co riċit reċt cumal, ni teit tairiu. Nemeo ceċra at aurcuillti .i. ineoċ ir urcuillte do ġabail ι n-aċgabail dib. Focra n-eteċta .i. in comrag inoliġeċ .i. comlann tar ceṫt .i. cliamh do toġbail, cuic reoit aroan .i. conicfad dobaċ a riaċ o muṡ aile; 7 ni eireċt an fer aile ι n-a aiṡi[d]; no cia atriaċt, ma'r ar ecla a marbċa atriaċt, atait cuic reoit do; ma'r do comeirġe in comrag, atriaċt, a da n inoliġi aiġi a n-aiġid.

[XL.] Atait reċt n-aċgabala ġabur la Feine, na con toibġet leara, cid be no doġaba; reċ ir in ti no doġaiḃ, ir re arrien a riaċu ι n-a ngabail: aċgabail ġaibter cin trorca cin tairelbu, aċgabail uaral-neimiḋ, aċgabail itir da follumuin, aċgabail ι n-uaral-laiṫi, aċgabail tar turbuid, aċgabail tar turtugaḋ caċ duini ber tualuing a turtugaḋ, aċgabail tar ceṫt a forrinġabail;—noċ ir ι a forrinġabail caċ aċgabala la Feine cin dia ruictер a brieṫ, dia no toeirlaiċer do imluaḋ aiċerriaċ

A distress which is taken in the green of a 'nemed,' i.e. the distress which is sought to be made in the green of a 'nemed,' contrary to his protection, i.e. in the green of a person of septenary grade, i.e. a person who has the right to protect it, i.e. five 'seds' to the owner of the green, and five 'seds' to the owner of the distress; or, five 'seds' to the two of them, a third of these to the owner of the distress, and two-thirds to the owner of the green. A distress which is found on a road, i.e. the distress which is paid for on the road of its stay in the hands of the owner, after another person has failed to make good its caption at first; there is debt for illegality of distraint due by each of them in this case; or, that there be but one debt of illegality of both together. A distress which a son takes from the father, i.e. the distress which the son takes from the father, when no one else has or has not the right to do so; i.e. the father is an exception, *it being forbidden* to the son *to levy* a distraint on him, unless the son is maintaining *the father*, until what he is entitled to is given him, because he has the maintenance in his own hands. In spite of an offer according to the custom and rule of the territory, i.e. a distress which is taken after an offer in accordance with the custom or rule which holds in a territory, i.e. the 'eric' of 'seizure beyond right' is paid for it. Without fasting, and without declaration, i.e. to take a distress from the 'nemed' of the chieftain grade, without fasting first and without declaration afterwards for the three days of grace, i.e. there is debt of illegal distraint paid for it; for in the case of a church there is a forfeit to it out of every *such* distraint, to the extent of ten cows or ten 'seds'; or half of every distraint to the laity, to the extent of five cows or five 'seds'; and though *the distraint* reached to twenty times seven 'cumals,' it goes not beyond that *amount*. The distraint of a 'nemed' beast, i.e. such of them as are prohibited to be seized in distraint. An illegal challenge, i.e. the illegal combat, i.e. a combat in spite of *offer* of right, i.e. to raise a spear; five 'seds' are paid for this, i.e. he could recover his debt by another mode; and the other man did not rise up against him; or though he did, if it was for dread of being killed he arose, there are five 'seds' paid to him; if they mutually arose to the battle, their two illegalities are to be set over against each other.

[XL.] There are seven distraints which are taken with the Feine, which do not levy utility to whoever makes them; that is, he who takes them, pays the fines for taking them: a distraint that is taken without fasting, without declaration; distraint of a noble 'nemed'; a distraint between two solemnities; a distraint upon noble days; a distraint despite exemption; a distraint despite the protection of any person who is capable of giving sanctuary; a distraint despite of right, in re-seizure,—for this is re-seizure of every distraint with the Feine, *in case of* a debt where judgment has been given, if payment has been made, to carry it off again.

Heptads. Secᵗ n-aᵗgabala .i. ataiᵗ secᵗ n-aᵗgabala gabur, d'a n-aisneidenn in feineᶜᵘʳ, 7 noᶜa toibgenn leʳ do neoᶜ a ngabail .i. cuic ʃeoiᵗ 7 a aᵗᶜᵘʳ ʃunn uile.

Iʃ eᵈ ata iʃin dligeᵈ ʃo, neᶜ oc teiᶜeᵈ ʃia ʃmaᶜᵗaib Cana, no ʃia dligeᵈ Coʃuʃa Fine, no imteᶜᵗ ʃe gaiᵗ; 7 iʃ ʃlan caʃʃa na imaiʃge do faʃta co taʃuʃtaʃ dligi dib. Aʃaill dib-ʃo iʃ anfaʃta dogʃeʃ; aʃaill aile, iʃ co fagbaᵗ in lan dlegaʃ dib.

Cid be no dogaba .i. cid be gabuʃ iaᵗᵗ. Seᶜ iʃ in ti no dogaib .i ʃeiᶜim no indʃaiġim, conid he in ti ʃo gabuʃtaʃ iaᵗᵗ icaʃʃ. Cin tʃoʃca cin taiʃelbu .i. aᵗgabail gabuʃ can tʃoʃcad focetoiʃ, 7 can taiʃelbu iaʃ-dain, im tʃeiʃi imᶜeimnigᵗi .i. uaiʃ biaᵈ dilʃi caᶜa aᵗgabala do'n eclaiʃ i n-indligi n-aᵗgabala ʃia n-aʃad 7 ʃia tʃoʃca, cu ʃia deiᶜ mbu no deiᶜ ʃeoᵗu, no leᵗe caᶜa aᵗgabala do ᵗuaiᵗ, cu ʃia cuic bu no cuic ʃeoᵗᵗu. Uaʃal neimid .i. aᵗgabail neimid uaʃail dia domnaig .i. beʃaʃ cuic ʃeoiᵗ nama ann-ʃide. Itiʃ da ʃollumuin .i. itiʃ da Caiʃc no itiʃ da Nodlaicc. I n-uaʃal laiᵗi .i. aᵗgabail hi laiᵗe uaʃal Caʃc no Nodlaicc bodein. Taʃ tuʃbuid .i. aᵗgabail taʃ fiʃ na tuʃbaᵈa .i. galuʃ; cuic ʃeoiᵗ ind 7 aᵗᶜᵘʃ. Taʃ tuʃtugad .i. aᵗgabail daʃ faeʃam caᶜ duine iʃ cuimgeᶜ faeʃam do gabail uiʃʃe .i. taʃ faeʃam no taʃ tuʃʃtugad uaʃail foʃ a meṁʃuib fein, 7 cenmoᵗa eʃceptaide dib-ʃide .i. taʃ cʃo no taʃ gabail tiʃe. Taʃ ceʃt .i. aᵗgabail gabuʃ taʃ taiʃcʃin ciʃt. A foʃngabail .i. fiʃ-gabail uimpi gu hindligᵗeᶜ .i. eiʃic foxail taʃ ceʃt ann .i. iʃ indligᵗeᶜ dia ʃucad bʃeᵗ. Noᶜ iʃ i a foʃgabail .i. ʃeiᶜim no indʃaiġim conid he fiʃ-gabail umun aᵗgabail cu hindligᵗeᶜ do ʃeiʃ in feineᶜuiʃ, in cin um a ʃucaᵈ amaᶜ hi, ma dia ndeaʃb-dilaiᵗeʃ in cin ʃin di, do ʃeiʃ in bʃeiᵗeman, emaʃluaᵈ aiᵗeʃʃaiġ cinad aile uiʃʃe. Cin dia ʃuicᵗeʃ a bʃeᵗ .i. um a ʃucad bʃeᵗ. Dia no toeʃlaiᵗeʃ .i. dia ndilaiᵗeʃ di in cin ʃin, iʃ indligᵗeᶜ a imluaᵈ fʃiʃin cinaiᵈ aʃidiʃiᵈ, 7 biaiᵈ ʃiaᶜ ʃoni do nimeᵗ foʃ in ti dogne, 7 cuic ʃeoiᵗ.

Seven distraints, i.e. there are seven distraints which are taken, of which the brehon law makes mention, and it does not levy utility for a person to take them, i.e. there are five 'seds' paid, and restoration in all these cases. HEPTADS.

What is in this law is, that a person absconds from the 'smacht'-fines of 'Cain-law' or from the responsibilities of 'Corus Fine' law, or runs away for theft; and it is safe to detain the wagons[a] of the emigrating party until the liability be discharged by them. In some cases of these the *articles* are detained for good; in others it is only until they get in full what is due of them.

Whoever takes them, i.e. what person soever takes them. That is, he who takes them, i e. I assert or advance, that it is the person who took them that pays. Without fasting, without declaration, i.e. a distress which is taken without fasting first, and without declaring afterwards, for the three days' grace, i.e. for there would be a forfeiture of every distraint to the church in cases of illegal distraint before 'apad'-notice and before fasting, till it reaches ten cows or ten 'seds'; or half of every distraint to the laity, to the extent of five cows or five 'seds.' Of a noble 'nemed,' i.e. the distraint of a noble 'nemed,' upon Sunday, i.e. there are five 'seds' only taken in this case. Between two solemnities, i.e. between the two Easters; or between the two Christmasses. Upon a noble day, i.e. a distraint which is taken on the high day of Easter, or on Christmas day. Despite exemption, i.e. though there was knowledge of the exemption, i.e. disease; five 'seds' are paid for it, and *the distress* restored. Despite protection, i.e. a distress despite of the protection of every one who is qualified to take it under his protection, i.e. despite the protection or sanctuary of a noble over his own dependants, and except the exceptions of these, i.e. over a pen, or over an angle[b] of country. Despite of right, i.e. a distress which is taken in spite of the proffer of right. In re-seizure,[c] i.e. a true distraint *made* for it illegally, i.e. there is 'eric' for carrying off despite of right in the case, i.e. it is illegal if judgment has been given. For this is re-seizure, i.e I assert or advance that the true illegal distraint of the distress, according to the brehon law is, in the case where the debt for which it has been taken away has been certainly paid[d] according to the judge, to charge another debt on it again. A debt upon which its judgment has been given, i.e. upon which judgment has been given. If payment has been made, i.e. if one has paid that debt, it is illegal to make a distraint for the debt again, and upon the person who does so there shall be fine according to the extent he carries it out, and five 'seds.'

[a] Curry renders: "it is safe for a friend to detain the cattle."

[b] Cf. I. 98, 20.

[c] Cf. O'Dav., p. 90, 'forngabail,' 'after the release of a pledge (or payment of a debt), to demand another'; cf. SM. I. 76, 23; II. 220, 14.

[d] For ꝺiꞁaiṫeꝛ, cf. SM. I, 94, 5, ꝺiꞁꞁaṫaꝛ .i. icaꝛ .i. ꝛo ꝺeꝛb-ꝺiꞁoꝺ; 10, 1; 90, 3, ꝺia nꝺeꝛꞁaiṫeꝛ.

Heptads.

[XLI.] Ataiṫ seċṫ neimiḋ ceṫra ata urcuilte i n-aṫgabail: nuiṫleċ iar touḋ, craibeċ, uairṫneċ, bo blegar fri fit, bo co ngalur, bo ciss flaṫa no eclasa, bo broṫ-cain.

Seċṫ neimiḋ ceṫra .i. ataiṫ seċṫ neimiḋ ceṫra ḋ'a n-aisneiḋenn in feineċus, 7 is urċuilte a ngabail i n-aṫgabail. Nuiṫleċ iar touḋ .i. in lulgaċ iar soaḋ a laig eisti a tai. Craibeċ .i. in bo blegar frisin craoib no croṫaḋ ria .i. iar mbreiṫ a laoig focetoir. Uairṫneċ .i. in bo blegar risin uartan .i. risin salann, no risin mbalgum. Bo blegar fri fit .i. fri feiṫ na mna, no risin roinn mbicc. Bo co ngalur .i. ḋo beiṫ uirre. Bo ciss flaṫa no eclasa .i. bo bis ac imfulang a cisa ḋo flaiṫ no ḋo eclais .i. bo meiṫ. Bo broṫ-cain .i. bo bis ac bruiṫ ineiċ is cain ḋo losaib 7 ḋ'eolusaib .i. bo bis ac fresṫal ḋuine galair.

[XLII.] Ataiṫ seċṫ n-aṫgabala gabur la Feine ciḋ for imirgi noċ scuirid a carru, noċ is gnaṫ is turrṫugaḋ ḋo aṫgabail imirgi: aṫgabail foenleḋaig fo n-indli tuaṫa, aṫgabail eloḋuig aslui ar a fine, aṫgabail fuiḋir aslai ar a flaiṫ, aṫgabail mna aslai a cain lanamnu, aṫgabail ambui aneċtair, aṫgabail fir aslai ḋar criċ, aṫgabail fir laisi fuirecar set

[XLI.] There are seven 'nemed'-beasts which are prohibited in distraint: a milch cow immediately after calving; a 'craibech'; an 'uairtnech'; a cow which is milked for a repast; a diseased cow; a chief's-rent cow or a church-rent cow; a cow for fine boiling.

Seven 'nemed'-beasts, i.e. there are seven privileged beasts of which the brehon law makes mention, and it is prohibited to take them in a distress. A milch cow immediately after calving,[a] i.e. the milch cow, suddenly after dropping her calf in birth. A 'craibech' ['brancher'], i.e. the cow which is milked with the branch ['craob'] that is shaken at her, i.e. immediately after bringing forth her calf. An 'uairtnech'[b] i.e. the cow which is milked with the 'uartan,' i.e. the salt, or with the sup. A cow which is milked for a repast, i.e. a cow which is milked for the repast of the woman, or for the small share. A diseased cow, i.e. *disease* being on her. A chief's-rent, or church-rent cow, i.e. a cow which pays the rent to the chief, or to the church, i.e. a fat cow. A cow for fine boiling, i.e. a cow *whose milk is used* for boiling the finest of herbs, and prescriptions, i.e. which supplies a sick person.

[XLII.] There are seven distraints which are seized with the Feine, though it be upon an emigration, and they unyoke his carts, though it is customary for emigration to be a protection from distraint: the distraint of a fugitive from the law of the tribe; the distraint of a deserter who is flying from his family; the distraint of a 'fuidir'-tenant who is absconding from his chieftain; the distraint of a woman who is flying from the law of marriage-connexion; the distraint of an exile who is outside the territory; the distraint of a man who is flying over the border; the distraint of a man with whom

[a] Cf. O'Dav., p. 119, *sub* 'toudh,' "ader nuithlech iar toudh co iar nomaidhe."
[b] Cf. SM. II. 366, 8 and note *in loco*.

Heptads. turoirgni neimid for a indile, atgabail fir focoisle airi ruanad, atgabail fir focoisle set oen na comaitec nad odur do, nad ro gaib a mamuib tectaib, ni dlig a dilsi co forfemde cac, soigid i sim iarum.

Secet n-atgabala .i. atait secet n-atgabala gabur d'a n-aisneidenn in feinecur gabur cid iat-side for imirgi bes in ti d'a ngabar, cia mud he in mactnugad. Noc scuirid a carru .i. noc seicim no indsaigim cu scuirenn carru na himirgi eiseicc. Is turrtugad .i. seicim no innsaigim in gnat is turbad do cac atgabail aile imirgi cinmotait so. Atgabail foenledaig .i. uair is for elo tarraigter, 7 ni fuil forus aigi a cric, is aire is slan atgabail do gabail for conair. Elodaig .i. atgabail do'n elodac elas re ndliged a fine .i. a fastad, no gu faccba in lan dlegar de. Fuidir .i. atgabail gabur do'n daer-fuidir uais, elas ar a flait ria ndliged a flata .i. act ma'r daor-fuidir he, is i atgabail gabur de, a fasta uile; masa fuidir .i. saer-fuidir ucu set he, is i atgabail gabur de, a fastad no go faccbu lan in iumscair. Mna .i. atgabail do'n mnai elos a riagail in lanumnais .i. is i atgabail gabur di a fastad uile no gu fagbu lan in imscair. Ambui a nectair .i. atgabail gabur do'n ambunadac an-eactair .i. in deorad; is i atgabail gabur, a fasta uile, no gu fagbu ini dlegar de. Fir aslai dar cric .i. bis ag elo tar in cric. Fir lais-i fuirecar set turoirgni .i. atgabail gabur do'n fir ac a n-airgiter for a indile, orguinistar for in neimid is a set he .i. set ona no aitne, 7 ro reac in ti di-a tugad he; 7 is i atgabail gabur de, a fastad no gu fagbu in ni dlegur de .i. cutrumus fiac. Set turoirgni .i. set gaite aice, 7 ni he fein tallustar .i. in set im a tuca. Fir focoisle aire ruanad .i. atgabail do'n fir foxlas in t-eire dobeir in ro-feinne itir nae tonna mara 7 tir .i. cin feimid, cin uriasact 7 cin airilliud finecaire. Set oen na comaitec .i. atgabail gabur do'n

is found the stolen beast of a 'nemed' along with his own cattle; the distraint of a man who carries off an 'aire ruanad'; the distraint of a man who carries off the beast of one of the co-tenants, who did not permit it to him, *and* which he did not take out of lawful property;—he is not entitled to its ownership until everybody refuses it; it comes to him thereafter.

Seven distraints, i.e. there are mentioned in the brehon law seven distraints which are seized even though the person from whom they are taken is in the act of emigrating, though it might be wondered at. They unyoke the carts, i.e. I assert or I advance that this unyokes the carts of the emigration. Protection, i.e. I assert or I advance the custom that emigration is an exemption in every other case of distraint except these. The distraint of a fugitive, i.e. because it is in his flight he is caught; and he has no residence in the country, it is therefore that it is safe to arrest him on the path. Of a deserter, i.e. to arrest the deserter who is fleeing from the law of his family, i.e. to detain him until what he owes is obtained in full from him. Of a 'fuidir'-tenant, i.e. a distraint that is made upon the base-'fuidir' who is fleeing from his lord, not paying him his right of lordship, i.e. provided he be a base-'fuidir,' the distraint which is made upon him is to detain him altogether; if he be a free-'fuidir,' with choice of 'seds,' the distraint which is made upon him, is to detain him until the full *settlement* of separation is obtained. Of a woman, i.e. distraint of the woman who is fleeing from the rule of cohabitation, i.e. the distraint which is made upon her is to detain her altogether until the full *settlement* of separation is obtained. Of an exile abroad, i.e. a distraint which is made upon the exile who is abroad, i.e. the 'deorad'; the distraint which is made upon him, is to detain him altogether until what is due of him is obtained. Of a man who is flying over the border, i.e. who is eloping over the border. Of a man with whom is found a stolen beast, i.e. a distraint which is made on the man with whom is found a beast among his cattle; one which he stole from the 'nemed' whose property it is, i.e. an object of loan, or on deposit; and the man to whom it was given sold it; and the distraint which is made upon him is, to detain him until what is due of him is obtained, i.e. an equivalent of the debt. A stolen[a] beast, i.e. he has a stolen valuable, and it is not himself that took it, i.e. the valuable for which it was given. Of a man who carries off an 'aire ruanad,' [v. LIV.] i.e. the distraint of the man who carries off the load which the gallant champion brings from between nine waves of the sea and the land, i.e. without refusal or consent, and without merit of family.[b] The valuable of one of the co-tenants, i.e. a distress which is seized from the man who

[a] Cf. O'Dav., p. 119, 'turorgain, .i. gait, quoting this gloss.

[b] Of SM. III. 488, 12; the whole gloss will be better understood from III. 422, 424, where is stated the case of the owner refusing to go for his valuables himself, but permitting any other person to adventure himself in the hope of gaining the derelict objects.

Heptads. — fir foxlas set oen do na comaitecaib, 7 nocar heiscid do he, act a gait do bodein; 7 is i atgabail gabur de, a fastad no co fagbu lan na gaite .i. is e fein gadus, uair is fuiririu gaitte na da set so, is airi nac eigin apu impu. Nad ro gaib a mamuib .i. noca ro gabunn in mam no in greim dligesi do gabail ass .i. a cuit coir; 7 is i atgabail gabur de, aitgin in tseoit uile, no cu ngabur a cuit coir .i. uatuasluccad in toic ar tus. Ni dlig a dilsi .i. ni dligenn-sum a dilsi uile, no gu feimid in cac is a set he .i. cu roib feimid 7 uriasact 7 finecaire and. Soigid i-sim iarum .i. indsaigter a dilsi uile do-sum iarum, o bias amlaid sin.

[XLIII.] Atait sect fod la Feine nad con toibget atgabail: ni berar a cain lanamnu, ni recas nec, ni dorata i nduais file no dobeir ar anmuin, cetrad forreacur for brug rig, ni maitter in coibnis, tuillem meinistri, duilgine cac aesa danu adroille duilgine, turfocruic flatu foceird for doim.

Sect fod .i. atait a sect ro fotaiged o neoc, 7 noca toibgend iat tre atgabail do gabail umpu, o doberad iat amlaid so.

Cid atgabail gabus nec umpu so sis, noca moidi ro soic a n-impo for culu; 7 ata lan-fiac indligi atgabala ann, fo aicne feasa no anfeasa.

Ni recas nec .i. uair ni neic ni recas. I nduais file[d] .i. ar airceteal toimside .i. ini doberar do'n filid dligtec i n-a duais. Ar anmuin .i. ar Dia. Forreacar for brug rig .i. na ceatra airgiter for ferann in rig, in la gabus rigi; amail ata tir Mugain i n-Eilib do rig Caisil, no Rot n-Adamair i n-Ib Conaill Gabra do comurbu leasa Moir, i n-innus cedna.

carries off the property of one of the co-tenants, and it was not given[a] to him by consent, but in theft *he took it* himself; and the distraint which is made upon it is, to detain him until the full value of the theft is obtained; i.e. it is himself that steals, and there is no need to give 'apad'-notice in these cases, for these two valuables *in his hands are merely* products[b] of theft. Which he did not receive out of lawful property, i.e. he does not receive the property, or the hold which he is entitled to receive out of it, i.e. his proper share; and the distraint which is made upon him is, the restitution of the whole property until his proper share is obtained, i.e. the whole property is first sequestrated. He is not entitled to its ownership, i.e. he is not entitled to its entire possession, until he whose property it is has refused it, i.e. until there be refusal and consent and family *acquiescence*. It comes to him thereafter, i.e. the entire ownership accrues to him afterwards, when this is the case. HEPTADS.

[XLIII.] There are seven rights with the Feine that are not recovered by distraint: a thing given away in the law of matrimony; a thing which a person sells; a thing which is given as a reward to a poet, or which is given for *the good of* a soul; cattle which are found upon the land of a king; a thing which is forgiven in equal-right; the wages of a reliquary; the pay of every artizan who earns pay; the relieving wages of a lord, which he grants to an indigent person.

Seven rights, i.e. there are seven things the rights of which are permanently given away by a person; and he does not recover them by taking a distress for them, when he has thus given them away.

Though a person seize a distress in these following cases, he does not the more effect the turning of them back: and there is full debt of illegal distraint in the case, according to the nature of his knowledge or ignorance.

A thing which one sells, i.e. because what a man sells is no *longer* his. Given as reward to a poet, i.e. for a measured composition, i.e. the thing which is given to the lawful poet as his reward. For a soul, i.e. for God. Cattle which are found upon the land of a king, i.e. the cattle which are found upon the king's land the day he assumes sovereignty; such as Tir Mugain in Eile for the King of Cashel; or Adamar's road in Ui Chonaill Gabra for the comarba of Lismore, in the same way [SM. iv. 6, note].

[a] For the word *eiscid*, cf. SM. III. 202, 18; 208, 23; 296, 13; 458, 15; cf. *escail*, III. 254, 13. For the word it glosses, *odur*, cf. O'Dav. 108, where the quotation given is from SM. IV. 36, 25.

[b] As to ꝓuıꝓuıꝓuıu, cf. SM. I. 168, 15; 170, 33; 210, 8; 136, 2; II. 44; 198; III. 170; 182; 190; 298; 362.

Ḣertaḋ. Cumuḋ he no-ḋligṫea ḋo ṙeiṙ na ṙean anall, a ḋilṙi ḋo ṙiġ Caiṙil caċ neiċ ḋoġeḃuḋ aṙ Ṙiaḋ-Muṁain in la ḋoġeḃuḋ ṙiġe, no ḋoġṙeṙ, uair ṙiġ Caiṙil ṙo maṙḃṫaṫ.

Roṫ n-Aḋamair i n-Ib Conaill Ġabṙa .i. peiṙṫ ṙo bui aiṙṙiḋe, 7 Moċuṫa ṙo cuiṙ aṫṫ hi, cumuḋ he loġ ḋobṙeċa ḋo aṙ a cuṙ aṫṫ, caċ ni ḋoġeḃuḋ comaṙḃu Moċuṫa aiṙ in la ḋoġeḃuḋ aḋoaine a ḋilṙi ḋo, no cumu ḋoġṙeṙ.

Ni maiṫeṙ hi coibniṙ .i. do comaiṫṙiḃ .i. do maiṫṙiġ aṙ bennaċṫain .i. ni maiṫeṙ i coḃṙinneċuṙ. Tuillem meiniṙṫri .i. loġ aṙ comairce do'n minn .i. imṫuillit na minna bitt ṙoṙ aiṫṫeṙ .i. do deċmaḋaiḃ 7 ṙṙimiṫṫiḃ 7 almṙanaiḃ. Duilġine caċ aeṙa ḋanu .i. in ḋuil ċinnteċ ḋoberaṙ do'n ti ac a nḋentaṙ in ḋan .i. loġ in ḋana. Aḋroille ḋuilġine .i. do neoċ ṙo aiṙilṫniġeṙ in ḋan do ḋenam. Tuṙroċṙuic ṙlaṫa .i. ci i ḋeaċ in ṙlait ṙoṙ ḋoma ḋe, ni ṙoiġ a aeṙaḋ .i. a ḋilṙi aṙ ṙeċt mbiaḋaiḃ cu n-ecc na ṙlaṫa, 7 ġu taḃairṫ ṙeṫ ṫuṙclaiḋi; no aṙ ṫri biaḋaiḃ cu n-ecc na ṙlaṫa cin taḃairṫ ṙeṫ ṫuṙclaiḋi .i. in ċṙeic coiṙ[iċ]neċ ḋobeiṙ in ṙlaiṫ, cuiṙeṙ ṙuiṙin ti iṙ ḋoim .i. ḋoim in ti ġaiḃeṙ in ṙiaṫ, 7 ṙoim in ti o ngabuṙ.

[XLIV.] Aṫaiṫ ṙeċt ṙoṙuiṙ la Ṙeine aṙ-a-ċuille coiṙ n-aṫġabala coniḋ i uṙġuṙṫaiḃ aṫġabala: a n-ain i ṫeċ mbṙiuġuḋ, ain i ṫeċ ṫaḋuṫ na con ḋaim ceṙṫ na ḋligḋe do ḋuine, ṫeċ ṙindile, ṫeċ ḋeoṙaiḋ Ḋe, ṫeċ ṙiġ, caṫuiṙ uaṙal nemiḋ, ṫeċ biṙ ṙaṙ.

Oṫa ṙuiḋiu ḋligi caċ ṙoṙuṙ n-aṫġabala ḋi-a ṙaiṫċe ṙoḋeṙin.

Seċt ṙoṙuiṙ .i. aṫaṫt ṙeċt ṙoṙuiṙ ḋ'a n-aiṙṙeiḋenn in ṙeineċuṙ, 7 iṙ uṙċuilli aṫġabail ḋo bṙeiṫ inḋiḃ. Coniḋ [ḋ]i uṙġuṙṫaiḃ .i. coniḋ ḋo na neiṫiḃ iṙ mo ṙo uṙġairuṙṫaṙ ḋligeḋ, aṫġabail ḋo bṙeiṫ inḋiḃ. I ṫeċ mbṙiuġuḋ .i. imain na haṫġabala i ṫeċ in bṙiuġaḋ,

For this was the right of the King of Cashel according to the ancients of yore, that whatever was found upon Fiad Mumhan* on the day of his inauguration became his of right; or, at all times, for they had killed a King of Cashel.

The road of Adamar, in Ui Chonaill Gabra, i.e. it was a monster that was upon this road, and it was Mochuta that drove it thence; and the reward which was given him for expelling it was, that every thing which the 'co-arb' of Mochuta could find upon it the day he assumed the abbotship of Lismore, became his of right; or it was so perpetually.

A thing which is forgiven in equal right, i.e. to co-inhabitants, i.e. it was forgiven for benediction, i.e. a thing which is forgiven in co-brotherhood. The wages of a reliquary, i.e. pay for protection to the relic, i.e. which is earned by the relics that are carried about, i.e. of tithes and first-fruits and alms. The pay of every artizan, i.e. the prescribed pay which is given to every one who performs the art, i.e. the price of the art. Who is entitled to pay, i.e. whoever deserves to perform the art. The relieving wages of a lord, i.e. though the lord himself becomes indigent thereby, he cannot sue for it, i.e. it becomes *the tenant's* right after he has paid seven foods and that the lord dies after having given *the tenant* returnable 'seds'; or, when he has paid three foods, and the lord dies without having given returnable 'seds,' i.e. the relieving wages which the lord gives in assisting the indigent person, i.e. the person who receives the stock is indigent, and the person from whom it is received is rich.

[XLIV.] There are with the Feine seven houses, which are prohibited by the law of distraint, so that they are amongst prohibitions of distraint: to drive *cattle* into the house of a 'brewy'-farmer; to drive them into the house of a thief who yields not justice nor law to any person; the house of a satirist; the house of a pilgrim of God; the house of a king; the dwelling of a noble 'nemed'; a house which is empty.

From this out, every one is entitled to turn his own green into a distraint pound.

Seven houses, i.e. there are seven houses of which the law makes mention, and it is prohibited to carry a distress into them. Prohibitions of distraint, i.e. so that it is among the things most prohibited by law, to bring a distress into them. Into the house of a brewy, i.e. to drive the distress into the house of the farmer, if he should have his company and his visitors, i.e. five

* Fithmoone, near Thurles.

Hepcads. oiamuo a oam 7 a ċaycap .i. cuic ꝛeoic ann oo'n bꝛiugaio; vel dicunt alii, cuic ꝛeoic ano, 7 a cꝛian oo biobaio, 7 a oa cꝛian oo bꝛiugaio .i. ap na cecmao cꝛioio ann; 7 oa cecma, einecland oo, amail bio ꝛaip ꝛein no-ꝛeapca. 1 ceċ caouc .i. ceċ in gaoaiġe .i. ig oo'n ci oi-a ngaibcep in aċgabail ataic na cuic ꝛeoic, ap a bꝛeiċ oo cig in gaoaiġe. Cepc .i. um cinoci. Oligc .i. um ecinoce. Ceċ ꝛinoile .i. ceċ in ci aepap o oil .i. in caince .i. oo ꝛein na cuic ꝛeoic, 7 a cꝛian oo ꝛep na haċgabala; 7 ꝛꝛiecꝛao o'a nemċapꝛaċcain ꝛein, no ig ꝛꝛeacꝛao oo nemoeiccin oo ap a inoliġiġe. Ceċ oeoꝛaio De .i. ap na oeiccap cꝛioic ano. Ceċ ꝛig .i. ap a coicceinoe .i. aiꝛ ꝛein beoꝛ. Catuiꝛ uaꝛal nemio .i. ap na oeiccap cꝛioic ano .i. caċaiꝛ uaꝛal neimeo na heclaiꝛi. Ceċ biꝛ ꝛaꝛ .i. can oaine .i. na gacuꝛ ap, no nao ꝛaiꝛiaiġcep neċ umpi .i. cuic ꝛeoic ino oo biobaio nama.

Oċa ꝛuioiu .i. oċa na ꝛeċc ꝛoiꝛiꝛi, no oċa in ꝛoꝛuꝛ ꝛaꝛ a aonuꝛ, oligio caċ aꝛuꝛ oligeeċ aicce a mbeꝛao aċgabail i n-'ꝛaiċi ꝛovein.

[XLV.] Ataic ꝛeċc n-oiꝛigni a comaiccep, nao con cuillec ꝛmaċca, na ꝛiaċa, na aiġin: ag imꝛoi oi-a eol, ag ꝛꝛiꝛ' ꝛo-ꝛcꝛao a ċono, ceċꝛa hi cellaċ ceċca, ag ooꝛaoaꝛ oo Oia, buiꝛb aninole i n-aimꝛeꝛuib laiċ, ꝛouꝛc ceċꝛa ac couċ, ꝛacbail ꝛꝛi ꝛeic.

Seċc n-oiꝛigni .i. ataic ꝛeċc n-oiꝛigni, no a ꝛeċc oiꝛigci iꝛin aiċeċuꝛ ċumaiġe, 7 noċa cuillcer no noċa n-aiꝛilcnigcep ꝛmaċc na meiċ inoci. Smaċca .i. na meiċ. Ꝛiaċa .i. in ꝛiaċ ouine-caiġe .i na oaiꝛce. Aiċgin .i. ꝛeoiꝛ no aꝛba .i. na n-aile. Ag imꝛoi oi-a eol .i. ag imꝛoꝛ i n-a eol conicce in baile ap a cuccao hi ꝛaꝛ ainoeoin in ci ꝛo-n-ucc hi; 7 ꝛuep he ap a ċinċaib comaiċċeꝛa .i. a beċ amail comꝛiċ. Ag ꝛꝛiꝛ' ꝛoꝛcaꝛao a ċono .i. in ag ꝛꝛiꝛ-a'ꝛ hecuꝛiꝛcaꝛaċ a cono .i. in ag meaꝛ iaꝛ n-a heꝛcaiꝛe 7 iaꝛ n-a oilꝛiugao, 7 ap nemcaomaċcain a maꝛibċa o' ꝛiꝛ bunaio. Ceċꝛa hi cellaċ ceċca .i. na ceċꝛa beꝛaꝛ iꝛin ceċcugao oligċeċ, ig ꝛlan ooib ꝛogla comaiċceꝛa .i. oa eċ a laim hi ciꝛ conꝛabaꝛcaig. Ag ooꝛaoaꝛ oo Oia .i. in ag oobeꝛaꝛ oo Oia.

'seds' for it to the farmer; or, say others, five 'seds' for it, one-third to the debtor, and two-thirds to the farmer, i.e. in order that no fighting should happen there; and if a *disturbance* take place there, there is honour-price *paid* to him, just as if *an attack* had been upon himself. Into the house of a thief, i.e. the house of the thief, i.e. it is to the person from whom the distress is taken the five 'seds' are *due* in this case, for having taken it into the house of the thief. Justice, i.e. in the matter of a definite *amount*. Law, i.e. for what is indefinite. The house of a satirist, i.e. the house of the person who satirizes by word, i.e. the satirist, i.e. the five 'seds' go to himself, and a third to the distrainer, and to answer for their non-appearance; or, it is that he has to answer for non-observance *of law* by reason of his illegality. The house of a pilgrim of God, i.e. in order that no conflict take place therein. The house of a king, i.e. on the score of its being open to all, i.e. because of *the respect due to* himself too. The dwelling of a noble 'nemed,' i.e. in order that no combat be fought in it, i.e. the 'cathair'-fort of a noble 'nemed' of the church. A house which is empty, i.e. without people, i.e. that it be not stolen out of it, or that no one be wronged on account of *the distress*, i.e. five 'seds' in the case to the defendant only. HEPTADS.

From that out, i.e. from the seven 'forus'-houses; or from the empty house alone, every one is entitled to have in his own green a legal 'forus'-pound into which he may take a distress.

[XLV.] There are seven trespasses in co-tenancy which deserve not 'smacht'-fines, nor 'fiach'-fines, nor compensation: a cow which returns by its knowledge; a cow which has lost its senses; cattle *brought* in *while taking* lawful possession; a cow which is given to God; fierce unyoked *animals* in the rutting season; the heap which cattle raise at parturition; *cattle* left to be sold.

Seven trespasses, i.e. there are seven trespasses, or seven trespassers in the common tenancy; and there is not earned or there is not deserved 'smacht'-fine, the sacks, for them. 'Smacht'-fine, i.e. the sacks *of corn*. 'Fiach'-fine, i.e. the fine of man-trespass, i.e. the 'dairt'-heifers. Compensation, i.e. of grass or corn, i.e. of the fences. A cow which returns by its knowledge, i.e. a cow which returns by her own knowledge to the place from which she has been brought against the wish of the person who had brought her; and he is free of her co-tenancy trespasses, i.e. it is to be the same as a running off. A cow which has lost her senses, i.e. the cow from which her senses have departed, i.e. the mad cow, after having been proclaimed and devoted to destruction, and when the owner is unable to kill her. Cattle in a lawful possession, i.e. the cattle which are brought in *taking* lawful possession; they are safe of co-tenancy trespasses, i.e. two horses in hand into a disputed land. A cow which is given to God, i.e. the cow which is given to God.

Hertads. Maro ro fear in ti d'a tucad, if a éin d'ic do; muna fear, if a dul fein ind, cid mor in cin .i. cein bes acco'n manaé amuiḿ, ni icfad eaclais a cinta comaitcesa, no co ria d'a fargrad; 7 if fiaf in fear amuiḿ ar a cintaib comaitcesa, uair ro-f-ciumuin do'n eclais; 7 ma'f a éin aile, if a tidlacud fein ind.

Buirb aninole i n-aimfesaib laiṫ .i. na buirb nar himoleo fri corbu isin re fuṫain, bid as laṫ, no bis laṫ ogma; uair if glan doib a foṡla comaitcesa fisin re sin .i. besa tseimsi do fairṫ dagmuna. Fourt cetra ac toud .i. in fiss domiat na cetra ac frasud i tan uaitib meiṫ bis i n-a mbroind. Facbail fri reic .i. agus uaidein, 7 fius fein ro foṡuil .i. na reoit fagabus a comairi a neca, fiaf fear bunaid.

[XLVI.] Atait fecṫ n-aile la feine a comaitcer nad usa adiodmaitei a fiaṫa: tond aile, triaṫ aile, frus aile, loc aile, tor aile, torund aile, tart aile.

[Dairt fair caṫa trein nadimcoir . . . ind[1].]

Secṫ n-aile .i. atait fecṫ n-aile d'a n-aisneidind in feinecus isin aitecus cumaidi, 7 noca n-usa liuin re tarsnaṫain a cinaid d'ic .i. nocan fuil aitsin na fiaṫ fund, cia oirsder na comaitiṡ tar na himedaib sin, aṫ muna follaiged a nemdenam iar na triarsiud; 7 fiaṫ leṫ-ime i ndul tar caé ni dib sin, iar nemcaemaṫain denmusa i n-a noliged.

Tond aile .i. donitir fisin tuind mara. Triaṫ aile .i. donitir fisin triaṫ .i. in gainnid. Srut aile .i. donitir isin frus .i. sraba frus. Loc aile .i. donitir isin loc .i. trasrus loc in geimrid. Tor aile .i. fott for cloic. Torund aile .i. cloc for fott, no fott for carnaiṡ. Tart aile .i. donitir isin tart, 7 tuitid isin bliaḋ.

Smaṫ leṫ-ime in gaé ni dib sin .i. i ndul torsus ar nemcaomaṫain a ndenma i n-a noliged.

[1] This clause is inserted by a later hand: it is evidently the same as SM. iv. p. 72, 3, 6.

If the person to whom it was given is known, he is to pay its trespass; if he is not known, the *animal* itself must be taken for the *damage*, whether the crime be small or great, i.e. as long as the monk abroad holds it, the church will not pay its crimes of co-tenancy, until it reaches *the church*; and the man abroad is free of its crimes of co-tenancy, when he drove it to the church; and if it is any other crime, the *animal* itself shall be delivered up for it.

Fierce unyoked animals in the rutting season, i.e. the fierce *beasts* which have not been yoked for profit, in the proper season that they are in rut or that the desire for copulation is upon them; for they are safe of their trespasses in co-tenancy during that period, i.e. there is a fixed period allowed for the crimes of the bulling season. The heap which cattle raise in time of parturition, i.e. the heap which the cattle make when ejecting from them at birth that which is in their womb. Left to be sold, i.e. in thy own hands, and it was against thyself it has trespassed, i.e. when the animals are left to be sold *for the damage*, the owner of them is free.

[XLVI.] There are with the Feine seven fences in co-tenancy, of which it is not easy to estimate the damage: a wave-fence; a strand-fence; a stream-fence; a lake-fence; a 'tor'-fence; a 'torund'-fence; a drought-fence.

Seven fences, i.e. there are seven fences of which the brehon law makes mention, in the common tenancy; and it is not easy in my opinion to determine the payment of their damages, i.e. there is neither restitution nor 'smacht'-fine in these cases, though the neighbours be damaged over such fences, unless they are neglected to be made up after being knocked down; and there is 'smacht'-fine of half-fence for passing over any of these, when it had been impossible to build them up properly.

Wave-fence, i.e. which is made against the wave of the sea. Strand-fence, i.e. which is made against the strand, i.e. the sand. Stream-fence, i.e. which is made in the stream, i.e. a stream breaks it. Lake-fence, i.e. which is made in the lake, i.e. which the winter lake breaks down. A 'tor'-fence, i.e. sods upon stones. A 'torund'-fence, i.e. stones upon sods, or sods upon a rock. Drought-fence, i.e. a fence which is raised in the drought, and which falls in the wet.

There is 'smacht'-fine of half-fence for every one of these, i.e. for passing over them, when it had been impossible to make them in their proper form.

Heptads. [XLVII.] Ataiṫ ſeċṫ mna la Feine ada dilſi i n a fṙiṫigib, na con dlegaṙ diṙi na enecland i n-a ſleiṫ, ni tuille fiaċa na eiṙic i n-a foṙcṙaid, cibe do-d-ṙonu: eċlaċ oides a coṙp do caċ co ṙo gaib genuſ; ben aṙ-a-tuaiſi a ſleiṫ; ben conceil a foṙcuṙ; ben foṙcuṙtaṙ i caṫuiṙ, na foccuiṙ co ndiċet do ṙaiṫ; ben aṙ-a-fuim imuṙḟiſ do ċind a ceile; ben aṙ-a-dala feṙ cuice i muine no lige; ben[1] adguid aitiṙi De no duine i fomatu a cuiṙp; ben dofaiṙget aṙ decmuic.

Ite ſeċṫ mna in-ſo, ada tualuing tabuṙta a coṙp i fomata lanamnuiſ, aċṫ na meṫat a ngnimu. Ni beṙat compeṙta foṙ fine, nadi tualuing ſomaine lanamnuiſ.

Seċṫ mna .i. ata ſeċṫ mna d'a n-aiſneidenn in feneċuſ, 7 ni dileſ m' a fiṙ innſaige dṙuiſi; uaiṙ iſ fṙiṫſaige indligid .i. iſ amlaid naſcuṙ, aṙ iſ beſ dogṙeſ doib; co na gaibteṙ o na mnaib ce dodena[t]. Diṙi na enecland .i. aṙ lan ni iſ mo na leṫ.

Maſa toċuſ nemetuṙſcaṙṫaċ uil acu, no cid toċuſ etuṙſcaṙtaċ muna denann maiṫ de .i. oc feaṙuib bidi na mna ſo; 7 bṙiaṫaṙ foṙḟacbad foṙṙu, amail at iatt mna Liſ Moiṙ. Dia ngabtuṙ taṙ a loċtuib, beṙait a coibce.

Na heċlaċa, coṙ indligṫeċ, cin bṙeiṫiṙ, ni beṙat coibċi muna ṫiſat fṙi dligi.

[1] This is the phrase given in O'Dav., p. 8, *sub* 'fomata', benat gaidhedire [?] dé no duine, &c.

[XLVII.] There are with the Feine seven women who are forfeited in their misconduct[a]; to whom neither 'dire' nor honour-price is due in case of their being cohabited with unawares; who deserve not fines nor 'eric' in case of their being cohabited with by violence, whosoever may have done so: an 'echlach'-woman who prostitutes her person to every one, until she adopts chastity; a woman who perceives that she is being cohabited with unawares; a woman who conceals that she has been violated; a woman who is forced in a town, who does not scream out until he has just escaped; a woman who avows that she will transgress against her husband; a woman who makes an assignation with a man to come unto her in bush or bed; a woman who tempts a hostage of God or of man with the offer[b] of her body; a woman who offers on a difficult condition. HEPTADS.

These are the seven women to whom it is competent to give their bodies in acceptance[b] of cohabitation; provided they do not fail in their *domestic* duties. They put not their progeny upon the tribe; they cannot *acquire* property by cohabitation.

Seven women, &c., i.e. there are seven women mentioned in the brehon law, whose husbands are not entitled to sue *damages* for their lechery; because it would be an illegal suit[a], i.e. it is as such they are married, for it is their constant practice, so that such women are not distrainable though they so act. Neither 'dire' nor honour-price, i.e. for the full *amount* nor for half.

If it is inseparable property they have, [and that they make good use of it], or though it is separable property they have, if they do not make good use of it, i.e. the husbands that have these wives; and it is an *ill* word that has been left upon them, such as, they are women of Lismore. If they are married notwithstanding their faults, they take their dowry.

The 'eachlach' women, an unlawful contract, without *ill* word, do not take dowry, unless they come under law.

[a] In Supp., O'D. renders *frithige*, 'to litigate, sue'; it occurs SM., II., 407, 17, translated 'drawbacks.'

[b] Cf. O'Dav., p. 88, fomata .i. faomha, but the quotation is wrongly given.

Heptads. Fis, ro fitir in fear tuc na mna so a mbet drutá, is aire na fuil ni do uaduib, ce dogne druis; no, is a cindeḋ, 7 trebuiri bis, amail ata urnaidm cin mi-folta.

1 n-a sleit .i. i n-a hetlo. Fiaća .i. eneclann. Eric .i. coirp-diri. 1 n-a forcraid .i. i forcar n-ecne forru. Do-drona .i. cibe done he. Ećlać .i. in eirreć [meirdreć ?] aiḋes a corp can loġ. Genus .i. gu ragbu genus ćuice iar pennaid 7 iar n-eiric, uair biaiḋ eneclann di ann-side. Ben ar-a-tuaisi a sleit .i. ben bis i n-urtuasaćt a sleṫe can a fograd .i. gu tairnic a denum ria. Ben conceil a forcur .i. ben dićlus forcuir n-eicne do ṫabairt fuirri .i. na tabuir tasc. Ben forcurtar i caṫuir .i. ben ar a taburtar forecar n-eicne i caṫraig.

Inunn 7 romuind, aćt i caṫraig so, 7 seċtar caṫraig romuinn .i. o ro ceċlusta 'n-a focrad .i. ro cluinfiṫea dia na-caineḋ; cia doberaḋ a fasc iar-dain, ni dlig ni .i. noća focrann air, co teit uaiṫi uile he can tarraċtain .i. is dilesdo fir frisi ndala, co foeigem 7 iar foeigem; 7 is slan do'n fir frisʼ na dalann, co foeigem,—7 indles, iar foeiġem.

Ben ar-a-fuim imurḟis .i. ben fir-faeiṁus feis humar tar cenn a fir .i. 'dodenum in tan conricfum .i. cib tan do coraṫur dam-sa ni bus data lium, doden, ar ai beṫ i-t farrad-sa, ac feis lais focetoir.' Ben ar-a-dala cuice i muine .i. ben dalus fer cuice a muine amuiċ, no ligi astig, co foeigem 7 iar foeigem; 7 slan dogres do'n ti rir-i r-dailestar gu foeigim, 7 leṫ uad iar foeigim. Ben adguid aitiri De no duine .i. ben guides aitiri eclaisi no duine na tuaire, i foimtin a cuirp .i. slan do'n ti d'a tard, no guma do na huilib .i. ben tren-sliastaċ; 7 i n-a comḋail doċuaiḋ; no, eirig guides dia, co leicc do a denum ria, cid baile no-s-tair. Ben

The man who married any of these women knew them to be lewd, and therefore he is not entitled to any *damages* from them, though they commit adultery; or, it is by agreement and surety it is, as is a contract without *security against* disqualification.

Unawares, i.e. by stealth. They deserve not debts, i.e. honour-price. Nor eric, i.e. body-fine, for forcibly violating them, whoever may have done it. An 'echlach' woman, i.e. a whore[a] who prostitutes her person without payment. Chastity, i.e. until she adopts chastity after penance and after 'eric'; for she will get honour-price then. A woman who perceives that she is being cohabited with unawares, i.e. a woman who perceives[b] herself being had connexion with, without giving notice of it until it has been accomplished on her. A woman who conceals her violation, i.e. a woman who conceals that she has been forcibly violated [II. 356], i.e. who gives no notice. A woman who is forcibly violated in a 'cathair'-dwelling, i.e. a woman who is forcibly violated in a dwelling-house.

The same as the preceding case, but that this is in a 'cathair'-dwelling, and the preceding was outside a 'cathair,' i.e. because she would have been heard if she had given notice, i.e. she would have been heard had she complained; though she gave notice of it afterwards, she is entitled to nothing, i.e. she does not charge it upon him until he has completely escaped from her uncaught, i.e. she is free to the man with whom she has made an assignation until she screams, and after she screams; the man with whom she has made no assignation is safe till she screams, but it is illegal after screaming.

A woman who avows that she will transgress[c] .i.e. a woman who openly acknowledges that she will form a sinful connexion against her husband, i.e. "We shall do so when we meet"; "whenever I meet him who is more acceptable to me, I shall do it notwithstanding that I am your wife, I shall sleep with him at once." A woman who makes an assignation with a man to come to her in bush [176, 16, J2., *portchaine*, harlot] or bed, i.e. a woman who appoints with a man to come to her in a bush without, or in a bed within; *he is free* till she screams, and after screaming; and the man with whom she has [not] made the appointment is always free till the screaming; and half *fine* from him after her screaming. A woman who tempts a hostage of God, or of man, i.e. a woman who entreats the hostage of God, the church, or of man, the laity, by the proffer of her body, i.e. he to whom she gives herself is safe; or, she gives herself to everybody, i.e. a woman of stout thighs, and she went by appointment to meet him; or, it is a forced exaction[e] that she entreats of him, if she would permit him to do so.

[a] For eċlaċ and aṙbeṛ, cf. IV. 58, 25, and IV. 64, 15, 16 aeeṛ, aeeann.

[b] The word uṙcuaṛaċc is rightly explained by O'Don. Supp. as 'perception,' cf. SM. iv. 54, 15 con-cuaiṛe, '(what) he hears'; but in FM., Vol. III., p. 2120, 2296, it is taken to mean 'disobedience.'

[c] The word here used, imuṙḟiṛ, is evidently the older *imarbus*, 'transgression,' etymologised as *imur feis*, where *feis* means 'sleeping with a person.'

[d] For eiṙeċ, used in this sense, cf. SM. III. 486. 2, 8, 12.

Heptads. — dofairget ar decmuic .i. decmaic le, tećt cuice ar eigin ar calmatus, 7 dorat a slan do: "da muḋ eidir lat mo ṫśaruġad, noligfinn doit."

.i. tairgeas hi fein ar ćoibci ingnaṫ no doili .i. tolg do ṫetaib timpain; no, lan duirn do deargnadaib; no, mindtan cenann cir-dub, 7 srian derg-oir fris; no, noi sibinne rindglasa luaćra; no, lan corroicce do scris ingen; no, lan tige prećain do uidib dreollain.

Slan saruġad na mban so, cid beḋ eisinnrucus bes aco, cid eisinnracus druiṫsi, cid eisindracus gaite, munab fuil toćus eturscarṫaċ; no ce beiṫ, muna dernait maiṫ de; 7 ma dogniat maiṫ de, is leṫ eneclann.

Mad [s] leṫ doberar fuirre, cid eisindruic hi, munap eisinnracus druisi, ata coirp-dire di; 7 ni ḟuil eneclann, munab fuil toćus sicc.

Is eḋ ata sunn: eneclann do bein ar na mnaib so fein, 7 noća mberar ar a fearaib o ćaċ i n-a denum so friu, 7 noća tabruit sim enecland di-a feruib, dia mbe aċt 7 arusc.

Seċt mna in-so .i. is cuimgeċ tabairt a cuirp i fomatu lanamnuis d' feraib aile; 7 frecraḋ d' indligi fein, 7 noća frecrad dligid. Aċt na meṫat a ngnimu .i. amail ro battur mna Tulċa leis; uair issed fa gnaṫugad doib, cid mor do indligiḋ donedis, aċt gu toirsidis do bleogain a mbo i meatraib, a slainti doib. Ni berat comperta for fine .i. noća berait ini comairbertnaigter uaṫuib for in fine can fir 7 seotu faosma leo do'n fine amaċ; noća beraitt o'n fine tall iatt, no gu ceandaigṫer dib .i. ni roiċ cin a claindе for fine maṫar. Na di tualuing somaine lanamnuis .i. noća cuimgeċ iatt somaine do breiṫ leo amaċ a dligeḋ lanamnuis, i ndilsi a codaċ friċgnuma o na hadaltraċaib .i. genus do denam.

wherever he should meet her. A woman who offers upon a difficult[a] condition i.e. she deems it impossible to come unto her by force, because of her strength, and she has defied him: "If thou wert able to force me I would lie with thee."

She offers herself for a wonderful or difficult dowry, i.e. a bed-tick[b] full of harp strings; or a fistful of fleas; or a white-faced jet-black kid with a bridle of red gold to it; or, nine green-tipped rushes[c]; or the full of a 'carrog' of finger-nail scrapings; or the full of a crow's-house of wren's eggs.

There is no fine for forcing these women, whatever unworthiness attaches to them, whether the unworthiness of lechery, or the unworthiness of theft, unless they have separable property, or though they have, if they do not make good use of it; and if they do, it is half honour-price.

If it is an unperceived assault that is made upon her, though she be unworthy, unless it is the unworthiness of lechery, there is body-fine for her; and there is not honour-price, unless she has property, *sic.*

What is here is: Those women themselves are deprived of honour-price, and it is not put upon their husbands in case of any one acting in this way towards them; and they do not give honour-price to their husbands if there has been agreement and stipulation.[d]

These are the seven women, i.e. who have power to give their bodies away in proffer of cohabitation to other men; and this is an answer to illegality, and not an answer to legality. Provided they do not fail in their duties, i.e. such as were the women of Tulach Leis; for their practice was, that however much of illegality they committed, provided they came *in time* to milk their cows in milkpails, they were safe. They put not their progeny upon the tribe, i.e. they do not put that which proceeds from them on the tribe, without oath and 'seds' of protection[e] with them, from the family abroad, *the real fathers;* they cannot take them from the family within, *the husbands*, until the *children* are purchased from them, i.e. the crime of their children is not *charged* upon the mother's family. Who cannot acquire property of cohabitation, i.e. they have not the power to take any property away with them by the law of cohabitation, in right of their share of diligence, from the adulterers, i.e. *they are* to become chaste.

[a] Cf. O'Dav., p. 75, where he explains 'decmaic' in the words of the present gloss.

[b] Cf. MR., p. 42[r], ꝺołꝑ, 'bed.'

[c] Cormac's 'simin,' 'rush,' p. 40.

[d] 'Arusc,' means 'word'; see Corm., p. 25, inrosc; [? bṙiaṫaṙ, p. 273, 19].

[e] Curry renders, 'though they may wish it,' but he had omitted the whole line con ṙiṙ 7 ꝼeoꝺu ꝓaoꝼmα, and takes only the last syllable mα.

Heptads. [XLVIII.] Ataiṫ ſeċṫ n-onα oiḋiṫeṙ lα Feine, nα ḋleȝaṙ α taiſic nα aiṫȝin, cia ṙo bṙiaṫaṙ i ſeṫuib α n-onα: oin nαe ſoṙ muiṙ, oin ſiṙ aṫbaill, oin aiṙm i ṙoe, oin eiċ i tṙeſſ, oin eiċ aȝ aṙ ſoṙ bla cia ṙo bṙiaṫaṙ ocu, oin con ſṙi toſunḋ, oin tſaluinḋ;—aṙ iſ é ſeṫ in-ſein aṫbaill aṙ oin. Ni ſaiḋ neċ nα ſeoṫu ſo cin naiḋm α taiſic no aiṫȝina; oṫa ſoḋuin, ḋliȝi caċ oin α taiſic cin ni naſaiṙ.

Seċṫ n-onα .i. ataiṫ ſeċṫ n-onα eiſciṫeṙ, ḋ'α n-aiſneiḋinn in ſeneċuſ, 7 noċα ḋleȝaṫ α taiſic cia ṙo bṙonnṫaṙ iaṫ aṙ nα conaiṙib i ṫabaṙ aṙ oin iaṫ. Taiſic .i. cia maiṙiṫ α mbaili aile aſ nα ṙoiċ ſim. Aiṫȝin .i. muna maiṙiṫ.

Maḋ oin ḋ'ſeṙ ſine, cin ſonaiḋm, 7 ſoiċe Ḋe ḋi-α taṙṙaċṫain, iſ ſlan; ḋia mbe ſonaiḋm, iſ leṫ aiṫȝin. Maḋ oin ḋ'ſeṙ anſine, cin ſonaiḋm, 7 ſoiċe Ḋe ḋi-α taṙṙaċṫain, iſ leṫ aiṫȝin; ḋia mbe ſonaiḋm, iſ aiṫȝin. Cin ſiſ ſoiċe in-ſo o ċeċṫuṙḋe.

Maḋ oin ḋ'ſeṙ ſine, cin ſonaiḋm, co ſiſ ſoiċe ḋo'n ſeṙ no-ſ-beiṙ, iſ leṫ aiṫȝin; ḋia mbe tṙebuiṙi, co ſiſ ſoiċe, iſ aiṫȝin ſaiṙ;—α ḋa ſiſ, iſ ſlan. Maḋ oin ḋ'ſiṙ anſine, cin ſonaiḋm, co ſiſ ſoiċe ḋo'n ſeṙ no-ſ-beiṙ, iſ aiṫȝin; cia beṫ ſonaiḋm, ȝu ſiſ ſoiċe ḋo'n ſiṙ no-ſ-beiṙ, iſ aiṫȝin;—7 α ḋa ſiſ anſine, iſ ſlan.

[XLVIII.] There are with the Feine seven loans that are lent, which it is not obligatory to restore, nor make compensation for, though the lent articles be broken: the loan of a boat upon the sea; the loan of a man who dies; the loan of arms in the field; the loan of a horse in battle; the loan of a horse to plough, upon land, though he be hurt whilst with them; the loan of a hound to hunt with; the loan of salt;—because these are articles that die in the loan. No one lends these articles without security for their restoration, or compensation; except these, every loan is obliged to be restored even though there be no security. HEPTADS.

There are seven loans[a] with the Feine, i.e. there are seven loans lent of which the Brehon law makes mention, and they are not entitled to be restored, though they be injured in the ways in which they are given in loan. Restore, i.e. though they survive in another place, where he cannot reach them. Nor compensation, i.e. if they do not survive.

If it be a loan to a man of the tribe, without 'fonaidm'-bond, and that the visitation of God overtakes it, *the borrower* is safe; if if there be bond, there is half restitution. If it be a loan to a man not of the tribe, without bond, and the visitation of God overtakes it, there is half restitution; if there be a bond, there is restitution in full. This is when neither of them is aware of disease.

If it be a loan to a tribesman, without bond, and the borrower has knowledge of some disease, it is a case of half restitution; if there be 'trebuire' security, with knowledge of any disease, there is full restitution upon him; if they both have knowledge, he is free. If it be a loan to an extern, without bond, and the borrower has knowledge of disease, there is restitution; though there be bond, with knowledge of disease on the part of the borrower, there is restitution; and if they be both externs and have knowledge, he is safe.

[a] Another Heptad of loans is given, without gloss, on H. 3, 18, p. 7, preceded by the remark, arbeir in fenechus, "cach n-on co n-a tarec [see above, l. 8], si quis manu sua munus alterius acceperit, manu iterum revertitur."

HEPTADS. Maó oin ó'fir anfine, 7 ro fitir in galur, aitgin uaó, co bet trebuiri, cin co be. Maó fer fine, 7 ro fitir in galur, aitgin, dia mbe trebuiri; muna be, ir let aitgin.

Ma di-foiçe anfira fir fine, gu trebuiri, ir let aitgin; muna be trebuiri, ir flan. Ma di-foiçe anfira fir anfine, gu trebuiri, ir aitgin.

Mad fir doib a ndir in galur, cró itir fine, cró itir anfine, ir flan, muna be trebuiri; dia mbe trebuiri, ir let aitgin o fir fine, 7 aitgin o fir anfine.

Oin nae for muir .i. ma fir do'n fer ir a hae .i. in nae erciter for in muir .i. flan a briait for feit i n-egmuir, no for anfad i fiadnaife. Oin fir aibaill .i. fer oibri, ro fitir in gnimrad frir-i mberar, cia briter .i. oin in fir oblet irin roe comfuicc .i. in gnim frir-i fucad, ro marb.

In codnaç, ro tairgid irin roe comfuicc a haitiuin a fine-çairde; 7 ni roibi cin aco'n ti ro tairgirtar; no, cia ro bui aige, ro indir.

Oin airm i roe .i. in t-arm eircider irin re comfuic .i. oin i baile i n-aru. Oin eiç i trefr .i. i trer noebta gu fir; 7 ir he in trer fin ro-f-fucc. Oin eiç ag ar for bla .i. oin in eiç indraigter for bla re fir a gnimrad; 7 in aig fir-i fucad, irreo ro dilig. Cia ro briaçar ocu .i. cia ro brondar ocu he, ir dilet. Oin con fri torund .i. in cu torainn, act mar re fiad airiçe ro heirid in cu o fer bunaid; act mar firin fiad fin ro lecid hi, no re fiad ir cendta inar, no ir comcennta frir, flan can ni d'ic irin çoin; mar re fiad ir acgairibi inar ro leicid hi, ir aitgin in con d'ic and. Oin tralaind .i. ni de dorat amaç di-a çaiçem; 7 d'ait indligid for in ti dorat, con-i[d] dilet uile, muna cindter, in ni fcrifraiter de; 7 dia cindter, ni flan in umuscraid, act riaç gaite inn, munub neç di-a n-a[d] dir errain do gabail ro çaid; 7 mad éd on, ir aitgin.

If it be a loan to an extern, and he knew of the disease, he pays restitution, whether there be security or not. If he be a tribesman, and knew of the disease, there is restitution if there be security; if there be not, it is half restitution. HEPTADS.

If it be sudden disease without knowledge to a tribesman, with security, there is half restitution; if there be no security, he is safe. If it be a sudden disease, without knowledge, to an extern, with security, there is *full* restitution.

If they both have knowledge of the disease, whether tribesmen or externs, he is safe, if there be no security; if there be security, there is half restitution from a tribesman, and *full* restitution from an extern.

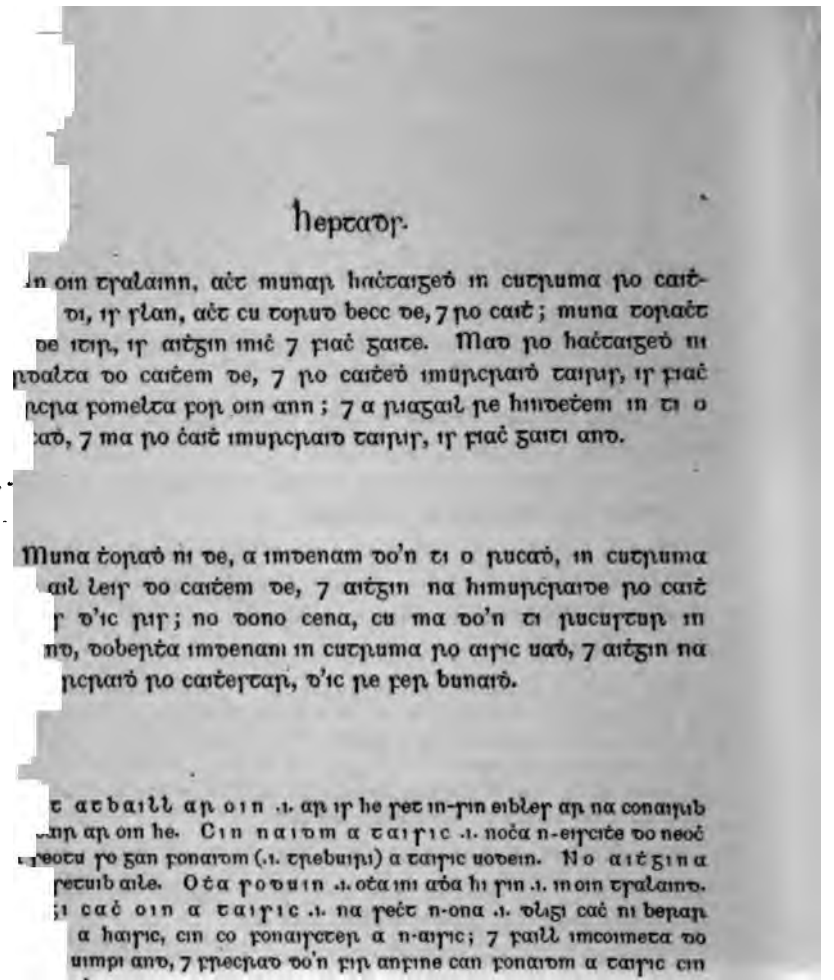
The loan of a boat upon the sea, i.e. if the man whose it is knows, i.e the boat which is lent upon the sea, i.e. it is safe to take it out in a calm in his absence, or in a tempest in his presence. The loan of a man who has died, i.e. a working man who knows the work for which he is taken, though he be damaged, i.e. loan of the man who dies in the battle-field; i.e. it was the work for which he was given out that killed him.

The adult who had been provided for the battle-field, with the cognizance of his family; and the man who provided him was guiltless; or though guilty, he had told it.

The loan of arms in a battle-field, i.e. the weapon which is lent in the battle-field, i.e. a loan in it, a dangerous place[a]. The loan of a horse in battle, i.e. for a battle conflict, knowingly; and he brought it into that battle. The loan of a horse to plough upon land, i.e. the loan of the horse which is driven over a fair-green to know his action; and the fixed period for which he was given, is what exonerated *the borrower*. Though he be hurt while with them, i.e. though he be hurt while with them, there is exemption. The loan of a hound for hunting, i.e. the hunting hound; provided that it was to hunt a particular deer the hound was got from the owner; now, if it was at that deer *the hound* was set, or at a deer tamer than it, or equally tame with it, he is exempt from paying anything for the hound; if *the hound* has been set at a fiercer deer than this, compensation for it is to be paid in the case. A loan of salt, i.e. a bit of it that was given to be used; and to avenge his illegality upon the person who gave it, the whole is forfeited if the quantity which shall be scraped off *the lump of rock-salt* be not specified; and if it be specified, the excess taken is not safe, but there is debt of theft in the case; unless it be a person who has a right to take excess[b] that has used it,—in such a case, there is compensation.

[a] The phrase here used oin ı baıʖe ı n-apu, occurs in SM. III. 218, 16, where the translation is certainly wrong, the latter clause being an explanation of our phrase.

[b] Curry reads ɵrraċ for MS. *err.*; but it is evidently a synonym of ımurcraıo which is intended, cf. O'Dav., p. 81, *erain* .ı. imforcraid.



heptaḋ.

An oin tṙalainn, acht munaṙ haċtaiġeḋ in cutṙuma ṙo caiṫ-
ṁi, iṙ ṙlan, acht cu toṙuḋ becc ḋe, 7 ṙo caiṫ; muna toṙaċt
ḋe itiṙ, iṙ aiṫġin imḋ 7 ṙiaḋ ġaiṫe. Maḋ ṙo haċtaiġeḋ in
ṙoalta ḋo caiṫem ḋe, 7 ṙo caiṫeḋ imuṙcṙaiḋ taiṙiṙ, iṙ ṙiaḋ
ṙcṙa ṙomelta ṙoṙ oin ann; 7 a ṙiaġail ṙe himḋeċem in ti o
ṙaḋ, 7 ma ṙo ċaiṫ imuṙcṙaiḋ taiṙiṙ, iṙ ṙiaḋ ġaiṫi aṫḋ.

Muna ḋoṙaḋ ni ḋe, a imḋenam ḋo'n ti o ṙucaḋ, in cutṙuma
aiḋ leiṙ ḋo caiṫem ḋe, 7 aiṫġin na himuṙcṙaiḋe ṙo caiṫ
ṙ d'ic ṙiṙ; no ḋono cena, cu ma ḋo'n ti ṙucuṙṫaṙ in
ṁḋ, ḋoḃeṙiṫa imḋenam in cutṙuma ṙo aiṙic uaḋ, 7 aiṫġin na
ṁcṙaiḋ ṙo caiṫeṙṫaṙ, d'ic ṙe ṙeṙ ḃunaiḋ.

t atbaill aṙ oin .i. aṙ iṙ he ṙet in-ṙin eiḃleṙ aṙ na conaiṙiḃ
ṁṙ aṙ oin he. Cin naiḋm a taiṙic .i. noċa n-eiṙciṫe ḋo neoċ
ṙeoṫu ṙo ġan ṙonaiḋm (.i. tṙeḃuiṙi) a taiṙic uoḋein. No aiṫġin a
ṙecuiḃ aile. Oċa ṙoḋuin .i. oċa imi aḋa hi ṙin .i. in oin tṙalainn.
;i caċ oin a taiṙic .i. na ṙeċt n-ona .i. ḋliġi caċ ni beṙaṙ
a haiṙic, cin co ṙonaiṙceṙ a n-aiṙic; 7 ṙaill imcomeṫa ḋo
uimṙi aṫḋ, 7 ṙṙecṙaḋ ḋo'n ṙiṙ anṙine can ṙonaiḋm a taiṙic cin
ṙiṙ diṙoiḋeḋa.

Seċt n-ona, 7ṙl. .i. a ḋa ṙiṙ cin tṙeḃuiṙi, cid ṙine cid anṙine, iṙ oġ-ṙlan; 7 iṙ e ṙiṙ aḋbeiṙ ṙunn .i. ṙiṙ an ġalaiṙ no na n-inḋliġeḋ ṙomuinn anuaṙ; maḋ co ṙiṙ 7 tṙeḃuiṙi, iṙ oġ-ṙlan; no, iṙ aiṫġin, maḋ aṙ ṙeṙ anṙine; co ṙiṙ cin tṙeḃuiṙi, iṙ leṫ aiṫġin 7 ṙlan ḋo'n ṙiṙ ṙine.

In ṫan iṙ leṫ aiṫġin o ṙeṙ anṙine, iṙ ṙlan ḋo ṙiṙ ṙine. In ṫan biṙ ṙiṙ 7 tṙeḃuiṙi, cid anṙine, iṙ ṙiaḋ ḋo ṙeiṙ na tṙeḃuiṙi.

Ꭺ ḋa n-anṙiṙ, iṙ ṙaiṁn i nḋe.

In case of the loan of *a lump of* salt, provided that the amount of it which was to be used was not stipulated, it is safe, if a small bit of it is returned, and he *really* used it; if none at all of it is returned, *it involves* suitable compensation and debt of theft. If a definite quantity had been stipulated to be used, and an excess beyond that has been used, there is debt for an excessive use of a loan in the case, and it is to be ruled by the intention of the person from whom it was taken; and if *the borrower* has used it to an excess beyond that, there is debt of theft in the case.

If no part of it was returned, the person from whom it has been borrowed, is to prove the quantity of it which he had been willing to grant the use of, and compensation for the excess which *the borrower* has used of it beyond that, is to be paid the owner; or else, it shall be on the person who got the salt the burden of proof shall be cast, as to the quantity which he begged from him, and he shall pay to the owner compensation for the excess which he has consumed.

An article which perishes in loan, i.e. for this is an article which perishes in the paths upon which it is given on loan. Without 'naidm'-bond for restoration, i.e. these articles should not be granted to anybody without bond, i.e. security for the return of the identical objects [commodatum]. Compensation, i.e. of other articles [mutuum]. From that out, i.e. from this particular thing out, i.e. the loan of salt. Every loan requires to be restored, i.e. the seven loans; i.e. everything which is given in loan, is to be restored, though there be no security for their restoration; and it was a neglect of taking care of them that happened in the case *of the loan*; and the extern, *even* without 'fonaidm'-bond, must answer for their restoration, without knowledge of sudden disease.

Seven loans, &c., i.e. where they both knew *of defect and* there was no security, whether tribesman or extern, *the borrower* is wholly exempt. And the knowledge which is spoken of here, is the knowledge of the disease, or of the illegalities mentioned above;—if with knowledge and security, *the borrower* is wholly exempt; or, there is compensation, if it be upon an extern; *if* with knowledge *but* without security, it is half compensation *from the extern*, and the tribesman is exempt.

When it is half compensation from an extern, the tribesman is exempt. When there is knowledge, and security *is given*, though *the borrower* be an extern, there is debt according to the security.

If they be both ignorant,[a] *the loss* is to be divided into two parts.

[a] Curry reads ꝺꝺ ꝺꝑꝺꝛꝺ, translating, "if they be both not of a family," but the text of R [and J] is plainly ꝺꝺꝺꝺꝺꝑꝺꝛ.

Heptads.

[XLIX.] Ataiṫ seċṫ ngraiḋ la Feine, na con tualuing naċae fiaḋnaise ḋo ḋenum i tuaiṫ : fear coibnisa, fer focrenur, fer ro tuisliṫer fo grad, fer fuiċi, ban-fiaḋnaise, fer feirgi, fer cuitcernsa, caċ ḋuine um a les faḋeisin ci be ar uaisle, ar foben inracus acobuir.

Is ḋ'urgurta fiaḋnaisi in-so la Feine, na con ḋernat fiaḋnaisi for neaċ.

Seċṫ ngraiḋ .i. ataiṫ seċṫ ngraiḋ ḋ'a n-aisneiḋinn in feneċus, 7 noċa cuimgeċ naċae ḋib fiaḋnaisi ḋo ḋenum isin tuaiṫ. Noċa ḋenaiṫ in luċṫ so fiaḋnaisi ar neċ, uair ni ḋlegar ḋo neoċ a ngabail. Fear coibnisa .i. naeṁ 7 firen .i. in ḋuine cotṫaig.[1] Fer focrenur .i. ḋi-a tabar deg-creic loigeċta .i. uair noċa ḋlegur loġ ar fiaḋnaisi, na fiaḋnaise ar log, ḋo reir nu-fiaḋnaisi, ce ro bui loġ uirri ḋo reir na n-arsatain. Fer ro tuisliṫer fo grad .i. sagurṫ no esroc. Fer fuiċi .i. caċ ḋiḃ ar a ċeile. Ban-fiaḋnaise .i. ecoitcenn eisinnruic. Fer feirgi .i. in fer bis a feirg friut, no ris-i mbi t' fearg. Fer cuitcernsa .i. in fear bis a comtigernus friut .i. ag cosnum rigi no arḋaine. Faḋeisin .i. fein. Foben inracus acobuir .i. fobenaiḋ a indricus uimi-sim saint acobuir na set. Is ḋ'urgarta fiaḋnaisi .i. is ḋo na neiṫib is mo ro urgairestar ḋliġi, ḋo reir feneċuis, in luċṫ so ḋo ḋenum fiaḋnaisi. Na con ḋernaiṫ .i. noċa ḋenaiṫ in luċṫ sin fiaḋnaisi ar neaċ .i. noċa ḋlegur ḋo neoċ a fiaḋnaise ḋo gabail.

[L.] Ataiṫ seċṫ cuir foceirḋ mac beo-aṫar seċ a aṫair naċ tinḋtai in t-aṫair um a mac, cin ni forrngaru in t-aṫair, it cuir : focreic tire in tan na talla i tir la aṫuir, cain comaiṫcesaḋ hi tir i n-ata, marcreic tseoit, tincur a treibi ḋo luag o'n meiḋ aḋaimter i trebuḋ, creic aige carrnu i n-a teċ cu ruice forcruiḋ cuaḋ, comol comuir in tan naḋ n-air la aṫair ; iarraig la forcraiḋ ciniḋa, coibce teċta

[1] Cf. the gloss given in O'Dav., p. 66, *sub* 'coibnius.'

[XLIX.] There are with the Feine seven grades not competent to give any evidence in a territory; a co-owner; a man who is purchased; a man who is degraded from *holy* orders; a cuckold; female evidence; an angry man; a rival man; anyone for his own benefit, though he be a gentleman,—for covetousness vitiates worthiness.

These are among the prohibitions of evidence with the Feine: they do not bear evidence upon anyone.

Seven grades, i.e. there are seven grades mentioned in the Brehon law, none of which is competent to give evidence in the territory. These persons give no evidence against anyone, because no one is bound to receive them *as evidence*. A co-owner, i.e. holy and righteous, i.e. the covenanted person. A man who is purchased, i.e. to whom good pay of reward is given, i.e. because reward for evidence is not lawful, nor evidence for reward, according to the New Testament, though there was reward for it according to the ancients. A man who is degraded from *holy* orders, i.e. a priest or a bishop. A cuckold, i.e. each of them, *husband and adulterer* (?) against the other. Female evidence, i.e. *as being* partial and unworthy. An angry man, i.e. the man who is angry with thee, or with whom thou art angry. A rival man, i.e. a man who is in joint lordship with thee, i.e. in contending for kingship or abbotship. Himself, i.e. on his own *behalf*. Covetousness vitiates worthiness, i.e. the covetous desire of the property undermines his integrity. These are among the prohibitions of evidence, i.e. it is among the things which law most prohibited according to Brehon practice, that this group should give evidence, i.e. these parties do not give evidence upon anyone, i.e. it is not lawful for anyone to receive their evidence.

[L.] There are seven contracts which the son of a living father makes independently of the father, which the father cannot reverse against the son; though the father does not require them to be made, they are contracts: purchase of land when he cannot fit in the land with his father; law of co-tenancy in the land in which he is; the ample purchase of goods; to purchase the furniture of his house, since he is recognised in householding; the purchase of joints of flesh-meat for his house, until he comes to an excess of flesh-meat; an agreement for reciprocal ploughing when his father is not ploughing; payment of fosterage for the increase of

Heptads. for cedmuindtir comcineoil ;—ar is mo torbud na cor si oldas a n-innruidiu, ar mad ingen in bo-aireċ gu mac in aireċ feibi, da trian ceṫra uaiṫe; mad ingen in aireċ feibi tes co mac in bo-aireċ, da trian ceṫra o mac in bo-aireċ, ocus aen trian o ingin in aireċ feibi ; ar is mo dlegar ceṫra do bo-airib oldas do aireċuib feibi.

Seċt cuir .i. atait seċt cuir cuires mac in aṫar bi seċ a aṫair. Naċ tindtai .i. noċa n-imponn in t-aṫair um a mac iatt, cin gu roib in t-aṫair ag forrngaire a ndenma.

Caċ soċur 7 caċ doċur dogni in mac saer-leicṫi, is astaiṫi co ruice loġ eneċ, inge tri curu .i. giallna, 7 m[anċuine], 7 ni is len fine; cid becc dib-sidi focearr neaċ, is taiṫmeċta caċ doċur oṫa loġ eneċ suas, is taiṫmeċta do mac saer-leicṫi itir ċuru 7 cunnarṫa 7 raṫaiges 7 aitires. Ni taiṫmeaċta imorro log eneċ cid diubairt.

Ata da n-ord forsna meamru .i. drong diḃ fo na teacur coruib, aċt fo 'ndoċur 7 a ndiuburṫa, amail atait na ceṫri mna dligṫeċa .i. aḋultraċ gu macu, 7 in cetmuinnter gu macu 7 cin macu, 7 in be coitcernnsa, 7 in mac indascairi, 7 in mac faesma, 7 in saer-manaċ, 7 in saer-ċeli.

In adultraċ cin macu imorro, 7 in daer-manaċ, 7 in daer-ċeli, 7 in daer-fuidir, 7 in daer-boṫaċ, 7 in sen-cleti, 7 na dicennu cin aġu aicsin, taiṫmiṫer a soċur-sidi 7 a ndoċur uile, co risat a leas a fine, cin co risat, ar na ro gnaṫaiġit curu i n-ecmuis a cend, ar indligi doib cuir no cunnarṫa do denum i n-a n-egmuis.

his progeny; lawful dowry to a 'cetmuinnter' wife of equal family;—because the advantage of these contracts is greater than their disadvantages; for, if it be the daughter of a 'bo-aire' who marries the son of an 'aire feibe,' there are two-thirds of *the stock of* cattle from her; if it be the daughter of the 'aire feibe' that comes to the son of the 'bo-aire,' two-thirds of the cattle are from the son of the 'bo-aire,' and one-third from the daughter of the 'aire feibe'; for more cattle are due from those of 'bo-aire' *grade* than from the 'aire feibe.' HEPTADS

Seven contracts, i.e. there are seven contracts into which the son of a living father enters without *consulting* his father. Which he does not reverse, i.e. the father does not reverse them as regards the son, though the father did not command them to be made.

Every advantageous and every disadvantageous contract that an emancipated son makes, is binding, up to honour-price, except three contracts, i.e. 'giallna'-service, 'manchuine'-duties, and anything that would be injurious to the tribe; be it ever so little of these that one binds himself to, every disadvantageous contract is dissolved from honour-price upwards; they are dissolved to the emancipated son, whether *they be* contracts or bargains or suretyship or hostageship. His honour-price, however, cannot be dissolved even though there be fraud.

There are two conditions upon the dependent-members, i.e. a section of them whose contracts are not impugned, except disadvantageous or fraudulent contracts; such are the four lawful women, i.e. the adultress with sons, and the 'cetmuinnter' wife with sons and without sons, and the rival wife; the son of a 'nascaire' binder, the adopted son, the free monk, and the free 'ceile'-tenant.

The adultress without sons, however, and the base monk, and the base tenant, and the base 'fuidir,' and the base 'bothach,' and the 'sen-chleithe,' and the lordless without visible head, —the good and the bad contracts alike of all these are dissolved, whether their tribe need them or not, lest they should become habituated to the making of contracts without their lords: for it is unlawful for them to make contracts or bargains without them.

Heptads.

Is cuip .i. na cuip sin. Focpeic tipe .i. cpeic ap connaċ; connaċ in peapann po bui aige roime. In can na talla i tip .i. in tan na tuillenn i peapann in aċap map-aon pupin aċap. Cain comaiteepa .i. piaċaiḃ in aiteċaip camaine iprin peipann i n-aittmaiteep he. Cpeic tpeoit .i. connaċ in tpeoit na roib aige roime .i. ap comlo᷑, no ap ni ip lugu inap a lo᷑. Tincup a tpeibi do luag .i. ni tmeguip i n-a tpeib do connaċ .i. tpiḃlum a tiġe. Coaimtep .i. o'n fhero aitcumgeap tpeaḋa do beiṫ aige. Cpeic aige capptne .i. connaċ aiġe peola i n-a ṫeċ ap comlo᷑, no ap ni ip lugu inap .i. pocup he, 7 ni camaing in t-aċaip toiṫiġ paoi. Co puice popcpaiḋ cuad .i. cu puice impopcpaiḋ peola do connaċ, no impopcpaiḋ loiṡi di-a ċinn, uaip ip pocup eipṫe. Comol comuin .i. acomhal a comuin do pe neċ aile, in tan na paġaiḃ maiḋ eip map-aon pe 'ċaip. Iappaig la popcpaiḋ cinioa .i. in iappaiġ do ṫabaipt do puipin imapcpaiḋ claiune bip aicce no ciannu naṫ .i. iappaiġ oliġeaċ. Popcpaiḋ .i. in oana mac. Coibce teċta .i. coibċi oliġeaċ do ṫabaipt do'n cetmuinocip ip commaiṫ cneċ pip .i. pocup pe.

Inzen ṡpiaṙ plaṫa ṡa mac ṡpiaṙ plaṫa, 7 leṫ eneclann a haṫaiṙ, no ṫpian eneclann a pen-aṫaiṙ, i coibċi caṫ anma; no, ca maṫ e ini aiṙ a ṗpiṫ: ca mo leaṫ cinoiḋ a haṫaiṙ la caṫ anman caiṙin peṙ ṡaiṙ plaṫa, cio lugu na ṫpian cinoiḋ; no dono, ca mo da ṫpian cinoiḋ o inzin in ṡpiaṙ peni ṡa ṡpiaṙ plaṫa, cio mo na leṫ cinoiḋ a haṫaiṙ: leṫ cinoiḋ a haṫaiṙ imoiṙio o inzin in ṡpiaṙ peni ṡa ṡpiaṙ peni aile; sicc dono, o inzin ṡpiaṙ plaṫa ṡa ṡpiaṙ plaṫa aili.

Ar ip mo coibdo na coip pi .i. ar ip mo coibde a macaipe pein oldar cinoiḋio a n-aile: 7 ip he curo in 'ar' ann. uair aroaḃpamaip pannaiṙo, naċ cinncai in t-aṫaiṙ am a mac. Inzen in be-aiṙeċ .i. coibde ṡabaip aṫaiṙ.[1]

[1] Sic MS.: prob. in t-aṫaiṙ.

They are valid contracts, i.e. these contracts. Purchase of land, i.e. purchase, i.e. buying, i.e. to buy the land which he had before. When he cannot fit in the same land as his father, i.e. when there is not room in his father's land together with the father. Law of co-tenancy, i.e. the rule of common tenancy in the land in which he is acknowledged. The ample purchase of goods, i.e. to purchase the article which he had not before, i.e. for a fair price, or for something less than its value. To purchase the furnishing of his house, i.e. to buy what is wanting in his house, i.e. the furniture of his house. He is recognised, i.e. since he is acknowledged to have houses. Buying a joint of flesh, i.e. to buy a joint of flesh meat in his house, for its value or for less, i.e. it is an advantageous bargain, and the father has not power to impugn it. Until he reaches an excess of flesh-meat, i.e. until he comes to buy an excess of flesh-meat, or pays an excessive price for it, for that is a bad contract. An agreement for reciprocal ploughing, i.e. to join in co-ploughing with another person, when he finds no place for ploughing along with his father. Payment of fosterage for the increase of his progeny, i.e. to pay the fosterage-fee with the excess of children which he has, or which issue from him, i.e. a lawful fosterage-fee. Increase, i.e. the second son. Lawful dowry, i.e. to give a lawful dowry to the 'cetmuinnter' wife whose family is equally good with his own, i.e., this is a good contract. Heptads.

The daughter of a chieftain grade to the son of a chieftain grade; and half the honour-price of her father, or one-third the honour-price of her grand-father, is the dowry of every woman; or, let this be the way in which it is found,—that every woman bring half her father's 'tinol'-stock[a] to the man to whom she goes, though it be smaller than a third of the 'tinol'-stock;—or else, let it be two-thirds of 'tinol'-stock from a girl of the Feine grade to *a person of* chieftain grade, though it be greater than half her father's 'tinol'-stock; half the 'tinol'-stock of her father, however, from a girl of the Feine grade to a person also of Feine grade; so also from a girl of a chieftain grade to a man of chieftain grade.

For the advantage of these contracts is greater, i.e. because the profit of their good is greater than the damage of their evil; and the meaning of the 'for' here, is, because we said before that the father could not reverse *them* against his son. The daughter of the 'bo-aire,' i.e. a dowry which the aire [?] takes.

Cf. SM. II. 350.

Heptads. In airi ac-a mbitt ba deaċ, gu mac in aireċ 'c-a mbi feib toċusa .i. cin co betis aċt di ba 7 saṁuisc oc mac in graid ḟlaṫa, no-berad ingen in bo-aire[ċ] cuic bu lé i tinol gu mac graiḋ flaṫa. Maḋ ingen graiḋ fene is com-ard fris, no is uaisli inas, no ma ingen graid flaṫa gu grad fene, is trian tinoil beris lé .i. cutrumu leṫ-toċusa in fir gus-a teit. Mas ingen graid fene gu grad flaṫa, is da trian tinoil uaiṫi .i. da cutrumu toċusa in fir aice.

Da trian ceṫra .i. da trian tinoil uaiṫi-si, 7 aon trian uadu-sum. Ingen in aireċ feibi .i. ingen graiḋ flaṫa gu mac in graiḋ feine. O mac in bo-aireċ .i. da trian tinoil .i. cin gu beṫ aċt trian og ingin in ġraiḋ flaṫa; no dono, is leṫ and, 7 trian fris, 7 leṫ trian coir sin. O ingin in aireċ feibi .i. in graiḋ flaṫa. Is mo dlegar ceṫra .i. is mo dlegur ceaṫra do na haireċuib og-a mbitt ba .i. do graduib feine, oldas do na haireċuib og-a mbi feib ṫoċusa .i. do na graḋuib flaṫa.

[LI.] Atait seċt friṫberta la Feine a ndligi, ada andsum do ursciaṫu, ni fil cert do flaiṫ na d'ecluis na d'aireċuib feibi, na snadu faisiten di-a nditen: ditiu ar biṫ-raiṫ, ditiu maic aslui ar 'aṫair, ditiu ingine aslui ar a maṫair, ditiu mogu aslui ar a flaiṫ, ditiu manuig aslui ar ecluis, ditiu fir aslui a reċt De no duine, ditiu mna aslui a cain lanamnu,—ni conaraig Dia i tosuċ, nad etarscaru duine.

Seċt friṫberta .i. atait seċt fir-eberta indligṫeċa friberṫ dligid[1] in feineċus, 7 is doiliġ uasal-sciaṫ ditin do ṫabairt tairsib mad dia tucṫa, 7 noċa taburtar. Ni fil cert do flaiṫ .i. noċan fuil a comairce do'n flaiṫ na do'n ecluis do reir cirt. Na d'aireċaib feibi .i. na do na haireċaib oc a mbiḋ feib toċusa .i. na graiḋ flaṫa. Na snadu faisiten .i. na faisitniugad do na filedubiḋ d'a nditen ar a comairce. Ditiu ar biṫ-raiṫ .i. a diten ar in trebuiri teit tar a cenn isin biṫ noċa dlegar o bus fir-nascaireċt hi.

[1] J[1] has only i ndliged in feineċuis; *friberta* is the form given in O'Dav., p. 114, *sub* 'agiath'.

The 'bo-aire,' the 'aire' who has excellent cows, with the 'aire feibe'—the 'aire' who has excellence ['feib'] of property—i.e. although the son of the chieftain grade had but two cows and a heifer, the daughter of the 'bo-aire' should bring five cows with her in 'tinol'-stock to the son of the chieftain grade. If it be a girl of Feine grade, who is as high as he, or higher; or if it be a girl of chieftain grade, to *a husband* of Feine grade, it is a third of 'tinol'-stock she brings with her, i.e. the equivalent of half the property of the man unto whom she goes. If it be a girl of Feine grade to a chieftain grade, two-thirds of 'tinol-stock come from her, i.e. she has twice the equivalent of the husband's property.

Two-thirds of cattle, i.e. two-thirds of 'tinol' stock from her, and one-third from him. The daughter of the 'aire feibe', i.e. a daughter of a chieftain grade to a son of Feine grade. From the son of the 'bo-aire', i.e. two-thirds of 'tinol' stock, i.e. though the girl of chieftain grade has but a third; or else, it is half in this case, and a third with it, and that is a proper half-third. From the daughter of an 'aire feibe', i.e. from a girl of chieftain grade. More cattle are due, i.e. the 'aires' who have cows, i.e. the Feine grades, are bound to supply more cattle than the 'aires' who have excellence of property, i.e. the chieftain grades.

[LI.] There are with the Feine seven obstructions in law, which it is difficult to shield, where neither chieftain nor church nor 'aire feibe' has any right, nor the protection of sanctuary to shield them: to shield from a perpetual surety; to shield a son who elopes from his father; to shield a daughter who elopes from her mother; to shield a serf who elopes from his lord; to shield a monk who elopes from his church; to shield a man who absconds from the law of God or of man; to shield a woman who elopes from the law of cohabitation,—what God has joined together, let not man put asunder.

Seven obstructions, i.e. there are seven illegal obstructions that oppose law in the Brehon law, and it is difficult to raise a noble shield of protection over them, if it were raised; but it is not raised. Neither chieftain nor church has any right, i.e. neither the chieftain nor the church has any power of protecting them, according to right. Nor 'aire feibe', i.e. nor the 'aires' who have excellence of property, i.e. the chieftain grades. Nor protection of sanctuary, i.e. nor the protection of the poets to shield them under their sanctuary. To shield from a perpetual surety, i.e. to shield him from the surety who has gone surety for him in perpetuity is not lawful, since it was a true binding [p. 148, 16].

Heptads.

In ti bis isin raiṫ, cin a diten airi gu nomaid; no, ma raiṫ ro loingi a cain-gnim[1] aṫar no sen-aṫar, lex defendens, curub si bes for a mac 7 for a ua dogres.

Ditiu maic .i. ditiu in mic elas re dliged a aṫar, noċa dleġar. Ditiu ingine, mogu .i. fo'n gne cetna. Ditiu manuig .i. ditiu in manaig elas re dliged n-eaclasa, noċa dlegar. Ditiu fir .i. ditiu in fir elos a dirgetu De na heclasa 7 duine na tuaiṫe, noċa dlegur .i. teit a dliged cana no cairde. Ditiu mna .i. ditiu na mna elos a riagail in lanamnuis, noċa dlegur, no gu facbaid lan in imscair dleġur di.

Caiti deiṫbir eturu-sin, 7 in baile i n-abuir, in tan na cain-biaḋtar, cain-scarat? Indligid tallat in tan ạdbeir etarscaru doib, dligi imorro sund.

Ni conaraig Dia .i. inni ro ċain-airgestar Dia ar tus .i. in lanamnus dliġṫeċ, na heturscaruid na daine eiseicc.

[LII.] Atait seċt mna la Feine cia ro nasaiṫer for mac ocus raiṫ, it meise imscar a lanamnus, cibe la bes maiṫ leo, ocus is dilis cia tartaigtar doib i n-a coibce: bean o toimsi a ceile gu-scel, ben for a fuirme a celi tinċur naire co mbi namat fuirre, bean for a fuirmiṫer ainim coisc, bean doberar freiṫaċ ocus leicter ar bein, bean doguidtar[2] caemda co mbi ferr lais feis la gillib mana be deiṫbir do, bean di-a tabair a ceile upta oc a guide co mbeir for druis, bean nad eta a toiscid a comaig lanamnais,—ar dligid caċ bean ar-a nascar la Feine a toiscid ocus forrir a cumaid teċta ar a cind.

[1] ro longad a caingnib, J[1].

[2] dogoaiṫur, J[1].

He who is in the surety, is not to be shielded from him up to nine days. Or, if he be a surety that was used in the affairs [J.] of father or grandfather, *lex defendens*, it shall be upon his son and his grandson in perpetuity.

To shield a son, i.e. to shield the son who elopes from his father's law, is not lawful. To shield a daughter, or a serf, i.e. in the same way. To shield a monk, i.e. to shield the monk who elopes from the law of the church, is not lawful. To shield a man, i.e. to shield the man who elopes from the law of God, i.e. of the church, and of man, i.e. of the laity, is not lawful, i.e. who withdraws from 'cain' law or from 'cairde' regulation. To shield a woman, i.e. to shield the woman who elopes from the rule of co-habitation, is not lawful, until she leaves the full amount of separation which is due of her.

What is the difference between these cases and where it is said: "when there is not fair feeding they fairly separate." Illegality holds, when separation is prescribed for them; but this is a legal case.

What God has joined, i.e. that which God fairly tied at first, i.e. the lawful cohabitation, let not people put it asunder.

[LII.] There are with the Feine seven women, who though bound by son and security, are competent to separate from cohabitation, whatever day they like; and whatever has been given them as their dowry, is theirs by right: a woman of whom her husband circulates a false story; a woman upon whom her husband gives circulation to a satire until she is laughed at; a woman upon whom a check-blemish is inflicted; a woman who is sent back and repudiated for another; a woman who is cheated of bed-rites, so that *her husband* prefers to lie with servant-boys when it was not necessary for him; a woman to whom her mate has administered a philtre when entreating her, so that he brings her to fornication; a woman who is not able to receive her desire in the community of marriage,—for every woman among the Feine on whom there is *this* bond, and who gives her proper co-operation for it, is entitled to her desire.

Heptads.

Ȝeċt mna .i. ataiṫ seċt mna ḋ'a n-aisneiḋenn in feneċus, cia fonaisc-ṫer iatt for mac nascaire 7 raiṫ trebuiri .i. is cuimgeċ iatt imscar a lanamnuis, cibe la bus maiṫ leo uoḋein. Is ḋilis cia tarṫaigṫar ḋoib .i. cid beḋ ḋoberṫar ḋoib i n-a coibċe. Ȝu-scel .i. ben o 'n-indi-sind a ceile .i. a fear sgel gua .i. breigi .i. derb-forgill do denam uirre, a roġa di, an imsgar doḋena, no a nḋligi lanamnais bias; 7 cid beḋ done, is coibċe 7 eineclann do ic ria, re taeib erca an ḋearb-forgill. Tinċur naire .i. tincantain aire, cibe cinel aire.

Ḋairṫ ar aen aḋarṫ ann, 7 ceṫruime coibċe fia luċt aen lis 7 aen baile, 7 og-coibċe a seċtar lis, 7 lan eric la taeb .i. fregra ḋ' aireċt ata sin .i. ben for a fuirmenn tincur nairi inḋligṫiġi .i. a rogu di, in imscar doḋenaḋ 7 a coibċi do breiṫ le, no, in a nḋligeḋ lanamnuis bias; 7 cib eḋ dib done, is coibċi 7 eneclann ḋ' ic fria, 7 eric fo aicne in cineoil aire .i. uair ni ḋlegar aer itir do denum di.

Co mbi namat fuirre .i. cu mbiḋ caċ ag fanamut fuiṫe. Ainim coisc .i. o ban-beim amaċ; cutrumus a coibċi di re ṫaeb.

An bean for a ferṫar ainim ac a cosc co inḋligṫeċ, cid bec an ainiṁ, o bias comarṫanaċ, is coibċi comlan, 7 smaċt indti, 7 eiric na foġla; 7 i n-a roga [di-]si ata in imscar doḋena 7 a coibċi do breiṫ le, no 'n-a nḋligeḋ lanamnais bias.

Bean doberar freiṫaċ .i. coibċi 7 eneclann di, 7 a dilsi o uair in freiṫig amaċ. Bean doguidṫar caemḋa .i. ben is diṫoġaige leis caemḋa, cona[ḋ] ferr leis beṫ a n-aenleabaid risna gillib .i. eiric imgabala feisi uada ann .i. coibċi, 7 a roga di-si, an imsgar doḋena 7 a coibċi do breiṫ le, no a nḋligeḋ lanamnais bias. Bean di-a tabuir a ceile upta .i. in inbaid bis ac a cuingi, is and dobeir na upṫa do urail a seirci fuirre .i. coibċi 7 eiric fo aicne an cineoil upṫa.

Seven women, i.e. there are seven women mentioned in the Brehon law, who though bound upon a son *as* 'nascaire' and a surety *as* 'trebuire'-security, are competent to separate from their marriage, whatever day they themselves think proper. Whatever has been given them is theirs by right, i.e. whatever has been given them in their dowry is theirs by right. A false story, i.e. a woman of whom her mate, i.e. her husband tells a false story, i.e. a lie, i.e. to bear false witness against her; she has her choice, whether she will separate, or remain in the law of marriage; and whichever of them she adopts, dowry and honour-price are to be paid to her, besides the 'eric' for the false testimony. Circulation to a satire, i.e. to repeat satire, whatever be the kind of satire.

There is a 'dairt'-heifer for *telling it to* one pillow in this case, and a fourth part of the dowry *if told* in the presence of *the dwellers* of one house or of one village; and full dowry if outside the house, and full 'eric' besides, i.e. this answers to an assembly; i.e. a woman upon whom he puts the circulation of an unlawful satire, has her choice, whether she will separate and take her dowry with her, or whether she will remain in the law of marriage; and whichever of them she adopts, dowry and honour-price are to be paid to her, and 'eric' according to the nature of the kind of satire, i.e. because it is not lawful to make a satire at all upon her.

So that she is laughed at, i.e. so that all people are making game of her. A check-blemish, i.e. from a 'white blow' [III. 352, 23]; she is entitled to the equivalent of her dowry, and full 'eric' besides.

The woman upon whom a blemish is inflicted in checking her unlawfully, even though the blemish be slight, yet if it be permanent, there are full dowry and 'smacht' fine paid for it, and the 'eric' of the damage; and she has her choice whether she will separate and take her dowry with her, or remain in the law of marriage.

A woman who is sent back, i.e. she is entitled to dowry and honour-price and freedom, from the time of her being sent away. A woman who is cheated of bed-rites, i.e. a woman with whom he does not choose to bed; so that he prefers to be in the same bed with the servant boys, i.e. there is due from him the 'eric' of avoiding to lie *with her* for it; i.e. she gets her dowry, and has her choice whether she will separate and take her dowry with her, or will remain in the law of marriage. A woman to whom her lover administers philtres, i.e. at the time that he was entreating her, he administered the philtres to press his love upon her, i.e. *he pays* dowry and 'eric,' according to the nature of the philtre.

Heptads. Re tiaċtain a ndligeḋ lanamnaiṡ tucaḋ ḋi na uṗṫa, 7 a ndligeḋ lanamnuiṡ tancataṙ ṙia, 7 ṡmaċt lanamanḋa uaiḋe anḋ, 7 coibċi 7 einecłann 7 coiṙṗ-ḋiṙi ḋi 7 imṡcaṙ ḟṙiṡ; no, eiṙic ḟo aicneḋ an cineoil uṗṫa, 7 a ṙoġa ḋi, an imṡcaṙaḋ ḋoḋena, no a ndligi lanamnuiṡ biaṡ; 7 iṡ e ṡin an ḋaṙa inaḋ iṡin beṙla a ḟuil ṡmaċt lanamanḋa o ḋuine iṡin ḟoġail ḋo ṙigne ṙia tiaċtain a ndligeḋ lanamnaiṡ.

Ben naḋ eta a toiṡciḋ .i. bean na ḟaġuiḃ a toiṡc aḋu umun caem aim uaiṡ in lanamnuiṡ .i. umun coṁḟṙiċġnum; no, maḋ ṙo toiċneḋ ḋaṁ le ḟa ḋi no ḟa tṙi. Dligiḋ caċ bean .i. caċ ben uaṡal ḟonaiṡ[c]iṫeṙ ḋo ṙeiṙ in ḟeineċuiṡ. A toiṡciḋ .i. umun comḟṙiċġnam. Ḟoṙṙiṙ a cumaiḋ teċta .i. umun coṁṫinċuṙ.

[LIII.] Atait ṡeċt n-inḋṡguiṫe inḋṡguiṫeṙ ḋoġṙeṡ a cain lanamna, na con tuillet ḟiaċa na ṡmaċta na oṫṙuṡ: inḋṡguċaḋ ngalaiṙ, inḋṡguċaḋ n-oṫṙuṡa, teaċt iṡ loing, beḋg a n-ailiṫṙe, ḋul a mbaṡ, ġabail baċla, inḋṡcuċaḋ ainme na ṙo icṫaṙ a ṙeiṙ bṙeiṫeaman no leaġa na ḟlaṫa, ṡaiġe caṙat taṙ cṙiċ, ḟoṙimteċt ḋiġla ḋo ġṙeiṡe, cuinġe clainḋe maḋ aimṙit neċtaṙ ḋa lina, ḟoġal cuinḋ.

Seċt n-inḋṡguiṫe .i. atait ṡeċt ṡcuiċe a hinḋe, 7 inḋṡcuiċteṙ ḋoġṙeṡ um aṙaill ḋib a ṙiaġail in lanamnuiṡ. Na con tuillet .i. umun eneclainn.

Aṙaill ḋib-ṡo ṡo ṡiṡ inḋṡcuċaḋ ḋoġṙeṡ; aṙaill aile, iṡ inḋṡcuċaḋ ṙe ṙe.

Na ṡmaċta .i. um na ḋaiṙtaib. Na oṫṙuṡ .i. um an coibċe. Inḋṡguċaḋ ngalaiṙ .i. ġaiṙit. Inḋṡguċaḋ n-oṫṙuṡa .i. ḟatta. Beḋg a n-ailiṫṙe .i. i n-ailiṫṙe a tiṙ aile .i. inḋṡcuċaḋ ṙe ṙe. Ḋul a mbaṡ .i. inḋṡcuċaḋ ḋoġṙeṡ. Ġabail baċla .i. ḋul i n-ailiṫṙe, inḋṡcuċuḋ ḋoġṙeṡ. Inḋṡcuċaḋ ainme .i. ṡcuċaḋ a hinne umun ainim ṙo ḟeṙaḋ aiṙ, 7 noċa ḋo ṙeiṙ in bṙeiṫeman naḋ na ḟlaṫa, 7 noċa n-icṫaṙ eiṡiḋe ḋo ṙeiṙ in leaġa .i. ainiṁ ḋileiġiṡ, 7

It was before entering the law of marriage the philtres were given to her, and it is when in the law of marriage *the effect* became *apparent* upon her; and he pays the 'smacht' fine of cohabitation for it; and there are due dowry and honour-price and body-fine to her, and *liberty* to separate from him; or 'eric' according to the nature of the philtres, and she has her choice either to separate or to remain in the law of marriage. And this is the second place in the Brehon law in which there is 'smacht' fine of cohabitation paid by a person for the damage he did before coming into the law of marriage.

A woman who cannot obtain her desire, i.e. a woman who does not get her proper requirements, in the high contract of marriage, i.e. as regards co-service; or if she has been so niggardly treated as to have to allow a company to go away in hunger[a] from her *house* on two or three occasions. Every woman is entitled, i.e. every noble woman who is bound according to the Brehon law, is entitled to her requirements, i.e. in co-service. She pays her proper share, i.e. in respect of the co-furniture.

[LIII.] There are seven separations that are perpetual in the law of marriage, which do not deserve debts, nor 'smacht' fines, nor sick-maintenance: a departure from disease; a departure from illness; coming into a ship; starting upon a pilgrimage; going in death; taking a staff; departure from a blemish that is not cured in the opinion of a judge, a doctor, or a chief; to seek a friend beyond the border; setting out to avenge an aggression; to seek children if either of the parties be barren; damage of a sane person.

Seven departures, i.e. there are seven internal departures, and some of them are perpetual departures, in the law of marriage. Which do not deserve, i.e. as regards honour-price.

Some of these following are perpetual departures; others are departures for a time.

Nor 'smacht' fines, i.e. as regards the 'dairt'-heifers. Nor sick-maintenance, i.e. as regards the dowry. The departure from disease, i.e. short. From sickness, i.e. long. Starting upon a pilgrimage, i.e. on a pilgrimage into another country, i.e. a departure for a time. Departure in death, i.e. a perpetual departure. Taking a staff, i.e. to go into pilgrimage; a perpetual departure. Departure from a blemish, i.e. to depart from within on account of the blemish which has been inflicted upon him; and not according to the *decision of the* judge, nor of the lord; and he is not cured according to the doctor, i.e. an incurable

[a] For coicneo, 'fasting,' cf. SM. I. 122, 11; II. 28, 12.

ṫaṽ ṽoṙṙeṙ. Saiṙe caṙaṫ .i. inṽṙcuṡaṽ ṙe ṙe. Foṙimṫeṡṫ .i. ṙiṙ-imiṫeṡṫ ṽo, ṙe ṽiġail an ġṙuṙa n-inṽeiṙġṡa ṽobeiṙaṙ aiṙ a ...naṫ .i. iṙ ṽeṡṫiṙ a leṡ ṙuṙin mnaṫ, ciṽ inṽeṡṫiṙ a leṡ ṙuṙin ṙine .i. inṽṙcuṡaṽ ṽoṙṙeṙ, maṙa maṙiḃ. Cuinġe cḷainṽe .i. inṽṙcuṡaṽ ṙe ṙe, maṙa cuinġi ḃlainṽi ṫṙia itṡe; no, iṙ inṽṙcuṡaṽ ṽoṙṙeṙ, maṙ imṙcaṙ ṫṙia aimṙiṫeṡṫ ṽoṙniaṫ. Foġaḃ cuinṽ .i. foġaḃ ṽo ṽenam ṙiṙ um a coṡnaṫu .i. a meṙaṽ .i. inṽṙcuṡaṽ ṽoṙṙeṙ.

[LIV.] Ataiṫ ṙeṡṫ n-aiṙe[1] ṙuanaṽa la Feine ata comṽiḃi ṽo caṡ ṙiṡṫ: taḃaiṙṫ foiṽḃ ṙiṙ ṽo ṫuiṫ a ṙe, taḃuiṙṫ a ṙo-ṽomain, taḃuiṙṫ a uaṡḃaṙ, taḃuiṙṫ taṙ ṫṙieṡan, taḃuiṙṫ a ṫeine, taḃuiṙṫ a haṙ-maiṫ, ṫuṙiḋiu a ṙuainemnaṽ, ṙeol ṙoṙmna.

Seṡṫ n-aiṙe ṙuanaṽa .i. ataiṫ ṙeṡṫ n-aiṙe ṽobeiṙ in ṙo-ṙeinniṽ ṽ'a n-aiṙneiṽenn in ṙeneḋuṙ, 7 iṙ com-moṙ iṙ ṽiḃeṙ iaṫṫ ṽo caṡ ṙiṡṫ ṽuine ṽobeiṙ iaṫṫ. Taḃaiṙṫ foiṽḃ .i. taḃaiṙṫ aiṙim 7 eṫaiġ in ṙiṙ ṫuiṫeṙ iṙin ṙoi comṙuiṡ .i. uaiṙ caṡ baile iṙ ṽiḃeṙ comṙuc, iṙ ṽiḃiṙ aiṙim 7 eṽaṡ. Taḃuiṙṫ a ṙo-ṽomain .i. caiṙe cuaiṙṫ-biḷḷ 7 a muṙ-loċaiḃ .i. a haiṡṽenaiḃ. A uaṡḃaṙ .i. inni iṙ uaṫaṡ leiṙ amaiṡ baṙ, amaiṡ ata loṡ ḃeṡ Seṡ no loṡ ḃeṡ Dṙaġuim. Taṙ ṫṙieṫan .i. ṽo laṙ na ṙaiṙġi.

.i. laṙ ṙeimeṽ 7 uṙṡaṙaṡṫ ṽo an-ṙine, no laṙ ṙeimeṽ naṁa ṽo ṙine .i. maṽ aiṙṡaṙaṡṫ, ṫaṙ naṫ ṫoṁaiḃ, iṙ ṽiḃiṙ ṽo, aṡṫ cuiceṽ ṙeiṙeṽ loiġi [ṽ'ṙiṙ ḃunaiṽ, J[1]]; a ṫṙieṫan [ṫṙian J[1]), maṽ aiṙṡaṙaṡṫ ṙiṙ ṙine, 7 iṙ ṙnaṁ; ceṫṙaiṁe, maṽ a n-eaṫaṙ. Maṁa ṙuiḋ ann iṫiṙ in ṙeṙ iṙ a ṙeṡ, iṙ ṽa ṫṙian ṽo, maṙ a heṫaṙ ṽo-ṙ-ṙuc; maṽ ṙoṙ ṙnaṁ ṽobeiṙa, iṙ ṽiḃiṙ ṽo, aṡṫ cuiceṽ ṙeiṙeṽ loiġi ṽ' ṙiṙ ḃunaiṽ.

[1] J[1] reads eiṙe.

blemish; and it is a perpetual departure. To seek a friend, i.e. a departure for a time. Setting out to avenge an aggression, i.e. to depart truly to avenge the disgraceful wrong which is done him in his wife, i.e. it is a case of necessity as regards the wife, though without necessity as regards the tribe, i.e. it is a perpetual departure if he be killed. To seek children, i.e. it is a temporary departure, if it be to seek children through prayer; or it is a perpetual departure if it be a separation through barrenness they make. Damage to a sane man, i.e. to damage him in his senses, i.e. to derange him, i.e. it is perpetual departure. HEPTADS.

[LIV.] There are with the Feine, seven champion[a] burdens which are equally the right of every grade: the taking away the spoils of a man who has fallen in battle-field; the taking from a great depth; to take from the horrors *of death*; to take from over the sea; to take from a fire; to take from a slaughter field; what is sought by a rope; a moving sail.

Seven champion burdens, i.e. there are mentioned in the Brehon law seven loads which the brave man takes, and it is equally they are the right of any grade of person who takes them. Taking spoils, i.e. to take the arms and clothes of the man who falls in the battle field, i.e. because wherever battle is lawful, arms and clothes are the lawful *spoil of the victor*. The taking from a great depth, i.e. a whirling cauldron, a *whirlpool*, from sea-pools, i.e. from ocean-depths. From horror, i.e. a place as terrifying to him as death, such as Loch Bel Sét, or Loch Bel Draguin.[b] From over the sea, i.e. from the middle of the sea.

After refusal and consent by an extern, or after refusal merely by a tribesman, i.e. if it be by consent, over nine waves, it is his by right, except a fifth of the sixth part of its value to the owner; when taken from the sea, if it be by consent of a tribesman, and that it is by swimming; a fourth part, if it be by boat. If the man whose property it is, be not present at all, he gets two-thirds, if it be by a boat he has brought it; if it be by swimming he brings it, it is his by right, excepting a fifth of the sixth part of its value to the owner.

O'Dav., p. 113, glosses *ruanaidh*, 'a brave active man on sea,' quoting from SM. III. 422, 1; cf. *ibid.* 13, where however a wrong notion is conveyed by rendering, 'it was owing to the danger of *consenting*, that the owner did not *give* the permission,' whereas the idea is, that there was *no time* to ask the permission, owing to the dangerous predicament of the object.

[b] For this Loch, see LL. 169 & 38, and *Contents*, p. 45.

Heptads. Mad airiasaćt 7 feimed, is uile do anfine; mad feimed cin airiasaćt, is da trian; mad iasaćt cin feimed, is trian;—7 is do anfine in slićt so.

Mad fine imorro, ma feimed cin iasact, is uili; mad iasaćt cin feimed, is da trian; mad cin iasaćt cin feimed, is trian.

Tabuirt a teine .i. ar daiġin maiṫisa re fer mbunaid.

[Is inunn 7 doneiṫe an airiasaćt, munu fetur anad fris .i. ni heicen feimed na airiasaćt friu-so, aćt mad beiṫ a fiadut for aird, aćt caċ ni bis a tairisem, is fri[u] ata feimed 7 airiasaćt[1]].

Feimed 7 airiasaćt fil sund, 7 fer fine, 7 is and is dilis; 7 diamuḋ di-a teċtugad doib fein, ar faṫ diċelta, tesairgi a teinid, ni fil ni doib tabairt a teni .i. ro bai d' aigbeile na haiḋid, ni ris' na tairsi a fiarfaiḋi d' fir bunaiġ.

Tabuirt a har-maig .i. set a fiallaċ comcaṫaḋ uodein, 7 orra ro meabaid, 7 cinnti co mberdais in luċt aili. Turċlu a suainemnad .i. ini dobeir ar clo, is tar in ti saiġes ris im suainemain, in tallaide, no in rodaige. Seol formna .i. ini doberar do'n ti atci in luing fo seol i n-a forum .i. in seol ro dercaḋ.

[LV.] Atait seċt re feċaiter la Feine: re im tabairt mic co cinel, re im cornum selba, re im dindis duine-taide, re im curu bel, re im gu-tuidme, re caṫa, re im dingbail cisa di-a tuaiṫ ocus ciniul na finta co biṫ;—ar ni fiċte re la Feine im beċta aċt im aimbeaċta, aċt dire .i. re comraic im curu bel.

[1] I have adopted the reading of J[1] here, in preference to that of R., but Curry's transcript of R. is unintelligible, as it omits the bracketed portion, viz., .i. ni he gan [feimid na airiasaćt friu-so, ma beṫ a fiadat ar] aird, aćt caċ ni ata a tairisim, is friu ata feimid 7 airiasaćt .i. is and doneṫa an airiasaćt mana etir ana fris.

If there be consent and refusal, the whole goes to an extern; if it be refusal without consent, it is two-thirds; if it be consent without refusal, it is a third; this paragraph regards the extern.

In the case of a tribesman, however, if it be refusal without consent, *he gets* the whole; if there be consent, without refusal, it is two-thirds; if it be without consent, and without refusal, it is a third.

Taking out of a fire, i.e. for the good of the owner.

It is the same as consent, if *the owner* cannot be waited for, i.e. neither refusal nor consent is required in this case, if the owner be present; but if it is in regard to anything which can be waited for, refusal and consent are required.

This is a case in which there are refusal and consent, and a tribesman, and it is then it is rightful; but if it be to possess it for themselves by means of concealment they have saved it from the fire, they get nothing for taking it out of the fire, i.e. the case was so terrific that there was not time to ask the owner.

Taking from a field of slaughter, i.e. the property of his own battle-party; and they have been defeated, and it is certain that the other party would have carried them off. What is sought by a rope, i.e. what he puts upon a nail, in spite of the person who seeks it by a rope; the cliff-man, or the builder (?) [*cliff-climbers for nests* (?) see xxxv., p. 239]. A moving[a] sail, i.e. what is given to the person who sees the ship under sail in her motion, i.e. the sail that was seen.

[LV.] There are seven battles fought with the Feine: a battle to bring a son into a tribe; a battle for defence of possession; a battle for swearing about a murder; a battle for verbal contract; a battle for false conviction; a battle of war; a battle to ward off rent from his territory and tribe; which is not known till it arises [?]:—for battles were not fought with the Feine for matters decided upon, but for things not decided upon, save 'dire' i.e. a battle for verbal contract.

[a] R. has ꝓoɹɯnɑ here; but O'Dav., p. 90, gives *forma* .i. imrum, no *foirinn*, 'voyage or crew,' "what he brings to the person who sees the ship under sail with its crew, or the ship in its course, i.e. a 'sed' of an ounce to the man who goes into the ship on a voyage."

Heptads. Sect re .i. atait sect neite im a fuac[t]naigter, no im a fidter comrac i re i ferann, di-a n-aisneidand in feinecus. Im tabairt mic .i. comrac im tabairt in mic i cinel na fine: mana comaing cena a astad, is detbir comrac ac a fasta .i. a gabail i n-aturda .i. muna cumaing a astad co fir no co sect cumala, is slan do comrac .i. iar n-apad 7 troscad so, cia fogabta atgabail aile; no dono, is iar nemfagbail atgabala aile. Im cosnam selba .i. ni cumuing a tobac indus aile .i. comruc ag cosnum ferainn a atar 7 a sen-atar: muna caomnagair cena, is detbir do comruc ag a cosnum. Im dindis duine-taide .i. comruc im luigi in duine-taide .i. um a fastad in inbuid dlegur a fastad; no um a sena in inbuid dlegar. Re cata .i. cat coitcend comairleicti.

Mana leicid an rigid uadaib iarsan re ro cind an t-erlam doib, is cat is coir ime friu. In tan beit teora fine, no di fine, im rigi,—re cata eturru, in tan beiris nec dib seal araile. Is and is coir doib cat no comrac ime, in tan nac fetait tobac dligid o mud aile, iar n-abad 7 iar troscad, ce fagbait atgabail aile.

Im dingbail cisa .i. comruc um dingbail cisa indligtig. Di-a tuait .i. in mor-tuait. Ciniul .i. na geil-fine. Na finta co bit .i. noca finntar a sraigne a'r fasastar he, no gu mbitter ag a iarraid .i. amail ro bui in mecon bunan, no in caoru muige. Ni ficte re im becta .i. noco fuac[t]naigti comruc a re, a ferand, do reir in feinecais im in ni ro betaigdais fiadain 7 sencaidi, act im in ni na betaigdais fiadain na senecaide. Um curu bel .i. comrag a re, a ferand, im in ni ris-i tabair trebuiri co coir o belaib, muna comaing a fastad cena; 7 fregrad do'n rait no do'n feicemain fein.

[LVI.] Atait sect maigne na fecar re la Feine: neimed co n-a termand, dun rig co n-a faice, aimser aenaid, aimsir dunaig, lar duna no treibe cac airec, faice briugad, faice fili.

Seven battles, i.e. there are mentioned in the Brehon law seven things about which there is contention, or about which a battle is fought in a field in the land. To bring a son, i.e. a battle for the purpose of bringing a son into the family of the tribe: if it cannot otherwise be decided, it is necessary to make battle, in order to settle it, i.e. taking him into his patrimony; i.e. if it cannot be confirmed by oath, or by seven 'cumals,' battle is safe for him; i.e. this is after 'apad'-notice and fasting, though he could have got another distraint; or, else, it is when he fails to get another *action of* distraint. About defence of possession, i.e. it cannot be levied otherwise, i.e. a battle to obtain the land of his father and grandfather; if he cannot obtain it otherwise, he is justified in fighting to gain it. For swearing about a murder, i.e. to fight for the oaths of the murder, i.e. to confirm it when it is right to confirm it; or to deny it when it is right to deny it. About verbal contract, i.e. the donation of the nobles, though they repent it afterwards, i.e. to confirm that for which anyone gives security properly by word of mouth. For false conviction, i.e. for the conviction by falsehood, i.e. for the 'eric' of the false evidence; or to deny it when it is required. A battle of war, i.e. a battle by mutual consent.

If they do not surrender the sovereignty at the termination of the period which the founder assigned for them, it is battle that is right to be given them for it. When there are three tribes, or two tribes, claiming sovereignty, battle of war is proper between them, when one of them takes the turn of the other. It is when the right cannot be otherwise recovered that battle or combat is proper for it, after notice and fasting, though they could get another distraint.

To ward off rent, i.e. a fight to ward off an unlawful tribute. From his territory, i.e. the great territory. And family, i.e. the 'geil-fine.' Which is not known till it arises, i.e. its *sraigne* [?] is not known where it grew until it is sought for, i.e. like the 'original root' or the 'sheep of the plain'. Battles were not fought for matters decided, i.e. they do not raise a fight in battle in a field, according to the Brehon law, for the matter which witnesses and antiquaries have decided; but only for the thing which witnesses and antiquaries could not decide. For verbal contract, i.e. to meet in battle in a field for the thing for which a man gives security properly by word of mouth, if it cannot be otherwise determined; and either the surety or the debtor himself must answer.

[LVI.] There are with the Feine seven places in which battles are not fought: a sanctuary with its 'termonn'; the court of a king with its green; the time of a fair; the time of *holding* a court; the floor of the court, or house of every 'aire'; the green of a 'brewy'-farmer; the green of a poet.

[a] So O'Dav., p. 79, glosses *dinnus* by *luighi*, quoting from SM. III. 108, 8; cf. I. 188, 18.

Heptads. Seċt maigne .i. atait feċt n-inada d'a n-aigneadenn in feineċus, 7 nocan fuaċtnaigter re comlaic d' feritain intib .i. cid iar n-arad 7 trogad. Neimed co n-a tellmand .i. neimid na cille tall, co n-a tellmunn amuigh .i. maigen digonad. Dun rig .i. tall. Co n-a faiċe .i. amuigh. Aimser aenaid .i. cin cub ifna bailib-fo dogniter in t-aenaċ.

Cuic feoit ar fograd funn, cin gu ti olc de; 7 da ti, ir riaċ fo meid na cneide do'n ti ir a faiċce, amail bid frir fein dogneiċea, 7 ni biad cuic feoit .i. in re fuċain biter ac denam in aenaig, noċa dlegar and.

Aimsir dunaig .i. fo'n ngne cednaċ. Lar treibe caċ airec .i. griaid flaċa; 7 cid trieb griaid fene, ir aimlaid biar. Faiċe brisgad .i noċa dlegar comrucc do denam intib.

Cuic feoit i focrad ifna feċt n inatib frin, no ifna feċt faiċib feo, cin tuiteugad. Ir feċtmad eineclainni i focrad intib, cin olc cena; dia mbe olc, ir amail bid frir fadeirin dogne, a dualgur eineclainni.

Mar aen fer dib do rinde in focra n-eteċta fund, 7 ni eriaċt an fer aile i n-a aidid,—no cia atriaċt, ir ar ecla maridaċa,—cuic feoit uaid do rir an fearainn, 7 cuic feoit do'n fir ar a ndeirna in comeirgi. Mar do comeirg debaċ atriaċt in fer aile i n-a aidid, cuic feoit o ceċtarde do fir an ferainn; 7 ni fuil ni o ceċtar dib oi-arailc, aċt a da n-indliged adaid a n-adaid.

Cid fo-d-era co fuilet cuic feoit o'n duine do rigne in focrad n-eteċta fund, 7 cona[d] flan do duine a dilfeċ do tabairt o'n altoir irin inad aile? Ir e in fad fo-d-era: in duine do rigne in focrad fund, fogebad inad aili, bud dligteċa a n-a ndena an focrad, cinnoċa na hinata fo; 7 coir cia fo beċ eiric uaid i focra a n-inad dib-sin. In duine imorro, tuc a dilfeċ o'n altoir, iarsna reib cin tairiccin dligid tucad ar, uaide he, 7 noċar fail a fagbail a n-inad aile, isfeċ fo-d-era a flaithi do.

Seven places, i.e. there are seven places mentioned in the Brehon law, and a meeting of battle is not permitted in them, i.e. even after notice and fasting. A sanctuary with its 'termonn', i.e. the sanctuary of the church within, together with its 'termonn' outside, i.e. an inviolable place. The court of a king, i.e. within. With its green, i.e. outside. The time of a fair, i.e. although it be not in these places the fair is held. HEPTADS

There are five 'seds' for a challenge in their case, even though there comes no evil of it; and if there should come evil, debt according to the magnitude of the wound is due to the man whose green it is, just as if it had been upon himself *the wound* had been inflicted; and there would not be five 'seds'; i.e. the regular time during which the fair is being held, it is not lawful for them *to fight* there.

The time *of holding* a court, i.e. in the same way. The floor of the house of every 'aire,' i.e. of the chieftain grade; and even in the house of one of the Feine grade it will be the same. The green of a 'brewy,' or of a poet, i.e. it is not lawful to fight in them.

There are five 'seds' for a challenge in these seven places, or in these seven greens, without protection. There is a seventh of honour-price for challenging in them, without any evil results at all; if there be evil, it is just as if it had been done to himself, as regards his honour-price.

If it is one man of them that has given the unlawful challenge here, and the other man has not risen against him,—or though he did arise, it was for fear of being killed he arose,—there are five 'seds' from *the challenger* to the owner of the land, and five 'seds' to the man whom he made to arise. If the other man has risen against him to fight the quarrel out, there are five 'seds' from each of them to the owner of the land; and there is nothing from either of them to the other, but their two illegalities are face to face.

What is the reason that there are five 'seds' from the person who gave the illegal challenge here, and that it is safe for a person to take his victim from the altar, in the other place? The reason is this: the man who gave the challenge here, could have found another place, where it would have been more lawful to give the challenge than *in* these places; and it is just that there should be 'eric' from him for a challenge in any of these *forbidden* places. The person, however, who took his victim [S.M., iv. 230, z] from the altar, took him after the *expiry of the due* periods without *the offender* offering law, and he did not expect to find him in any other place, hence this is the reason of its being safe for him.

Heptads. [LVII.] Ataiṫ seċṫ fondaid la Feine foda-sguirdais gaċ re ma teacmuic set naċ ae dib di teacmuic rig, teacmaic esbuic, teacmuic filed, ec do aṫar, ec do maṫar, ec do mna, caemteċta fri colaind do cetmuindtire, ferta do flaṫa, focetal n-eigme.

Cia hairet fodo-sguirtis na fondad so? Co iar treisi, iar teċmuic rig no esbuig no filid; ocus de seċtmaide do aṫar no do maṫar no do cetmuindtire; co iar ndeċmaide.

Seċt fondaid .i. fannaidit ae an fir acra, no calmais ae in fir atgairter .i. ataiṫ a seċt fondaigis no faidis re in compaig; 7 disguirit seig an compag focetoir .i. iar teċt sis i laiṫib in compaig do rala na turbaide so; 7 ar doilgi in imsgair ann-sin naċ fuil turbaid i[s] sia; 7 damad and no toċradais roime, 7 co ro airbertais ria ndul sis, is do reir dligiḋ turbada no-biaḋ .i. aimser denma an compaig tangatur na turbaḋa so; no cid roime, noċar airbertnaigi; dia n-airbertnaigeḋ, do biaḋ in turbaid uili do.

Cid fo-d-era sin, 7 in turbaid airiṫi tainic, co ngeband an turbaid uile? Is e in faṫ fodera: ar deine toiċeda an compaic, seċ caċ toiċed aile.

Ma teacmuic set .i. ma dia teacmaic naċae dib-so d'a saiġe. Teacmuic rig .i. in riġ do teacmuic d'a saiġe.

Ni saire biḋ na fognuma do riṁe sund, aċt teacmaisin a maiġin a ndentar an compuc; treisi iar tecmaic rig no espuic a turbuḋ aicinta, cid tis, cid tuas; seċtmad do iar n-ec a maṫar no a aṫar no a cetmuinntiri tis, no cid tuas ro bud cumain ac dul sif: ar deine an compuic sin.

[LVII.] There are with the Feine seven extensions which would put off every battle, should any of these cases arise: the arrival of a king; the arrival of a bishop; the arrival of a poet; the death of thy father; the death of thy mother; the death of thy wife; accompanying the body of thy 'cetmuinnter' wife; the tomb of thy lord; the sound of shouting. HEPTADS.

How long would these extensions put it off? Till after three days after the arrival of a king, or a bishop, or a poet; and till after seven days for thy father, or thy mother, or thy 'cetmuinnter' wife; until after ten days *in the other cases.*

Seven extensions[a], i.e. that prolong the case of the suitor, or that strengthen the case of the man who is sued; i.e. there are seven things which extend or lengthen the time of battle, and they put off the battle at once; i.e. it was after having come down upon the days of the battle that these respites happened, and it is because of the difficulty of separation then, that there is not respite that is longer. And if it was there they challenged before that, and announcement of a *period of exemption* was made, before they had *actually* gone down *to battle*, it is according to the law of respite it must be; i.e. it was at the time of making the battle that these periods of exemption occurred; or, though before that time, the announcement had not been made; if made, the whole period of respite *must be observed.*

What is the reason of this, and that the special respite which has come embraces the whole respite? The reason is, because of the vehemence of the suit by battle beyond all other suit.

If it should happen, i.e. if any of these should happen to approach them. The arrival of a king, i.e. the king to happen to approach them.

It is not the exemption[b] of food or service that he accounts here; but its happening in a place in which the battle is made. Three days after the arrival of a king or bishop is his natural respite, whether below [in the battle] or above. Seven days for him upon the death of his mother, or of his father, or of his wife, below, or though above, he remembered it when going down: this was on account of the vehemence of the battle.

[a] Cf. O'Dav., p. 90, 'fonn .i. fada,' quoting from our gloss.

[b] SM. I. 98, note.

Heptade. Tiṙ tancatuṙ na tuṙbaide ṙin uile, cinnaċa ṙeṗta do ṙlaiġa; tuaṙ tainiġ eiṙideiṅ. Dia maṙ tiṙ, in t-ainmṙainde ġabeṙ an ṙeċtmaṙ iṙin miṙ, cuṙob e an t-ainmṙainde ṙin do'n deċmaṙ beṙ tiṙ.

Nocon ṙuil tuṙbaid do, acht a n-aiṙet beaṙ ac aṙnacul 7 ac ṙonacul aṙaltṙaiġi.

Teacmaic eṙbuic .i. in t-eṙṙuc do teacmaiṙ d'a ṙaiġe. Ṙeṗta do ṙlaiġa .i. beṫ oc denam uiaid cuinnaċta imaṫ ṙlaiṫ: ṙaṙṙo deċmaṙa do oc denam. Ṙocetal n-eiġme .i. teiṫ ṙo eiġem; caic ṙoaic ṙuaim iṙin ṙoṙṙa nama .i. do aiccetul in eiġme.

Cia haiṙet .i. ca hoiṙed diṙcuiṙid na heṙnaili ṙo, ṙoinnaiġeṙ no ṙaiṫiġeṙ ni do neoċ? Co iaṙ tṙeiṙi .i. co na beṫ ṙe ba[ṙ] ṙia na ṙin doiṁ, aṙ deine toiċeda in comṙuicc; no dono, iṙ iaṙ noail ṙiṙ do ṙaila iaṫ; 7 damaṙ ṙoiṁe, co mbeṫ ṙe ba[ṙ] ṙia doiṁ na ṙin. Co iaṙ noeċmaide .i. iṙ i a tuṙbaid coiṙ, 7 iaṙ noail ṙiṙ do ṙaila.

[LVIII.] Ataiṫ ṙeċt tuṙbaide im-a-diċiṫiṙ caċ ṙe la Feine: ġeall ṙloiġeo, ṙuba ocuṙ ṙuba, ġeall ṙeiċ do luġa, ṙaiġid ṙeiċ an aicdiṫaṙ o mnai, Dingbail maic Di cṙu, ṙiaċ ġill di incaib, ṙe ṙṙeṗta do liaiġ.

Ṙeiṫ tu'ṙbaide .i. ataiṫ ṙeċt tuṙbaide 7 eimdiṫiṫ ṙeiġ in ti teiṫ iṙin ṙo comṙuic. Ġeall ṙloiġeo .i. ġealla do dul iṙin ṙloiġe. Ṙuba 7 ṙuba .i. in aiṙet beṙ aġa denuṁ. Ġeall ṙeiċ do luġa .i. cid ṙeiċ, cin ġell dleṫaṙ de, taṙ cenn a luġa, iṙ tuṙbaid do in aiṙet beṙ aṫ a n-ic. Ġaiġid ṙeiċ .i. inoṙaiġid na ṙiaċa aṙ a'ṙ huġaid eiṙceo, no aṙ a'ṙ ucaid toġaid aiṙ o mnai, 7 taṙ cend mna aile do ċuaid .i. a ṙeaṙ ḃaiṙiṁ imaille, 7 taṙ a cend do ċuaid no ṙe laiṁ, iṙ tuṙbaid, in aiṙet beṫaṙ ac a ic, no ac a ṫoḃaċ. Dingbail maic Di cṙu .i. a maṫaṙ maiṙbe. Ṙiaċ ġill di incaib .i. in ṙiaċ ġeilliṫaṙ taṙ cenn a eniġ. Re ṙṙeṗta do liaiġ .i. in ṙe biṫ in ailiġeṙ, in aiṙet beṙ aṫ a ic aiġe, iṙ tuṙbaid do in ṗṙeṗaid ġalaiṙ 7 liaiġ.

It was below all these respites came, except the grave for his lord; it was above that came; and if it had been below, the proportion which the seven days bears to a month is the proportion of the ten days that will be below.

He has no respite *upon account of her* but while he is burying or conveying *the corpse* of an adultress.

The arrival of a bishop, i.e. the bishop to happen to approach them. The grave[a] of thy lord, i.e. to be making an ornamented tomb over thy lord; he has respite of ten days to make it. The sound of shouting, i.e. he goes at a cry; five seds here in the case of the challenge alone, i.e. to the sound of the shout. How far, i.e. how long is it put off by these circumstances, which extend or lengthen time for a person? To three days, i.e. that there be no longer time than this for them, because of the vehemence of the suit by battle; or else, it was after the *combatants* had gone down the *visitors* arrived; and if it had been before, there would be a longer time for them than that. Till after ten days, i.e. it is their proper respite; and it was after having gone down it happened.

[LVIII.] There are seven respites which used to save all battles with the Feine: a pledge of hosting; hewing and cutting; a pledge for debt upon oath; to sue for debts for which he received consent from a woman; to prevent a child from sucking; the debt of a pledge of honour; the time for curing by a doctor.

Seven respites, i.e. there are seven respites which really save the person who goes into meeting of battle. A pledge of hosting, i.e. having promised to go in the expedition. Hewing and cutting,[b] i.e. during the time that he is so engaged. A pledge for debt upon oath, i.e. whether it be debts, or a pledge that is due from him, on account of his oath, he has respite whilst he is paying them. To sue for debts, i.e. to sue for the debts for which he was supplicated or for which he was selected by a woman; and it was in place of another woman he had gone, i.e. her advising man with her; and it was in her place he went, or along with her: there is respite whilst it is being paid or levied. To prevent a child from sucking, i.e. his dead mother. The debt of a pledge of honour, i.e. the debt which he promises for the sake of his honour. The time of curing by a doctor, i.e. the time that he is in illness, whilst he is being cured; the curing of the disease and the doctor are a respite to him.

[a] Cf. O'Dav., p. 90, *sub* 'fert,' where this gloss is quoted.

[b] *Fuba* and *ruba*, rendered 'attack and defence,' SM., I. 106, 17; 158, 19; cf. IV. 22, 17.

Heptads. [LIX.] Atait recht fiadnaire forfornat gae cach fe: toitim for lar, oitir-ligi galair do tiachtain iar toidecht inde, aitheth can techtbi, toitim airm ar a laim iar toidecht for lar, maidm a fcreit for a tuirnd, atach comairce, atach faerma.

Secht fiadnaire .i. [artad tuarastail a trocaire, artach fiach a etrocaire, J¹;] atait a frecht amail fiadnaire, 7 foirgit freis a gae for in cach teit isin fil comrunicc .i. foillsigit amail fiadnaire con fartait fiacha; no dono, is imarcraid fir nama. Dilgi a fiach dono o'n fir dogni an acra, mad he dogne.

Mar do'n feichemain toichedu tangatar na heisnaile fo, is a dul cin fir cin fiacha; 7 fiach fo'ni do nimat uad, mad fo fitir na fo dligh. Mar do'n brithem, is feich cin dil cin trena, acht breithem di-a cinde.

Tuirbaide breithi fo fir tangatar, 7 na fabatar air itir; no, cia fo batar fair roime, ni fo airbertai fria ndul fir, 7 ni foirann ni do; no is imcomurtha do failligudh a indligid fair.

Mar do'n brithem do fala[tar] na ernaili feo, is feich cin dil cin trena uadha, acht breithem di-a cinne; 7 da n-indraigi fe an feichem toichedu tairis sin, is slan do'n feichemain toichedu he co trian, co caemachtain imgair fris cena; 7 muna bruil caemachtain imgair, is og-slan uile. Mar do'n feichemain toichedu imorro tangatar na ernaili, is a dul cin fir cin fiachad; 7 fiach fo ni [do ni]met uad, ma fo fitir na fo dligh; 7 mad fo indrai[ge] fe an brithem tairis sin, is slan co trian do'n brithem he, co caemachtain imgair fris ceana.

Toitim for lar .i. na fee comrunic, iar ndul inde. Oitir-ligi galair .i. galar d'a gabail cu mbid 'n-a ligi uitir .i. galar breige. Aithech can techtbi .i. dul do for tus can techtbis aige um a ndeachaid ar teichid in comrunicc. Toitim airm .i. ar a laim, iar toidecht for lar na caeime comrunicc. Maidm a fcreit .i. fciatlach a fcreit do muga for a dornnaib .i. comurtha gae. Atach faerma .i. na roib air .i. faoram breige; no mad atach do fo bui air, nir airbertnaig. Atach comairce .i. comairce breige beos.

[LIX.] There are seven evidences which expose the falseness of every battle: to fall down; to be seized with bed sickness after coming into it; to elope without necessity; his arms to fall from his hands after having come to the ground; the bursting of a shield upon his fist; to plead protection; to plead sanctuary. HEPTADS.

Seven evidences, i.e. [the fixing of wages, its lenity; the fixing of debts, its severity, J.;] there are seven *circumstances* like evidence, and they testify to his falseness upon every one who goes into the field of battle, i.e. they make manifest [O'Dav., p. 91] like evidence, so as to fasten debts; or else, it is excess of proof alone. He who sues, however, forfeits his debts if he thus acts.

If it is to the plaintiff these circumstances have happened, he goes without testimony, without debts; and he pays debts in proportion to the length he has gone *with the prosecution*, if he knew that there was nothing due to him. If to the debtor, he pays debts without proof or denial *being accepted* from him, but to be determined by a brehon.

These set down here are false respites which happened to him, and which were not upon him at all; or, though they were upon him before this time, they were not announced before going down, and it does not avail him anything; or they are tokens to expose his illegality upon him.

If it is to the debtor these things have happened, he pays the debt without proof or denial from him, but to be determined by a brehon; and should he pursue the plaintiff beyond this, it is safe to the plaintiff up to a third, if he has the power of separation from him anyhow; and if he has not, he is perfectly safe.

If it is to the plaintiff, however, these things have happened, he goes without proof or debts; and he is to pay debt according to his conduct if he knew that it was not due to him. And if he sues the defendant beyond this, he is safe to a third to the defendant, if he has at all the power of separating from him.

To fall to the ground, i.e. of the battle field, after having gone into it. Bed-sickness, i.e. to be seized with sickness so that he is confined to his bed of sickness, i.e. feigned sickness. To elope without necessity, i.e. to go upon a journey without having any necessity on which he went but to fly from the battle. His arms to fall from him, i.e. the falling of his arms from his hand after coming upon the plain of the battle-field. The bursting of his shield, i.e. the straps of his shield to burst upon his fists, i.e. a token of falsehood. To plead protection, i.e. *a protection* which he had not, i.e. a pretended protection[a] [illegible] he did not plead it in time. To plead sanctua-

[a] Cf. O'Dav., p. [illegible] tach faosma .i. a rad, ata faosma

Heptads. [LX.] Ataid sect folaig ata andsom folongar i tuait: folac rig, folac briugaig, folac goband, folac sair, folac fir gait, folac druinide;—ar is eicin nec ro gabad a mama cacae di-a eis, ocus ar na tesaib tuillem caic dib i n-a tig.

Sect folaig .i. ataid sect n-imfuiling, no secta imfuilingter isin tuait, 7 is doilig a n-imfulang.

Is e is meisac in fer ferus an cned, imba for otrus cuigi laas an luct so, fa d'a tig berter doib log a n-otrusa.

Eiscepteide uitir uile so anuas; 7 cid be fogail eitgi, triasa ferfaiter cneda forra, log a tincisin doib co ruigi a teac.

Dlegar a lan dam leo amac focetoir; 7 a lan dam do cleinnaib 7 do compairci da fis amac caca nomaide; 7 caca tiucfaid do damaib 7 do tascuraib d'a tig, do biatad and, 7 rig d'fagbail i n-a inad; 7 is amlaid sin cac grad dib cinmota in druinac, uair ni heigan act druinac 'n-a hinad.

Cia mu mo folac na mna na folac an fir cos-a tig, is let folac an fir doberar di, o'n ed bit imalle.

Smact urdalta cindte ro cindsett na hudair a n-otrus na foirne so, 7 ni fo'n etail ro cindset, ar rob eccindtec; 7 nocan faelustar in cinne sin.

[LX.] There are seven *cases of* maintenance that is difficult, which are supported in a territory: the maintenance of a king; the maintenance of a 'brewy'; the maintenance of a smith; the maintenance of a carpenter; the maintenance of a wise man; the maintenance of an embroideress[a];—for there is needed someone who should perform the work of each after him; and that the earning of none of them should be wanting in his house. HEPTADS.

Seven cases of maintenance, i.e. there are seven supports, or seven persons who are supported, in the territory, and their support is difficult.

It is competent in the man who inflicts the wound *to determine* whether it is upon sick-maintenance he shall bring these parties to his own house, or whether it is to their houses there shall be sent them the expenses of their sick-maintenance.

These that are set down here are all exceptions of a sick person; and whatever the kind of criminal trespass through which wounds shall be inflicted upon them, the expenses of attendance on them is to be sent to them to their houses.

Each is entitled to his full retinue out at once; and his full company of relatives *by marriage* and of 'compairche'[b] to go out to see him every nine days; and all that shall come of companies and visitors to his house are to be fed there; and to leave a king in his stead. And it is so with every grade of them except the embroideress, for it is only necessary to leave an embroideress in her place.

Though the maintenance of the woman be greater than the maintenance of the man to whom she comes, it is half the maintenance of the man that is given to her, from the time they are together.

It was a particular definite 'smacht'-fine that the authors determined in the case of the sickness of these parties; and it is not according to their wealth they determined it, for that would be indefinite; and he did not exact (*prescribe the distraining for?*) that amount.

[a] Cf. FM., sub ann. 448, ᴅꞃuıneċa, 'textrices et sacrorum linteorum confectrices.'

[b] In SM. III., 66, 2, 'compaıṅċe-church' is explained as a 'church in the same parish'; perhaps the word here denotes 'fellow-villagers.'

Heptads. Folać druinide .i. imres in airget .i. loġ oṫrusa doberar doib ar trocaire risin ti fearus in cneiḋ. Ar is eicin neć .i. is he so in fać, uair na buḋ eigin neać ro gabuid a momamu no a ngreim i n-a taigib tar a n-eisi, is uime na dlegur a mbreiṫ for oṫrus. Ar na tesaib tuillem .i. ar na tesbud in ni tuillis no airiltniġes cać dib i n-a tiġ, is ime na dlegar a mbreiṫ for folać n-oṫrusa; 7 is e cuit an 'ar' and, uair adubramuir romaind, "ar is eigin neać ro gabad a mama."

[LXI.] Ataiṫ seċt ruḋarta la Feine conoiscet iubaile a mbesaib a n-airillten; aen n-ai is ruḋrad ar aen la, araile is ruḋrad ar caegat bliadan, araile ni fil comus for a fot na for a ngairde: tir a n-atamar comarba trebair co cend mbliadna no da bliadan co ndeine a ruḋrad ocus a trebad fair; tir doberar do bruġ rig, is ruḋrad ar aen la; tir ro bai caegat bliadan is aen ruḋrad la Feine; tir atdaimtar la flaiṫ for a torcair a taeb is ruḋrad aili; tir atoibenar do eclais ar anmuin, is ruḋrad aile; ni do rata flaiṫ no eclais di-a memraib teċtaib is di ruidilsi moigaigtar a folać friu; ni nascar dilsi for mac ocus raiṫ, is aen ruḋrad la Feine fo biṫ is di-taiṫme.

Seċt ruḋarta .i. ataiṫ a seċt teiṫ i n-ae ro-daoire do reir in feineċuis, 7 cumscaigter a ndilmainiugad i n-a ba fis gnae no aibind, i n-airiltniġṫer iat. Ruḋrad ar aen la .i. in ae ro-daire .i. aen dib

The maintenance of an embroideress, i.e. who works the silver, i.e. it is the expense of sick-maintenance that is given to them, in mercy to the person who inflicts the wound. For it is necessary to supply a person, i.e. this is the reason, because it would be necessary for him to provide a person who would perform their service or their functions in their houses after them; hence it is not necessary to take them upon sick-maintenance. That the earnings of none should be wanting, i.e. in order that what each of them earns or deserves at home should not be wanting, is the reason why it is not indispensable to take them on sick-maintenance. And the meaning of the 'for' here is, because we have said before, "for it is necessary to supply a person to perform their work."

[LXI.] There are with the Feine seven prescriptions which transfer perpetual right according to the customs of their merits; one case is a prescription upon one day; another is a prescription upon fifty years; there are others *that admit of* no power over their length or their brevity:—Land in which a resident 'coarb' is acknowledged for a year, or two years, until he makes his prescription and his dwelling upon it; land which is given to a king's court, which is a prescription upon one day; land which has been *away* fifty years, is one of the prescriptions with the Feine; land which is recognized by a lord, upon which his side has fallen, is another prescription; land which is offered to a church on behalf of a soul, is another prescription; a thing that a lord or the church has given to the lawful members is one of the perpetual rights if their obligations to them are fulfilled; a thing the right of which is bound upon son and security, is one of the prescriptions with the Feine, because it is irrevocable.

Seven prescriptions, i.e. there are seven things that go into a state of utter bondage,[a] according to the Brehon law; and their perpetual right is transferred,[b] by fair or happy law according to which they are deserved. Prescription

[a] Here *rudrad* is extracted out of 'ro-daoire,' 'utter bondage,' &c. O'Dav., p. 111, glosses *rudradh* .i. ro-dura, 'to be for a long time on neighbouring land' [omitting the 7?]. The same analysis is given perpetually in SM., cf. I. 254, 23; III. 10, 13, &c.

[b] Cf. O'Dav., p. 65 and 67, *conoiscet*, glossed *innsaiged* and *cumscugud*.

HEPTADS. in ae is ar aon la ṫeit .i. ruḋrad iar treabuiri, no tabairt na n-uasal. Ruḋrad ar caegat bliadan .i. gne aile, is ar caegat bliadan teit i n-ae ro-daoire .i. feran eclasa, cid fo ṫaob tuaiṫe, cid fo taob ecalsa. Ni fil comus for a fot .i. gne aile .i. in ruḋrad ar trebuiri .i. cinnteć ar ecinnteć; no in ruḋrad ar caegat. Co cend bliadna .i. cinnteć ar ecinnteć. Da bliadan .i. sicc et occ. Co ndeine a ruḋrad .i. co ndein a ro-ṫairisṁetu fair, d'aṫaib 7 do ṁuillib. Trebad fair .i. do ṫiġib.

Ma ro bai duine a n-aititin tiġi fiṫi do denam ar a ferand, no aṫa no muilind, teid a ruḋrad, 7 is ar oin no ar foćraic is aicinta an ferand do beiṫ and-sin.

Ma do rinde duine a ṫeać no a aiṫ no a muilind ar ferand fir bunaiḋ i n-a fiadnaise, 7 ni fuaiter ime, no co tairniġ do a denam,—mas ar daigin ruḋarṫa do rinde a denta ar an ferand, is dilsi na bloiḋe feraind ar a ndernaiġ a denta do.

Mas a dualgus tselba do rinde a denta for an ferand, is dilis do an ferand for a nderna, no co ructar do cert uaiḋe he, aćt muna rucait fiadnaise no senćaide uaḋa he; 7 da rucait, noća n-amail tarba cia denat sum denta fair.

Tir dobeṙar do brug rig .i. ferann dobeṙar do'n rig do denaṁ aonaiġ fair. Ar aen la .i. is aon laiṫe aicinta ṫeit i n-ae ro-daoire he .i. o ceiṫri huaire fićit amać. Tir ro bai caegat bliadan .i. fearand eclasa. Is aen ruḋrad .i. is aon do na hernailib teit i n-ae ro-daoire d'a n-aisneidinn in fenećus .i. tabairt hi, 7 do uasal tugad hi, 7 a dilsi. Tir atdaimtar la flaiṫ .i. tir aititnigter aco'n flaiṫ, for a torcuir taeb in ćeili. For a torcuir .i. a cuit de. Is ruḋrad aile .i. is ni aile teit i n-ae ro-daoire he, o ṫair a roinn. Tir atoibenar .i. tir udburtar do'n eclais ar gabail n-ecnairce .i. udbairt dligṫeć. Is ruḋrad aile .i. is ni aile teit i n-ae ro-daoire o tair in ecnairc do gabail, no ar ceiṫri huaire fićit. Ni do rata flaiṫ .i. in ni dobeir in flaiṫ no in eclais di-a memraib dligṫećaib .i. do comloiġṫib, in inbuiḋ is dligṫeć iat ar-aen, no is dligṫeć in memar, cid dligṫeć cid indliġṫeć an ceand. Is di ruidilsi .i. is do na neiṫib is ro-dilesr ann, ma dia comlanaigit na meamuir in folać dlegur dib friu .i. risna flaiṫib. Ni nascar dilsi for mac 7 raiṫ .i. cor da ṫroćund, co fis 7 co trebuiri. Is aen ruḋrad .i. is aon do na neiṫib teit i n-ae ro-daoire do reir in feinećuis. Is di-taiṫme .i. di fo diultad, co na featur a taiṫmeć.

of one day, i.e. the case of utter bondage, i.e. one of them is the case which goes upon one day, i.e. prescription after security, or the gift of the nobles. Prescription upon fifty years, i.e. another case, it is upon fifty years it goes into utter bondage, i.e. land of a church, whether upon the side of the laity, or of the church. No power over their length, i.e. another form, i.e. the prescription upon security, i.e. definite for indefinite; or the prescription upon fifty. For a year, i.e. definite for indefinite. Two years, i.e. sic et hoc. Until he makes his prescription, i.e. until he makes his permanent settlement upon it, of kilns and mills. Dwelling upon it, i.e. of houses.

If a person was cognizant of a wicker house being built upon his land, or a kiln or a mill, it goes into prescription; and in that case it is on loan, or on reward, it is natural for the land to be.

If a person has built his house, or his kiln, or his mill upon the land of an original owner, in his presence, and the latter does not object until the building is finished,—if it is with the intention of prescription he has made his buildings upon the land, the pieces of land upon which he has built are his.

If it is in virtue of possession he has made his buildings upon the land, he has a right to the land upon which he has made them, until it is taken from him by course of justice, unless witnesses or antiquaries take it from him; and if they do, it is not a case of profit though he made buildings upon it.

Land which is given to a king's court, i.e. land which is given to the king to hold a fair upon it. For one day, i.e. it is in one natural day it goes into the case of utter bondage, i.e. from twenty-four hours out. Land which has been fifty years, i.e. the land of a church. Is one prescription, i.e it is one of the species mentioned in the Brehon law as going into a case of utter bondage, i.e. it was a gift, and it was to a noble it was given, and it becomes a right. Land which is recognized by a chief, i.e. land which is recognized by the lord, upon which the tenant's side has fallen. Upon which has fallen, i.e. his part of it. Is another prescription, i.e. is another thing that goes into the case of utter bondage, when its division has been completed. Land which is offered, i.e. which is offered to the church for singing a requiem, i.e. a lawful offering. Is another prescription, i.e. is another thing that goes into a condition of utter bondage, after the requiem has been sung, or after twenty-four hours. A thing which a lord or a church gave, i.e. the thing which the lord or the church give to their lawful members, i.e. of abatements, when they are both in a lawful state; or, when the member is lawful even though the head be unlawful. Is of the perpetual right, i.e. it is one of the things that are of perpetual right, if the members pay in full the maintenance which is due of them, to them i.e. to the lords. A thing the right of which is bound upon son and security, i.e. bargain of two sensible persons, with knowledge and security. Is one prescription, i.e. is one of the things that go into a case of utter bondage according to the Brehon law. Because it is irrevocable, i.e. 'di' is negative, 'so that it cannot be dissolved'.

Heptads.

[LXII.] Ataiṫ ſeċṫ ſine la Feine: cind-ſine, bruind-ſine, ſine occamail, ſine tacair, ſine ſoghama, ſine urſoghuma, ſine ciſ ſlaṫa, uaſal neime, ſine ecalſa.

Seċṫ ſine .i. ataiṫ ſeċṫ ſine d'a n-aiſneidenn in ſeineċuſ. Cind-ſine .i. in ſine o cinnter ann .i. in t-aṫair. Bruind-ſine .i. na mac. Fine occamail .i. na deorada 7 na murċuirṫe. Fine tacair .i. in ſine toċuirid cuca .i. meic ſadſma. Fine ſoghama .i. daor-ceile 7 ſaor-ċeile. Fine urſoghuma .i. daor-ċeile aile, no ſaor-ċeile aile. Fine ciſ ſlaṫa .i. in ſine biſ ag imḟulang a ciſa do'n ſlaiṫ .i. na ſencleiṫe. Uaſal neime .i. in ſine uaſal biſ iſin eclaiſ. Fine ecalſa .i. ſine erluma, 7 grin, 7 manaċ.

[LXIII.] Ataiṫ ſeċṫ n-elaidṫi[1] la Feine, na dime nemeḋ De na duine naċ n-anreċtaig: beiċ docoiſlet, taid cu ſaendil, elodaċ ſine, ſear airm deirg, bean aſlai a cain lanamna, bean no ſear aſlai gaire maṫar no aṫar;—inge ma neċ na dama coir iar ſetaib taide, cid eiſide, ni dime neimed De na duine neċ n-anreċtaig, dia ſacba duine ar a ſogna di-a eiſſ, ſriſ-a mbi coir do tindtu.

Seċṫ n-elaidṫi .i. ataiṫ a ſeċṫ elaſ, d'a n-aiſneidenn in ſeineċuſ, 7 noċa ditnenn neime De na heclaſa iaṫṫ, na duine na tuaiṫe, gan ini dlegaiṫ na daine o tiagaiṫ dib, do ṫabairṫ doib. Beiċ docoiſlet .i. na beiċ ſo 7 laiṫer o neoċ. Taid cu ſaendil .i. in gataide, no gu ſagbu lan na gaite .i. can innile. Elodaċ ſine .i. gu n-innile. Fear airm deirg .i. iar marbad, no gu ſagbu lan in marbṫa. Bean aſlai a cain lanamna .i. gu ſagbu lan in imſcair. Gaire maṫar .i. in bean no in ſer eloſ re gaire a maṫar no aṫar .i. noċa dlegur a nditten, no gu ſagbuiṫ in ni dleġur. Inge .i. inge ar aċṫ, ata aċṫ lium ann. Iar ſetaib taide .i. mad neaċ na daimenn

[1] Cf. text and version at SM. IV., 184, 13, where a very different colouring is given to the last clause; the word oirgne being plainly a misconception of our text ar a ſogna. For *docoislet*, see O'Dav., p. 74, .i. dodechsat; p. 78, .i. do

[LXII.] There are seven families with the Feine; a head family; a bowel family; a bound family; an invited family; a serving family; a true serving family; the family of the lord's rent; a noble family; a church family. HEPTADS.

Seven families, i.e. there are seven families mentioned in the Brehon law. A head family, i.e. the family from whom they are sprung, i.e. the father. A bowel family, i.e. the sons. A bound family, i.e. the exiles and the shipwrecked. An invited family, i.e. the family which they invite to them, adopted sons. A serving family, i.e. base tenants and free tenants. A true serving family, i.e. another base tenant, or another free tenant. The family of the lord's rent, i.e. the family which pays his rent to the landlord, i.e. the 'senchleithe.' A noble family, i.e. the noble family that are in the church. A church family, i.e. the family of the founder, and land-owner, and monk.

[LXIII.] There are with the Feine seven absconders, whom the sanctuary of God nor of man does not save, as being unrighteous: bees which abscond; a runaway thief; an absconder from his tribe; a man of red weapons; a woman who elopes out of the law of cohabitation; a woman or a man who absconds from maintaining mother or father;—unless it be a person who does not yield justice, after paths of theft; and even in this case the sanctuary of God nor of man does not save any unrighteous person if he leaves any person behind him who was in want of his service, to whom it is proper for him to return.

Seven absconders, i.e. there are seven who abscond mentioned in the Brehon law, and the sanctuary of God, of the church, nor of man of the laity, does not save them from giving what the people from whom they go claim rightly from them. Bees which abscond, i.e. the bees which are carried off from a person. A runaway thief, i.e. the thief, until there be got the full *fine* of theft, i.e. without cattle. An absconder from his tribe, i.e. with cattle. A man of red weapons, i.e. after killing, until there be got the full *eric* of the killing. A woman who elopes out of the law of cohabitation, i.e until there be got the full *settlement* of the separation. Maintaining mother or father, i.e. the woman or the man who elopes from the maintainance of mother or father, i.e. no protection is due to *such persons*, until the *parents* get what is their due. 'Inge'.ı. the word 'inge' is for 'acht,' but, i.e. I have an exception. After paths of theft, i.e. if it be a person who submits not to be maintained

Heptads. a gaire do reir ċoir, aċt iar conairib gaite .i. in senoir, uair noċa n-indligṫeċ iat-sum ann-side. Cid eiside .i. cid he in ti elos re gaire. Neimed De .i. na heclaisi. Duine .i. na tuaiṫe. Duine ar a fogna .i. dia fagbu duine dligṫeċ isin fine tar eis ineoċ ricc a leas a fognam, ris-i coir do impou do denum a gaire .i. mad ta, noċa dlegur a diten sum and-sidе.

[LXIV.] Ataiṫ seċṫ friṫe la Feine: friṫe treibe, friṫe caṫraċ, friṫe faiċe, friṫe raiti, friṫe ro-fida, friṫe sleibe, friṫe traċta, friṫe fairge.

Friṫe treibe, dilis a cuigad do fir fo-da-gaib; friṫe treibe, ma iar teora aiḋcib tiasar do, mad eccoimded; mad coimded, a ceaṫraime do fir fo-dn-gaib.

Friṫe caṫraċ, dilis a ceṫruime do fir fo-dn-gaib, munub i cuaird lis sluaig; madad on, is trian do fir fo-dn-gaib.

Friṫe faiċe, a trian do fir fo-dn-gaib, mad eccoimdiġ; mad coimdig, is leaṫ.

Friṫe raiti, a leṫ do fir fo-da-gaib, ma eccoimdi; ma coimdiġ, is da trian.

Friṫe ro-feda no sleibe, dilis a da trian do fir fo-dn-gaib, ma eccoimdi; ma coimde, is teora ceṫramna do fir fo-dn-gaib.

Friṫe raoda no sleibe, da trian do fir fo-dn-gaib, ocus aen trian do fir is i ae, no do neoċ foceirr amaċ, no confodla eturru i nde, a imairiltnig a taisig muniu broga neċtar n-aei.

according to propriety, but after paths of theft, i.e. the senior; for they are not then in an unlawful state. Even him, i.e. even though he be the person who absconds from the maintaining. The sanctuary of God, i.e. of the church. Of man, i.e. of the laity. A person whom he could serve, i.e. if there be found any lawful person in the tribe after him, who needs his services, in whose case it is proper for him to return in order to take charge of him, i.e. if there be, it is not lawful to protect him then. HEPTADS.

[LXIV.] There are with the Feine seven waifs: a waif of a house; waif of a church; waif of a green; waif of a road; waif of a great wood; waif of a mountain; waif of a strand; waif of the sea.

The waif of a house, its fifth part goes of right to the man who has found the waif of a house, if it is after three nights it shall have come to him, if it be an unlikely place; if it be a likely place, its fourth part goes to the man who found it.

The waif of a church (or court), its fourth part is the right of the man who has found it, unless it is within the circuit of the 'lis'-fort of a host; if that be so, its third goes to the man who has found it.

The waif of a green, its third goes to the man who has found it, if it be an unlikely place; if likely, it is half.

The waif of a road, its half goes to the man who has found it, if unlikely; if likely, it is a third.

The waif of a great wood, or of a mountain, its two-thirds go of right to the man who has found it, if it be unlikely; if likely, it is three-fourths to the man who has found it.

The waif of a great wood, or mountain, its two-thirds go to the man who has found it, and one-third to the man whose property it is, or who lent it out; or it is equally divided between them in two parts, so far as its restoration is deserved by either of them, if neither of them establish his right.

Friṫe traċta, dilis do fir fo-dn-gaib, aċt cuicid a loige do fir o 'dn-gaib, ma ecċoimdi; mad coimdi, is dilis, aċt cuiceḋ seised a loige do neoċ bes a ae riam.

Friṫe fairge, dilis do neoċ fo-ta-gaib, aċt cuiceḋ seiseḋ a loiḋe do neoċ bes 'ai riam.

Seċt friṫe .i. atait seċt friṫe dogabur, d'a n-aisneidenn in feineċus. Friṫe treibe .i. dogabur isin treib. Caṫraċ .i. dogabur isin ċaṫraig ṫall. Faiċe .i. dogabur isin faiṫce .i. isna ceiṫri gorṫaib is neasum do'n baile. Raite .i. itir faiṫce 7 dirrainn. Ro-fida .i. dogabur isin ro-fiḋ. Sleibe .i. dogabur isin tsliaḃ. Traċta .i. dogabur isin traċt. Fairge .i. dogabur ar in fairrge amuiġ.

Is cutrama ata an ċuiti friṫe, cid do fir fine, cid do fir anfine, uair is cutrama re gait [cuit J²] a leasa set do marṫain doib; no dono cena, co na beṫ cuiti friṫi o fir fine d'a ceile, uair dlegar de set a fine do coiṁed in caċ inaḋ a n-a tegemdais cuigi.

Ni ḟuil ni do ḟir geil-fine a beo-ḋile a ceṫar-aird, na hi cul-aird, ar dlegar dib comingaire eturru fein do reir corusa fine. Ceṫraime imorro do anfine o sin amaċ a sleib no a nditṙub. A tiaċtain for cuiti tobaig itir fine 7 anfine; ar ni luġa dlegar cuitiġi tobaig do fir fine inas do fir anfine.

Marb-dili nama indisas sund, 7 cuit fir anfine; 7 beo-dili 7 cuit fir fine, ite na taiṫmet and, aċt is friu riagailter; 7 is i riagail fil isna friṫib so: an ni beiris fer anfine a heccoimdi, is ed beiris fer fine a coimdi; 7 in ni fuil a coimdi an friṫe romat, issed fuil a hecoimde an friṫe is nesa, cinmoṫa na friṫe deiḋinaċa; is sain a mbreiṫamnaċt saiḋi frisna friṫib olcena.

The waif of a strand, is the right of the man who has found it, excepting a fifth part of its value to the man from whom he got it, if in an unlikely place; if likely, it is all his excepting the fifth of the sixth part of its value to the man whose property it was before.

The waif of the sea, it is due of right to the man who has found it, excepting the fifth of the sixth part of its value to the man whose property it was before.

Seven waifs, i.e. there are mentioned in the Brehon law seven waifs which are found. The waif of a house, i.e. which is found in the house. The waif of a church, i.e. which is found in the church within. The waif of a green, i.e. which is found in the green, i.e. in the four fields nearest to the residence. The waif of a pasturage, i.e. of green and mountain alike. The waif of a great wood, i.e. which is found in the great wood. The waif of a mountain, i.e. which is found on the mountain. The waif of a strand, i.e. which is found on the strand. The waif of the sea, i.e. which is found upon the sea abroad.

It is equally that the tribesman and the extern are entitled to the waif-finder's share, because it is equally their advantage that the property be saved to them; or else indeed that there be no waif-share from one tribesman to another, because he is bound to take care of the 'seds' of his tribe in every place that they meet him.

There is nothing to the 'geil-fine' man out of live property *found* on the four nearest townlands, nor in the four townlands next beyond these, because they are bound to mutual herding among themselves, according to tribe law, 'Corus Fine.' There is a fourth part to an extern, from that out, *out of what is found* on a mountain or in a desert. They are to come upon the levying share, whether tribesman or extern; for levy-share is not less due to a tribesman than to an extern.

Dead property alone is what is spoken of here, and the share of an extern; and live property and the share of a tribesman are the things which are not contemplated in it; but it is by them they are ruled. And the rule which holds in the case of these waifs is: the share which an extern takes out of unlikelihood, is what a tribesman takes out of likelihood; and what is taken out of the likelihood of the previous waif, is the same which is taken out of the unlikely waif which is next, excepting the last waifs, whose adjudication is different from that of all the other waifs.

Hertads. Dia n-ujrfogra, 7 ni fo caiṫ co ṫeċmaiṫ, ir ṫilig ṫo cuiṫi fṙiṫe 7 a foimailt. Mana foccra, 7 fo caiṫ fia nṫeċmaiṫ, 7 co fiub airneir ṫobera fair, ir lan ṫire fair. Mana fogra co tora a iarfaiṫ, 7 co froiċ iarfaiṫ, 7 ni [fo] ceil in tan ṫo fig, ir ṫilig a cuiṫiṫ fṙiṫe. Mana fogfaṫ, 7 fo caiṫ fia nṫeċmaiṫ, 7 nir ceil, ir leṫ-ṫire.

Fṙiṫe treibe .i. cuiceṫ ar a eccoimṫeṫ, 7 a ceṫraime ar i coimṫeṫ; 7 ir anṫ ata fin, in tan fe fe teora n-aiṫċi ar iarfaiġ; 7 mar aen aṫair, ir tṙian in cuicaṫ no na ceṫraime; mar ṫa aiṫċi, ir ṫa tṙian in cuiciṫ no na ceṫraime; no ṫono, co na beṫ ni anṫ, no co mbeṫ fe ar erbaiṫ tṙi n-aiṫċi.

Fṙiṫe fo-eaṫ no freibe .i. ṫiaṫ a nṫiaṫ aṫair fo; ir airi ir moiti ar in tṙeiṫ 7 ar in fiṫ; an tṙiaṫ imorro, 7 an fairrigi, ir inanṫ iat-fairi, cio i faiṫe ṫeit, uair foxlait fiṫe an fet leo; ni foxlanṫ imorro in fliaṫ na in fiṫ. Ir eṫ ir coimṫeġ fleiṫi anṫ, a fliġṫi; ir eṫ ir coimṫeṫ caille anṫ, a cluaintí 7 a ġuirtine, 7 na hinaṫa a mbi aiṫiġi caiṫ. Ꝛ mairṫ-ṫili fine 7 anfine ata an ċuiriġ fo; beo-ṫili fine imorro, ni fuil ni eirriṫ, a cuairt comaicefa. Ṫeo-ṫili imorro, o ċuairt comaicefa amaṫ, ic fine, 7 beo-ṫili anfine, cio a cuairt comaicefa, mana ṫliġ cominġairi, ir fegaṫ co ṫabar na cota fṙiṫe aimail fo fairfim.

Fṙiṫe triaċta .i. irreṫ ir coimṫiġ triaġa anṫ, caṫ air aiṫiṫaiṫ ṫaine 7 longa 7 tonna co coiṫcenn; ir eṫ ir ecoimṫi, caṫ inaṫ i na aiṫiġir aċt longa a n-aenur.

Cio fo-ṫ-efa in fṙiṫe triaċta co fuil ni ar ṫ' fir bunaiġ? Ir e in faṫ foṫefa, ṫliġeṫ ṫabarṫa ṫilfiġir in ṫafa ṫe, 7 ṫliġeṫ fṙiṫe ṫilfiṫir arailе, 7 mo ṫilfiṫir ṫabairṫ na fṙiṫe.

If he proclaims *the finding* and has not used *the object* till after ten days, he has a right to a waif-share, and the use of *the waif*. If he has not proclaimed it, and has used it before ten days, and that information is given against him, there is full 'dire' fine upon him. If he has not proclaimed it until it is searched for; and the search has come to him, but he did not conceal it when enquiry was made of him, he has a right to his waif-share. If he has not proclaimed, and he used it before ten days, but he has not concealed it, it is half 'dire.'

The waif of a house, i.e. a fifth part out of it, in an unlikelihood; and a fourth part out of it, in a likelihood; and the case arises when search has been made for it during three nights; if it is one night, it is a third part of the fifth or of the fourth; if it is two nights, it is two-thirds of the fifth, or of the fourth; or indeed that there be nothing until it is missing three nights.

The waif of a great wood or of a mountain, i.e. it is one after another these come, therefore there is the more out of the mountain and out of the wood. The strand, however, and the sea are alike, as if they were in a green, because they sweep off the property with them, whereas the mountain or the wood does not carry off the property. The likely place of a mountain is its paths; the likely places of a wood are its glades and its little gardens, and the places which everybody frequents. It is out of the dead property of tribesman and extern this share is derived. As to the live property of a tribesman, however, there is nothing out of them, out of the circuit of co-tenancy. As to the live property, however, out of the circuit of co-tenancy, in the case of a tribesman; and the live property of an extern, though in the circuit of co-tenancy, if they are not entitled to co-herding, see that the waif-shares be given in the way we have said.

The waif of a strand, i.e. the likelihood of a strand is a place which is frequented by people, and ships, and waves in common; its unlikelihood is every place which is frequented by ships alone.

What is the reason that in the case of the strand-waif there is something out of it for the owner? The reason is, that it is the law of 'gift' that gives the right in the one case and it is the law of 'waifs' that gives the right in the other; and 'gift' gives a greater right than 'waif.'

Heptads. Cid fo-d-era in fritte dogabur ar in muir moir, co fuil an tricatmad rand as do fir bunaig, 7 co rub tabairt dilsidis he, ota sin amac? Is e in fat, feimed 7 airiasact 7 tabairt fine, dilsidis in set dogabur itir nai tonna mara 7 tir; 7 dligid tabarta nama dilsigis in set dogabur ar in muir moir.

Cid fo-d-era cona mo as in fritte tracta ina as in fritig ro-eda? Is e in fat, doig muir 7 daine do foxal in fritti tracta, 7 noca doic act daine nama do foxal in fritte ro-eda.

Mad iar teora aidcib .i. mad and tiasar d'a fagbail, a cinn tri n-aoidce. Mad eccoimded .i. mad ecomdoig a fagbail do neoc aile, is ann ata sin .i. in cuicid ass.

Issed is coimdig treibe and, a lar 7 a hairmeda 7 a inada soillsi, 7 na hinada a mbi aitigi caic, no a fraigti 7 a hurlair 7 a sidae; 7 issed is eccoimdi do'n tig, a cuile 7 a corrogi, no a cula 7 a lepta 7 a haclasga 7 a inada dorca; 7 is and ata sin do, in tan ata re re tri n-aidci gan fagbail no ar iaraig. Mad and tecta di-a fagbail, iar n-a bet ar esbaid re re tri n-aidci, muna raibi se act aen aidci ar iaraid, is trian an cuicid no na cetraime; 7 mas da oidci, is da trian in cuicid no na cetraime; no dono, co na bet ni and, no co mbet se ar esbaid tri n-aidci.

Mad coimde .i. mad comdoig a fagbail do neoc aili 7 d'a tigerna fein. I cuaird lis sluaig .i. munab ann dogabur he iar cae uird baile i mbid in sluag isin lis .i. ma coimde. Madad on .i. mad i n-a coimde. Trian do fir fo-dn-gaib .i. a cetraime as, i ecoimdig; 7 a trian as, i coimdig.

Is and ata sin, munib i cuaird lis sluaig; uair mad eisidi, is trian do fir fo-dn-gaib; cetraime do fir geil-fine, mad eccoimdig; mad coimdig, is let 7 leat trian do fir geil-fine.

Issed is coimdig catrac ann, a hurlar, 7 a reilgi, 7 a primsraiti, 7 cac inad a mbiad aitigi caic. Issed is eccoimdig indti, a cula, 7 a garrda, 7 a inada diamra.

What is the reason that, in the case of the waif found upon the great sea, the thirtieth part goes to the original owner; and that it is 'gift' that gives the right to it from that out? The reason is, it is 'refusal and consent and gift' of a tribe that gives the entire right to the property which is found between nine waves of the sea and the land; and it is the law of 'gift' alone that gives the right to the property which is found upon the great sea.

What is the reason that there is more out of the strand-waif than out of the waif of the great wood? The reason is that there is a probability of tide or of people carrying off the waif of the strand; and there is no probability but of individuals alone carrying off the waif of the great wood.

If it is after three nights, i.e. if it is then people come to find it, at the end of three nights. If it be unlikely, i.e. if it be improbable that another person should find it, it is then that this is taken, i.e. the fifth part out of it.

The likely parts of a house are, its middle, and its bright spots and places, and the places frequented by everybody; or its walls, and its floors, and its mounds; and the unlikely parts of the house are, its kitchen, and its cisterns; or its corners and its beds and its stables and its dark places. And this comes to him only when *the waif* is three nights sought for without being found. If somebody comes to find it after it has been three nights wanting, then if he be only one night seeking the object, it is a third of the fifth or of the fourth part; if he be two nights, it is two-thirds of the fifth or of the fourth part; or else, there is nothing for it until it is three nights wanting.

If it be likely, i.e. if it be equally likely to be found by another person, or by its own master. In the circuit of the army 'lis', i.e. if the place in which it is found be not the circuit of that part of the fort in which the army reside, i.e. if it be in its likely place. If that be so, i.e. if it be in its likely place. A third to the man who has found it, i.e. its fourth out of it in its unlikelihood; and its third out of it in its likelihood.

This is when it is not in the circuit of an army-fort, for if it be there, it is a third to the man who finds it; a fourth to a 'geil-fine' man, if it be in an unlikely place; if in a likely place, it is half and half of a third, to a 'geil-fine' man.

The likely places of a church are, its floors, its graveyards, and its principal paths; and every place which is frequented by everybody. Its unlikely places are, its alleys, and its gardens, and its retired places.

HEPTADS. Fritte faice .i. fritte dogabur isin faitce, a trian as, a heccoimdig; 7 a let as, a coimdig. Issed is coimdig faice and a tulcain, 7 a inada airectais; no issed is coimdig faice and a slight, 7 a inada reide arda, 7 na hinada a mbi aitigi caic. Issed is ecoimdig inti, a iinli, 7 a cula; no issed is eccoimdig faitce and, a cabana, 7 a hinada diamra, 7 in baili nac aitigind cac aire.

Issed is faice and, na ceitri guirt is nesa do'n baili .i. gort cacа airdi ime; 7 cid he in sliab bud nesa do'n baili, ro ba amail faice. Issed is [s]ectar-faice ann, in airet ro soic cuaird ingelta o'n faice amac; no, is ed is faice and, an ro saig gut an cluig.

Fritte raiti[1] .i. a let as, a eccoimdig; 7 da trian as, a coimdig. Issed is coimded do, cac baili is mo aitiget daine an ferand; no, issed is coimded raiti and, a sligti, 7 a inada reide arda. Issed is eccoimded ann, a glentada, a claideda, 7 a inada diamra; no, issed is eccoimded cac baile is luga aitidit daine in ferann; 7 issed is raiti and, cac inad ota sin amac .i. in faice, co rud no dirind. Issed is rud no ecmact and, co ria na neitte sin, 7 na neitte sin fein.

Ma coimde, is teora cetramna .i. da trian as, a ecoimdi; 7 teora cetramna as, i coimdi. Do neoc focairr amac .i. donneoc ro cuirestar amac he ar oin.

Taiselbad n-ecnairce do ridne do'n set sund; 7 cindti co na tarrusta in set i n-a taiselbad and; 7 aitgin ro ic amac an fer do roine an taiselbud .i. in ti d'a tucad ar oin he, 7 fuair fer fritte in set iar-sin, a n-eccoimded raeda no sleibe, 7 da trian do fer fritte as; 7 in trian na beirand fer fritte de, is a breit do'n fir do roine in taisealbad; 7 damud cinnti co tarusta i n-a taiselbad he, in trian nac beirind fer fritti do'n set, is e fer bunaig dobera.

No confodla eturru i nde .i. is cain fodeilgter etarru ar do. A taisic .i. trian amuil eimairiltnigit a taisic doib. Muniu broga nectar n-aei .i. muna firenaigter nectarde dib imdenam for a ceile .i. munob dana re nectarde dib a sena no imdenam, in tarraista no na tarraistea.

[1] Cf. O'Dav., p. 113, raiti .i. rot, *ut est*, frithe raiti .i. frithe dogabhar ar in rot, &c., which Stokes rendered in Cor.[2] p. 146, '*thy goat* was found on a road,' but *dogabhar* is the verb.

The waif of a green, i.e. a waif which is found in the green; its third is out of its unlikelihood, and its half out of its likelihood. The likely places of a green are, its hillocks, and its places of assembly; or its paths and its cleared high places, and the places which are frequented by everybody. Its unlikely places are, its borders, and its back part; or, the unlikely places of a green are its hollows, its retired places, and the place which everybody does not constantly walk over.

What constitutes a green is,—the four fields nearest to the residence, i.e. a field on every side around it; and though the mountain should be nearest to the residence, it will be the same as a green. What constitutes 'outside the green' is, the distance the grazing circuit extends beyond the green; or a green is *held to extend* as far as the voice of the bell reaches.

The waif of a pasturage, i.e. its half is out of its unlikelihood, and two thirds out of its likelihood. Its likelihood is, every place where people most frequent the land; or its ways and its cleared high places. Its unlikelihood are, its hollows, its ditches, and its retired places; or, its unlikely places are, the spots where people least frequent the land; and 'pasturage' means every place from that out, i.e. the green, to wood or mountain. What constitutes wood or lake is, everything up to these, and these themselves.

If it be a likely place, it is three-fourths, i.e. two-thirds out of it in a likely place, and three-fourths in an unlikely place. The other third to the man who lent it out, i.e. that sent it out upon loan.

It was a 'discovery in absence' that was made of the property here; and it was certain that the property could not be found to be restored. And restitution was paid out by the man who made the discovery, i.e. the man to whom it had been given upon loan; and a waif-man found the property afterwards in an unlikely place of a great wood, or mountain; and two-thirds go to the waif-man out of it; and the third which the waif-man does not take, is taken by the man that made the discovery. And if in the case of 'discovery' it was certain that it could have been found, the third part which the waif-man does not take of the property the original owner takes.

Or it is equally divided between them into two parts, i.e. fairly it is divided between them into two. Its restoration, i.e. a third just as they deserve its restoration. If neither of them establish his own right, i.e. if neither of them establish his claim against the other, i.e. unless neither of them has succeeded in denying or proving whether it could be found or not.

Heptada. Caiseabaro n-ecnairi do pinne do'n fec rano ; 7 comocabaipe in caipiuca. no na caipiuca in fec i n-a caiseabaro ; 7 lec-aiżin po ic an fep do pigne an caiseabaro : 7 pruċ an fec naċ-pin a n-ecomna fleibe ; 7 da cpiam do fep pruċe ano. 7 in cpiam aile do ponn ap a do. isin fep mbanaiġ 7 in fep do pigne an caiseabaro.

Ma feoil pruiże dogeib duine, maio puc leis iar. 7 po pagaib a n-aiġ aile. aċt munab mesa in c-aiġ a'p pagaib iar. na in c-aiġ a fearp, if fiar ; 7 mapa mesa, if fiaċ do aenach a fuiġ aip. Duine do' na dlegap com-ap na comaiżpe fin ; 7 nach dlegap. if cpiam n-aiżgina aip. a n-a faicsin ap feċpan isin do isin comaiple ; 7 aiżgin isin aiġi isin faicsin ap bpu mona no ċuiġi.

Da cpiam isin pruiże praeda no fleibe ; 7 ceiċpime caċ marpe maniżżep. colann i fleib fuiciżep ap a bpeiċ. ap a penna, ap a caiżeo, ap a comparan ; if maiżmaio po, 7 comaiṫe inaio a pagabap iarr.

If he in fac fo-cepa : in baile ana ceiċpime caċ maipe maniżżep. po ba aiżne do fep an cpuiġ anaiṫin. 7 comp do a caiżeo no co c-puiġ fep banaiġ, 7 comp cu do beiṫ do aċt ceiċpime ap ; aċt nocap b' aiżne do fep in cpuiġ isin pruiże praeda no fleibe. 7 comp cia do beiṫ da cpiam ap a pagbail.

Ercaipe in pruiġi cpi co feiċ n-inaoaib ; aoeip dligeo, 'pia laiċ aen lis 7 aen baile,' an feiċmao.

Ercaipe an pruiże paipgi. po na cpi cpuiġaib if nepa do muip. no do duine maiṫ an caċ cpuiġ oib ; 7 a ercaipe do loingfeċaib mapa, in ceiċpiomao inaiġ. copna ceiċpi inaoaib, no copna feiċ n-inaoaib ; aoeip dligeo, an caċ cpuiġ oib fin.

Fruiże cpaiċa .i. pruiże dogabaipin cpaiċ. Aiċt cuiceo feipeo .i. ap in cpuiċeomao pann. Cuigeo ap, a ecoimdeṡ o'ip banaiġ. 7 aile (bana) pruiże ap, a coimd. cumiża in cpuiċeomao pann ap o'ip

It was a 'discovery in absence' was made of the property here; and it was doubtful whether the property could have been found to be restored or not; and it was half restitution that was paid by the man who made the discovery; and the property was found afterwards in an unlikely place of a mountain; and there are two-thirds to the finder, in the case, and the other third is divided into two parts between the original owner and the man who made the discovery.

As to waif goods which a person gets, if he has taken them away and left them in another place, (unless the place in which he has left them be worse than the place in which he found them), he is safe; and if it is worse, there is debt upon him according to the nature of his reason *for doing so.* And this is a person of whom co-ploughing or co-herding is not due; and if they are, it is a third of compensation that is upon him for seeing them astray in the day time, among the co-tenancies; and full compensation in the night time for seeing them on the edge of a bog or pit.

Two-thirds for the waif of a great wood or mountain; and the fourth part of every ox whose body has been preserved on a mountain, is ordered for carrying it away, for skinning it, for keeping it, for dividing it; and this is surprising considering that the place in which they are found is the same.

The reason that it is so, is: where there is a fourth of every dead ox preserved, he knew the man that owned the property, in that case; and it was proper for him to preserve it until the man that owned it came; and it is right that he should have but a fourth part for it; but he did not know the owner of the property in the case of the great wood or mountain waif, and it is proper that there should be two-thirds for finding it.

The land-waif is to be proclaimed up to seven places; the law says: 'before the dwellers of one court or one town is the seventh *place.*'

The sea-waif is to be proclaimed throughout the three territories nearest to the sea; or to some respectable person in each territory of them; and to proclaim it to the shipmen of the sea, is the fourth place, up to the four places or the seven places; the law says: 'in each territory of these;' [cf. SM. III. 273].

The waif of a strand, i.e. a waif which is found on the strand. Excepting the fifth of the sixth, i.e. the thirtieth part. A fifth of it in an unlikely place, to the original owner; and the whole goes to the finder in a likely place, except the thirtieth part out of it to the original owner.

Heptads. Issed is coimdi traġa and, caċ inot aiṫid daine 7 longa mar-aen, no daine 7 tonda co coitcind. Issed is eccoimdi traḋa and, caċ baile na haiṫit aċt longa a n-oenar, no tonda, 7 is luga ataiṫit daine.

Sruṫ, saile, sal no uisci .i. mas inand fer friṫe 7 fer tire, is i n-a roġa ata, in cuiti friṫe, no in cuiti tire bias do; 7 is as gabur eiseig, 'contecta gnimea no tire.' Masa saine fer friṫe 7 fer tire, cuitid tire d'fir ṫire, 7 cuiti friṫi do fir friṫe.

Mairb-dili sin; no is beo-dili na coimgend tiaċtain as, a dualgus a nirt fein; uair, da coimgitis, noċo bia ni eistib.

O bias fer bunaiḋ a toiġlenṁuin a set, 7 o doċifi roiṁe iat in dara feċt cin co faici in feċt aile no tanaisti, noċan fuil cuiti friṫi, na tobaig, na tabarta uaḋa aistib.

Noċan fuil ni as na beo-dili dogres i cuairt ingeltad; 7 cuiti tobag aistib, a seċtar cuairt ingeltad. No, cuit friṫi aistib, a cuaird ingelta no co mbet ar taisced gataidi; 7 o bet ar taiscid gataidi, is cuiti tobaig aistib. Cuiti tobaid aistib, a seċtar cuaird ingeltad, aċt munab amlaiḋ ro badur, 7 a n-aiḋiḋ ar a teċ; 7 mas amlaid, aċt masi cindti co tiucfatais, is slan doib, 7 noċa n-uil ni aistib; masa cindti na ticfatais, is cuiti tobaig comlan aistib.

Masa mairb-dili, conic a ngait fein, is cuiti tobaig aistib dogres.

Trian a cotaċ friṫe o daer-manaċaib eclaisi dogres do eclais, no o daer-ceile flaṫa do flaiṫ, co rud, no ecmaċt, no diraind; 7 noma[d], ma hand side.[1] Ceṫraimi a cota o saer-manaċ eclaisi d'eclais, co ruḋ (.i. caill), no ecmaċt (.i. loċ), no diraind (.i. sliab); 7 aile dec, ma hand side; 7 ni fuil ni o saer-ceile flaṫa do flaiṫ ann-side.

Canas a ngabar an aile dec, uair naċ indisind lebur? Is as gabar, uair is e trian a cotaċ ata o daer-manaċ eclaise

[1] This clause is very obscure in MS.; Curry read rossia na friṫisi de.

The likely place of a strand is, every place which people and ships both frequent; or people and waves in common. The unlikely place of a strand is, every place not frequented but by ships alone, or waves, and least frequented by people.

Stream, saltwater, sea, or water, i.e. if the waif-man and the landowner be the same, he has the choice whether it is a waif-share, or whether it is a land-share he will have; and this is got from the rule "equally valid are acts or lands." If the waif-man and the land-man be different, a land-share goes to the land-man, and a waif-share to the waif-man.

Those are dead chattels; or they are live chattels which are incapable of saving themselves in virtue of their own strength; for, if they were, there would be nothing out of them.

When the original owner is following close on his property, and sees it before him at one time though he does not see it at another time, there is no waif-share nor levying-share nor bringing-share from him out of the objects.

There is nothing out of the living chattels at any time, in the circuit of grazing; but there is levying-share out of them beyond the grazing circuit; or there is waif-share out of them in the circuit of grazing, till they are in the care of a thief; and when they are in the keeping of a thief, there is levying-share out of them. There is levying-share out of them beyond the grazing circuit, unless they were found with their face homewards; if so, and that it is certain that they would have come home, they are safe, and there is nothing out of them; if it is certain that they would not have come, there is full levying-share out of them.

If they be dead chattels which can be stolen bodily, there is levying-share out of them at all times.

A third part of his waif-share from every base monk of a church to his church at all times; or from the base tenant of a lord to the lord, up to wood or lake or mountain; and a ninth if they are there. A fourth of his share from a free monk of a church to his church, excepting *waifs of* wood, lake or mountain; and a twelfth, if they are there; and there is nothing from the base tenant of a lord to the lord in this case; [SM., IV. 196, 24].

Whence is the twelfth part found, since no book speaks of it? It is found from this: as it is the third of their share that is due from the base monk of a church to the church, and from the base

hepταρ.

ɔ eclaiɼ, 7 o ɒaeɼ-ceile ɼlaṫa ɒo ɼlaiṫ, co ɼuɒ no ecmaċt no ɼiaɼnɒ, ata uaṫa a ɼuɒ, cubaɼ ɒeiɼeic co ma he ɒiuan na coɒa ata o ɼaeɼ-manaċ eclaiɼe ɒo eclaiɼ co ɼuɒ no ecmaċt no ɒiɼiaɼnn ɒo beiṫ uaṫa a ɼuɒ ɼo'n cuma ceɒna .ı. aile ɒec.

Mo iɼin ɼɼiṫe ɒɼaċta na iɼin ɼɼiṫe ɼaeɒa, iɼ e in ɼaṫ ɼo-ɒ-eɼa : ɒoiṫ muiɼ 7 ɒiɼ ɒo ɒocɼaḟ in ɼɼiṫe ɒɼaċta, 7 ni ɒoiṫ aċt ɒaine nama ɒo ɼocɼaḟ an ɼɼiṫe ɼaeɒa.

Iɼ aiɼɒib aṫa cuiṫi ɼɼiṫe : ɼeoiɼ ċeɼɼa o ɒuine, 7 ni ɼiɼiɼ can a ɼuil ɼiaɼ ; 7 cuiɼ ɼɼiṫe ɒo'n ɒi ɼuaiɼ iaɼ ɼo aicneɒ coimɒi no eccoimɒi.

Iɼ aɼɒa aṫa cuiṫ ɒobaiɣ : ɼeoiɼ ɒoibɣiɼ ɒuine ɒo ɼeiɼ ɒligiɒ, 7 mina ɒamɒaiɼ ceɼɼ ṁo, cuiɼ ɒobaiɣ ɒo ɼo aicneɒ na cɼiṫe aɼ a'ɼi ɒob iaɼ.

Iɼ aɼɒa aṫa cuiṫ imɼi : ɼeoiɼ na ɒliġiṁ ɒo ɼeiɼ ɒligiɒ, 7 ciṁɒi no conɒaɒaiɼiɼ co n-aɼ imɼi ɒucaɒ iaɼ, 7 ɒɼiaṁ aɼ imɼi ciɒɒi, 7 ɼeiɼi aɼ imɼi conɒaɒaiɼiɼiɒ. In ɒan ɼoiliɼ neċ iṁi ɼi, 7 ni ɒiubɼaɒ ṁo, muna beṫ imɼiɒe, iɼ cuiɼ ɒobaiɣ aɼ, ɼo aicneɒ na cɼiṫe. Ma ɒa ɼoɼ ɒaɼiŋgaiɼe, ci aɼ imɼiɒe ɒuca, co na beṫ ni aiɼe.

Iɼ aɼɒa aɒaiɼ na ɼeoiɼ imliuaiɒe : ɼeoiɼ ɼo baɒaɼ ac ɼiɼ buna a n-ina[ɒ] aile, 7 ɼo eɼbuɼɒaɼ ɒo ɒuine aiɼiṫe ɒul aɼ a ceno ; no, cin co'ɼ eɼba, ɼoḃ [ɼ]eɼɼɒi leiɼ a ɒul aɼ a ceno ; 7 ɼeṫ imliuaiḋ ɒo'n ɒi ɒo cuaiḋ aɼ a ceno, ɼo aicneɒ eleóṁai no nem-eleóṁai .ı. ɼcɼiɼeall caċ eleóɒa, no leṫ-ɼcɼiɼeall caċ nem-eleóɒa ; 7 iɼ e aiɼeṫ aɒaiɼ na ɼeoiɼ imliuaiḋe ɒo'n ɒi ɒo cuaiḋ, co ɼia cuiṫi ɒobaiɣ ɼo aicneɒ na cɼiṫe, 7 ni ɼeiɼ ɒaiɼiɼ.

ɼɼiṫe ɼaiɼɣe .ı. aɼ in ɒɼiċaɒmaɒ ɼaɒ. Ꝯ ɒiliɼe aile ɒ'ɼiɼ ɼɼiṫe ciɒmoċa in ɒɼiċaɒmaɒ ɼaɒ aɼ a eccoimɒi ɒ'ɼiɼ buɒaiɒ ; 7 noċa n-aiḋ coimɒi no eccoimɒi aice.

tenant of a lord to the lord, up to wood, or lake, or mountain, that is *due* from them in wood, it is fitting that it be a third of the share which is *due* from a free monk of a church to the church, up to wood, lake, or mountain, that shall be *due* from them in a wood in the same way, i.e. a twelfth. HEPTADS

There is more for the strand-waif, than for the wood-waif: the reason is, it is probable that the sea or the land will carry off the strand-waif; and it is not probable that any but people only will carry off the wood-waif.

It is out of these that waif-share is due: valuables that a man has lost, and he does not know where they are; and there is a waif-share for the man who found them according to the nature of the place, as being likely or unlikely.

It is out of these that levying-share[a] is due: goods which a person levies according to law, and if right is not conceded to him, he is entitled to a levying-share, according to the nature of the land from which he has levied them.

It is out of these that 'intercession-share' is due: goods to which there is not title by law, and it is certain or uncertain that it was by intercession they were obtained; and there is a third of them, for a certain intercession, and a sixth if the intercession be uncertain. When a person tracks this thing and it would not be restored to him were it not for the intercession, there is levying-share out of it according to the nature of the land. If there be a promise of it, though it be upon entreaty it is given, there is nothing for it.

It is out of these following the 'driving-seds' are: cattle which an owner had in another place, and he entrusted to a certain person to go for them; or, though he did not enjoin him, he would be glad of his going for them; there is a driving fee paid to the person who has gone for them, according to the nature of art or non-art; a screpall, in every case of 'skilled,' or half a screpall, in every case of 'un-skilled' *labour*; and it is up to this amount that the driving 'seds' are due to the person who went for them, even till they reach a levying share according to the nature of the place, but it goes no further.

Sea-waif, i.e. for the thirtieth part. It becomes entirely the right of the finder, except the thirtieth part out of it to the original owner, in an unlikely place; and it has not a likely nor an unlikely place.

[a] For the whole of this passage see SM. III., 318, 26, seq. 9.

Ḥeptads.

In duine fuair no fogebaid friti isna hinotaib sin, is ed dlegar de: masa fritе tire, a escaire a secт n-inata adeir dlige,—co ri, co haircindeć, co prim-gabaind tuaitе, co briugaid, co breitеmain, co muilind tuaitе, fia luct aen lis 7 oen baile.

Masa fritі fairgi, dlegar a escaire do duine maiť in cać crić do na tri cricaib is nesa ḋo; no co ma secт n-inata in cać crić dib, 7 muir in cetrama crić; 7 da mbetais daine ar in muir, is a n-escaire doib.

Ma ro escair fia daine, 7 do rinde dlige fritе, 7 ro mair co iar ndećma, is lan cuit a fritе ḋo. Muna e rna a dlige fritе, 7 ro caiť ria ndećmaid, is lan-fiać gaiti uad. Muna derna a dliged fritе, 7 ro mair aice co iar ndećmaid; no, ma do rinne a dlide fritе, 7 ro cait ria ndećmaid, cin cuite fritе ḋo, 7 cin fiać gaiti uaiḋ, aćt aitgin in fritе.

Cid fo-d-era in set dobeir duine leis tar nai tonda mara, co fuil a dilse ḋo; 7 in set dogabar ar in muir amuić, co fuil in tricat[mad] rand as, d'fir bunaid? Is e in fať: in set dobeir duine leis tar nai tonda mara amuić, ar a cend d'aen toisc do cuaiḋ, coir ce ma dilef ḋo he; in set dogeib duine ar in muir amuić, ni ar cend d'aen toisc do cuaiḋ in duine and-seic, coir cia no beť ni as d'fir bunaid.

Cid fo-d-eara in fritі traćta, co fuil ni as do fir bunaid, 7 in fritе dogeib fear itir noi tonda mara, co na fuil ni as, d'fir bunaid? Is e in fať: dliged tabarta dilsis in [d]ara de, 7 dliged fritе dilsidis araile, 7 mo dilsidis tabuirt na fritе.

Cid fo-d-era in fritе dogabar ar in muir moir, co fuil in trića rand as d'fir bunaid, 7 corub tabairt dilsidis he o sin amać; 7 na seoit doberur as itir noi tonda maro 7 tir, co

The person who found or shall find a waif in these places, is bound to act as follows: if it be a land-waif, to proclaim it in seven places which the law directs [SM. III., 272, 14]: to a king, an 'airchinnech,' a chief smith of the territory; a 'brewy farmer,' a judge, a mill of the territory, before the people of one 'lios' residence, and of one village. HEPTADS.

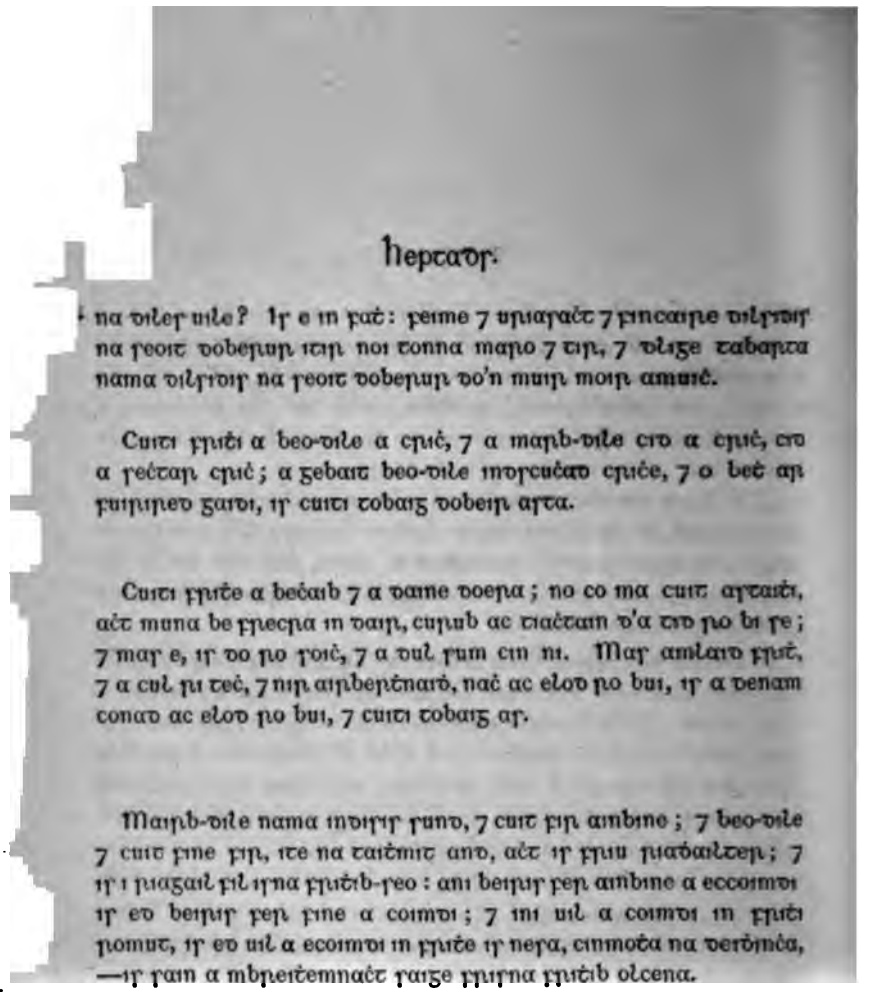
If it be a sea-waif, it is bound upon a good man to proclaim in each land of the three lands that are nearest him; or that it may be in seven places in each land of them, and the sea is the fourth place, and if people should happen to be upon the sea, they are to be proclaimed to them.

If he has proclaimed them before people, and has complied with waif-law, and they remained till after ten days, his waif-share is safe to him. If he has not complied with waif-law, and has used them before ten days, there is full debt of theft *due* from him. If he has not complied with waif-law, and they have remained with him till after ten days; or, if he has complied with the law, but has used them before ten days, there is no waif-share for him, and there is no debt of theft from him, but restitution of the waif.

What is the reason that the property which a person brings with him over nine waves of the sea becomes his by right, and that *in the case* of property found upon the sea abroad, the thirtieth part out of it goes to the original owner? The reason is, as to the property which a person brings with him over nine waves of the sea abroad, it was for it specially he went, and it is fitting that it should be his by right; but as to property which a person finds upon the sea abroad, it was not for it specially the person went in that case; and it is fitting that there should be a part out of it for the original owner.

What is the reason *in the case of* a strand-waif, that there is part out of it for the original owner, and of the waif which a man finds between nine waves of the sea *and the land*, there is nothing to the original owner out of it? The reason is, it is the law of 'bringing' that gives the right to the one; and it is the law of 'finding' that gives the right to the other; and 'bringing' gives a greater right than 'finding.'

What is the reason, that *in the case* of the waif found upon the great sea, the thirtieth part out of it goes to the original owner; and that it is 'bringing' that gives the whole right from that out; whereas the goods which are saved between nine waves of the sea and the land, all become *the finder's* by right? The reason is: it



hertaor.

na dilef uile? Is e in fad: feime 7 uriaracht 7 fincaire dilfed na feoit dobeiur isin noi conna maro 7 dis, 7 dligi tabarta nama dilfiuir na feoit dobeiur do'n muir moir amuich.

Cuici fridi a beo-dile a crich, 7 a marb-dile cid a crich, cid a fechtar crich; a gebait beo-dile imorcuchad crichi, 7 o bech ar fuirmed gaidi, is cuici tobaig dobeir arta.

Cuici fridi a bechaib 7 a damne doera; no co ma cuit aratuich, acht muna be friecra in dail, cuiub ac diachtain d'a cid fo bi fe; 7 mar e, is do fo foich, 7 a dul fum cin ni. Mar amlaid fridi, 7 a cul fi tech, 7 nis airiberichnaid, nach ac eiod fo bui, is a denam conad ac eiod fo bui, 7 cuici tobaig ar.

Marb-dile nama indiris fund, 7 cuit fir ainbine; 7 beo-dile 7 cuit fine fir, ite na taichmit and, acht is friu fiadaidter; 7 is i fiadgail fil isna fridib-feo: ani beisis fer ainbine a ecoimdi is ed beisis fer fine a coimdi; 7 ini uil a coimdi in fridi fiomut, is ed uil a ecoimdi in fridi is nesa, cinmoda na derbnéa, —is fann a mbreithemnacht faigi fris fridib olcena.

Ac marb-dile fine 7 ainbfine ata in cuici fridi feo; beo-dile fine imorro, ni uil eistib a cuairt comaicera. Beo-dile fine imorro, o cuairt comaicera amach, 7 beo-dile ainbine, cid a cuairt comaicera, manad bid com-ingaire do, is fesa cota fridi no cota tobaig aistib, amail fo raidfimair.

Coimdi cairut, is e ecoimdi ercairut, isna fridib feo anuas uile. Is amlaid feo eisride: in tan ata cuiced ar a ecoimdi d'fir anbine, 7 feisi d' fir fine; cethraime ar a coimdi d' fir ainbine, 7 cuiced d' fir fine,—fridi trebe sin. Cethraime ar a coimdi d' is ainfine, 7 cuiced d' fir fine; trian ar a coimdi d' fir ine, 7 cethraime d' fir [anbf]ine,—fridi cathrach sin. Da trian i n-a ecoimdi d' fir anfine, 7 leth d' fir ine; i n-a coimdi

is 'refusal and consent and family' that give the right to the goods between nine waves of the sea and the land; and it is the law of 'bringing' only, that gives the right of the goods which are brought from the great sea abroad. HEPTADS.

There is a waif-share out of living chattels within the territory, and out of dead chattels whether within or without the territory. When living chattels depart from the territory, and when it is in consequence of theft, it produces a 'levying-share' out of them.

There is a waif-share out of bees and out of enslaved people; or, it may be a 'detention-share,' unless the answer of the slave is, that he was going home, and if so, he is allowed to go, and *the detainer* goes without anything. If the way he was found was with his back to the house, and he did not plead that he was not eloping, oath must be made that he was eloping, and there is a 'levying-share' out of it.

It is dead chattels *the law* speaks of here, and the share of an extern; and living chattels and a tribesman's share are not what are explained in it, but it is by them they are ruled; and the rule of these waifs is: what an extern takes for *the waif found in* an unlikely place, is the same as a tribesman takes *in case of finding* in a likely place; and what is for the likely place of the previous waif, is the same as for the unlikely place of the next waif, excepting the last; their adjudication is different from other waifs in general.

It is out of the dead chattels of tribesman and of extern these waif-shares are; while as to the living chattels of tribesmen, there is nothing out of them in the circuit of co-tenancy. *As to* the living chattels of a tribesman, from the circuit of co-tenancy out, and *as to* the living chattels of an extern, though in the circuit of co-tenancy, unless he be bound to co-herding), a waif-share or a levying-share is to be calculated out of them, as we have said.

The likely place of a friend is the unlikely place of a foe, in all these waifs up to this. Thus does it stand: when there is a fifth out of it in an unlikely place for an extern, and a sixth to a tribesman; a fourth out of it in a likely place to an extern, and a fifth to a tribesman,—this is the waif of a house. A fourth out of it in a likely place to an extern, and a fifth to a tribesman; a third out of it in a likely place to a tribesman, and a fourth to an extern man,—this is the waif of a court. Two-thirds out of it in an unlikely place to an extern, and half to a tribesman; in its

iſ teoꝛa ceṫꝛaime d' ſiꝛ ainſine, 7 da tꝛian d' ſiꝛ ine,—ſꝛiṫe ꝛaeḋa no ſleibe ſin. Ocuſ noċa ſeḋaꝛ coimdi na eccoimdi aꝛ in ſaꝛꝛce, aċt dileſ d' ſiꝛ ſꝛiṫe, cinmoṫa in tꝛiċatmad ꝛann d' ſiꝛ buna.

Iſ aiꝛe iſ mo 'ſ-a coimdi na aſ ecoimdi, aꝛ doċuſ daine do tecmaiſin cuca indtu ſin; no dono, co na beiṫ deṫbiꝛ ſiꝛ ine na hainbine, caċ uaiꝛ na ſilet cuic ſleċta ſiċet in coꝛuſ ſine etuꝛu; 7 ma ta, noċa n-uil ſiaċ ſoimꝛime o caċ dib d'a ceile, 'n-a cuiti ſꝛiṫe.

Dia n-uꝛſocꝛa, 7 niꝛ caiṫ co deċmaid, iſ dileſ do a cuiti ſꝛiṫe, 7 a ſomuilt; mun ſocꝛa, 7 ꝛo caiṫ ꝛia ndeċmaid, 7 cuꝛob aiſneiſ dobeꝛuꝛ ſaiꝛ, iſ lan diꝛe ſaiꝛ. Mun ocꝛa co toꝛa a iaꝛaiḋ, 7 co ꝛoiċ iaꝛaid, 7 ní ceil in tan do ꝛoiċ, iſ dileſ a cuit ſꝛiṫe; mun ſocꝛa, 7 ꝛo caiṫ ꝛia ndeċmaid, iſ leṫ diꝛe.

[LXV.] Ataiṫ ſeċt ꝛaṫa la Feine deiliġṫaꝛ i n-a mbeſcna, amail dleġda ſlan ocuſ uide ocuſ iaꝛdaiġ: ꝛaiṫ ſeċemneſ, ꝛaiṫ ambui, ꝛaiṫ aiꝛniſi, ꝛaiṫ ſoꝛnġaꝛta ſine, ꝛaiṫ ſuaſluicṫaꝛ coꝛaib, ꝛaiṫ iaꝛ cul, ꝛaiṫ ſoꝛſaiġi ſine;—aꝛ iſ doſuiġiu ꝛo ſuide ſlan nġill iaꝛ ſut, ꝛo ſaid a ſlan ſide co ꝛuice uꝛ-lan[1] cumaili; aꝛ iſ e dliġiſ daiꝛt i muin caċ oen ſeoit do neoċ ꝛuiceꝛ aſ aiꝛliſi; dliġid tꝛi ſeoit i muin caċ oen ſeoit do neoċ ꝛuca a cꝛiċ tꝛe ſeċtaiꝛ imana iaꝛſuidiu, coec auiḋċe oṫa ſaiḋe, do-ſ-li tꝛi ſeotu caċu deċmaidi, ċo ꝛuice uꝛ-lan[1] cumaile, co ndiabul aiṫġena neiċ iſcomꝛen, cia bu meid, cia bu laiġet.

[1] MS. has in both cases only the contraction uꝛl., *urlann*, but the commentary evidently read lan.

likely place are three-fourths to an extern, and two-thirds to a tribesman,—this is the waif of a great wood or mountain. And there is no likely or unlikely place taken into account upon the sea, but the whole goes to the waif-man, excepting the thirtieth part *which goes* to the original owner.

The reason that there is more out of the likely than out of the unlikely place is, because of the likelihood of people happening to come upon them in these places; or else, that there be no difference of tribesman or extern whenever the five and twenty conditions of Tribe Law are not between them; but if they be, there is no 'debt of use' from each of them to the other, as waif-share.

If he has proclaimed *the finding*, and has not used *the object* till ten days, he has a right to his waif-share, and to use it; if he has not proclaimed it, and has used it before the ten days, and information is given against him, there is full 'dire' upon him. If he has not proclaimed it until it is searched for, and till the search has reached him, but he did not conceal it when it did reach him, he is entitled to his waif-share; if he has not proclaimed it, and has used it before the ten days, there is half 'dire' upon him.

[LXV.] There are with the Feine, seven sureties who are distinguished *from each other* in their 'bescna' laws, accordingly as they are entitled to safety, and time, and after-addition: a surety of recovery; a surety for a pauper; a surety who binds; a surety whom his tribe commands; a surety who is freed from contracts; a surety at the back; a surety who sues his tribe;—for it is to him is ordered the safety of his pledge; his safety is sought to a full 'cumal'; for it is he that is entitled to a 'dairt' along with every 'sed' which is carried out of his house. He is entitled to three 'seds' along with every 'sed' which has been carried out of his lands through external driving after that; five nights from that, he is entitled to three 'seds' for every ten days till they reach to a full 'cumal'; with double restitution of what he has paid, whether it be much or little.

Heptads. Secț pațа .i. atait feċt trebuire d'a n-aithesidenn in fenechr, 7 deiligter iat do reir ba-fera gnae no aibinn amail dlegait. Slan .i. uman eneclainn. Uide .i. ar a n-icctar na feiċ; in re ar a n-icait amaċ, 7 ara n-icar riu amuiġ. Iarmuig .i. um na dairitib. Fecemner .i. gaibter fecemnar 7 patraicer uirre. Raiċ airnigi .i. trebuiri uasal romairgirecr in cuirmiu icrur 7 icraiter fria. Raiċ forngarta fine .i. forcongair a fine ar belaib eclaisa, nad urġuir a flaiṫ. Raiċ fuarluicciar corraib .i. atait ceolra fata fuarluicciar corraib aceir ċall. Raiċ iar cul .i. in trebuiri teit iar cul na cet fata .i. in cul-fiaċ. Raiċ forigraigi fine .i. in trebuire tairirmeċ birr de'n fineċaire, in bo-airi ir feirir.

In bo-aire ir feirir, do ċuaiḋ re loṡ eineaċ fuind, 7 eloḋ ro leiġeḋ; 7 ceṫri ba aiṫgena, 7 ceṫre ba diabalta, 7 ceṫre ba eineclainn; 7 ceṫriur aneluḋnaċ do muintir an bo-aire ro imluaiḋe ann, co ceann ceṫre laiṫi riċit; 7 ceṫre leṫ-ferrpail doib co cend deiċ la riċit, cona fe riċit leṫ-ferrpail fin; na fe riċid fin, maid 7 tri riċet lan-fferpall, rabair oċt fferbill; 7 da riċet dib ar da mbuaib; rabair da fferpall dec ar famairc; rabair an da ba fin 7 in framairc a n-imluaiḋi firfna ceṫre buaiḃ fromaind, cona fe bai 7 famairc fin.

Cairi deṫbir etarru fin 7 an baile ata an trollbeċ beiṫaċ la loṡ n-inaeṫa? biaid an trollbeċ .i. an fro-loilgeċ fo, no in fro-bleoṡnaċ fo, do comloṡcedar imluaiḋi i n-a n-ellaċ.

Bo-airi ir feirir an duine seo, 7 do ċuaiḋ re loṡ eineċ, 7 riaṫ anfine he, 7 aiṫgin icur amaċ, 7 diabla 7 eineclainn iceaṫ fair; 7 ceṫriur aneluḋnaċ do ċuaiḋ re do acra a coraeir; 7 do rona re raer roiriae fair co cenn feċt laiṫi; 7 na ceṫri leṫ-ferrpaill fa fe ann, ir da lan-ferrpaill dec; 7 raimiġ an duine aimuiġ re dligeḋ ann-feiġ, 7 fiucad biaṫ air, ceṫre bai aiṫgena uaiḋ, 7 ceṫre ba eineclainni, 7 ceṫre bai leṫ-ġabala diabaltad; 7 noċo dligeḋ a flaiṡir air-fin fin, acht a ċuicfin do boḋein cena; 7 a rabairt a n-a mbuaib uile co trieimiġad oirra; 7 in tan riob

Seven 'raith' sureties, i.e. there are seven 'trebuire' sureties mentioned in the Brehon law, and they are distinguished according to beautiful or pleasant knowledge as they deserve. Safety, i.e. as regards honour-price. Time, i.e. in which the debts are paid, the time in which they pay the debts out, and when they are paid to them from without. After-addition, i.e. as regards the 'dairt'-heifers. A recovery, i.e. a surety which take upon him recovery and surety. A surety who binds, i.e. who will be nobly bound, as much as he shall pay, and what shall be paid to him. A surety whom his tribe commands, i.e. whom his tribe commands in the presence of a church, who is not prohibited by his lord. A surety who is freed from contracts, i.e. there are three sureties who are loosed from contracts, is said in another text. A surety at the back, i.e. the surety which goes to back the first surety, i.e. the back surety. A surety who sues his tribe, i.e. the standing surety, who belongs to the family, the best 'bo-aire.' HEPTADS.

The best 'bo-aire' it was that went security here, as far as his honour-price, and the debtor eloped, and four cows of restitution, and four cows of double, and four cows of honour-price *are due to the 'bo-aire'*; and four unprofessional persons of the 'bo-aire's' people that drove and kept *the cattle* in the case, for the space of twenty-four days; and there are four half-screpalls *to be paid* them to the end of thirty days, so that this comes to six score of half-screpalls; those six score are equal to three score full screpalls; put forty-eight screpalls of them for two cows; put twelve screpalls of them for a 'samaisc'-heifer; put these two cows and the 'samaisc' for driving and keeping along with the four preceding cows, so that they make six cows and a 'samaisc.'

What is the difference between this case and the case of the 'soilbech beithach',[a] with price of driving? i.e. this 'soilbech,' i.e. this 'so-loilgeach,' or this 'so-bleognach,' this good milch cow, shall be as payment for driving and guarding, along with them.

This person was a best 'bo-aire,' and he went security to the amount of his honour-price, and he is an extern surety, and compensation is what he pays out, and double and honour-price are paid *back* to him; and with four unprofessional persons he went to sue for his right; 're taei toirrae' [?] was made with him to the end of seven days. And the six times four half-screpalls are twelve full screpalls. And the man abroad, *the debtor*, then submitted to law, and he was amerced in four cows of compensation *to be paid* by him, and four cows of honour-price, and four cows of double half-seizure; and it is not law that urges him to that, but his own intelligence solely; and they are all paid in full cows with triple division of them (?); [cf. SM. III., 370, 12].

[a] Glossed similarly in O'Dav., p. 115, 'soilbech,' p. 57 'beithech;' cf. also p. 96, first entry under letter I, reading 'ise saetha,' of course.

Heptads. ail leis a n-ic, tainic turbaide eca a atar docum an duine amuig, 7 mi eiseig; 7 cia saerad an turbuid he can fiaca do ic, noco saerand he can lact do ic, 7 screpall caca bleogain mista na da ba dec, cona da sgrepall dec, 7 da screpall dec an imluaide, re da screpall dec an lacta, cona bo; cona he sin an tsoilbec betac .i. in tsolam fiac bitı, no in tsom-loilgec, no in tso-loilgec.

Cid fo-d-era lact do ic imaille re eineclainn 7 re let-gabail diabalta sund, 7 nac fuil imaille re dire na gaiti isin inad aili? Is e an fat: rancatar a seoit a let an duine sund, act turbaid do tiactain eturru 7 iat, 7 noco rancatar a seoit a leit an duine, an tan is a ngait ro gatad iat, 7 noco tancatur do amuig,—is ime nac fuil lact do and-sideig.

In bo-aire is ferr, do cuaid re log enec and-sin, 7 elo ro leiged do, 7 cetre bai aitgena, 7 cetre bai diabaltad, 7 ceitre bai eineclainni, cona da ba dec sin; 7 in tan tanic an uide ice, is and is marb aitir bidbada, 7 turbaid eca a atar tainic do, iar cinde na herca do'n breitemain; 7 turbaid mis do gac duine iar n-ec 'atar; 7 saerad a turbaid he risin re sin, gin ic na fiac, 7 noco saerand he cin aitgin lacta no gnimraid uaid risin re sin; 7 screpall ar bleogain mista cac bo do'n da mbuaib dec, cona samaisc sin; cetrar aneladnac d'a muintir ro imluaide and co ceand sect laiti, cona da lan-screpall dec; tabair an da screpall dec ar tsamaisc; tabair an tsamaisg sin a n-imluaidi risin tsamaisc reomainn an lacta, cona bo, cona hi sin in tsoilbec betac; no turbaid eca a atar ro airbertnaigestur ann-sin.

Cid fo-d-era nac saerand a turbaid he ar na setaib imluaidi? Is e in fat: roimpi, riasin turbaid, do rigne.

And at the time that he wished to pay them, the exemption of his father's death came to the man abroad, *the debtor*, and that was a month; and though the exemption frees him from paying the debt, it does not free him from paying the milk and a screpall of each monthly milking of the twelve cows, which makes twelve screpalls; and the twelve screpalls of the driving and guarding put to the twelve of the milk, amount to a cow; and that is the 'soilbech bethach,' i.e. the ready debt of crime [1]; or, the rich milch cow, or the good milch cow.

What is the reason that milk is paid along with honour-price, and double half-seizure in this case, and that it is not paid along with the 'dire' of the theft in the other place? The reason is,—his 'seds' came towards the person here, but the exemption had come between him and them; and his 'seds' did not come to the man, in the case in which it was in theft they were stolen; and they did not come to him from without, therefore there is no milk for him in this case.

The best 'bo-aire' it was that went surety as far as his honour-price in this case, and the debtor absconded, and *he claims* four cows of compensation, and four cows of double, and four cows of honour-price, and that makes twelve cows. And when the time of payment came, it was then the debtor's father died, and it was the exemption of his father's death that came to him, after the 'eric' had been determined by the brehon. And there is a month's exemption for every one on the death of his father; and his exemption frees him for that term from paying the debts, but it does not free him from paying restitution of milk or of labour due from him for that term. And there is a screpall upon the monthly milking of each cow of the twelve cows; and this makes a 'samaisc'-heifer. Four unprofessional persons of his people guarded them for seven days, and that makes twelve full screpalls; put the twelve screpalls for a 'samaisc;' put this 'samaisc' of the guarding to the preceding 'samaisc' of the milk, and it makes a cow; and this is the 'soilbech bethach'; or, it was the exemption of the death of his father he pleaded here.

What is the reason that his exemption does not save him from the driving-'seds'? The reason is that it was performed before it, before the exemption.

Heptads. Cerc, in fiagrin tuirbaid, no iar tuirbaid, no fe fe na tuirbada, fo tairmiscid na daine ano-fin? Is fiagrin tuirbaid; uair, damad fe fe tuirbada, fia faefrad a tuirbaid e; no dono cena, comad fe fe na tuirbada; 7 co na bo mo fo faefrad a tuirbaid e ar aicsin laicta, no ar aicsin ngnimfaid.

Cid fo-d-era co n-icfar aicsin laicta no gnimfaid laigna fecaib fo fuirm diablad, no fuirm einechlainn, 7 na fuil fe diabla, na fe hechlainn na fet ngaidi ifin mad aili? Is e in fad fo-d-era: fe dligi tainig an duine fund, 7 bfeicem fo cind an eifric and, 7 amail aicsin aile he, o cindsep bfeicem eifric; nocho tainic an duine fe dligeo ifin mad aile, 7 nochar cind bfeicem an eifric, —is ed fo-d-era, cin ni d'ic do.

Na feoit imluaidi filet o biadaid do flaith, ni'l cinded forfa, acht ce mbechar ac a n-imluad; na feoit imluaid filet o nech aile, ar indfaidid a fet, is e airiet feichid, co fuice cuici tobaig fo aicne crice.

Ro fuide flan ngill .i. ar is dofaid fo famaid in lana n-erca feofar iar fur echlainn. Ro faid a flan fide .i. fo indfaidfen in lind dligair dei-fin, co ti uafal lind cumaile feofa mbo di, in tan is cin feotu imluaid: no cumaile fe mbo, co cuici geill; ind feirid, in tan is co fecaib imluaide. Daire .i. ar is f-eiride dligur daire feirid i muin cach oen feoit do nech beifir ar uafal lir .i. ceichi dairi feifi ar bom imlaide. Tri feoit .i. dligid fri feoit i muin cach oen feoit do nech beifir fair crich feifinn fein amach .i. con[ad] da daire dec feifi ar da ba. Tri fechtair imana .i. cimana iarfaini ada hi-fin .i. iar leicfin alaid in feichmain toichid. Coec auide .i. cuic aidche a n-ablad ar cindaig glaid Feine .i. apu cuicti feo for cindaig glaid Feine, 7 fo beftair ci he, na ni feomuinn. Ota faide .i. ocht airneir dam do'n ni ada hifin. Do-f-li fri feotu .i. tuitfer no airlechfer fri feoit and, ar cach nfechmaid do na fri fechmadaib. co ti uafal lind cumaile na ceichi mbo, cin feotu imluaid; no, na fe mbo 7 na fainaifce, gu fecaib imluaid. Co ndiabul aicsina .i. co n-aicsin co ndiablad ineic fo uafal comeinnertar amach fe tuas fin, cid bec, cid mor he.

Question, was it before the exemption, or after the exemption, or during the term of the exemption, the people were prevented *from taking the cattle away* in this case? It was before the exemption, because, if it had been during the term of the exemption, his exemption would have saved him; or else perhaps, during the term of the exemption; and that no more would his exemption save him from compensation of milk or from compensation of work.

What is the reason that compensation of milk or work is paid with these cattle along with the double, or with the honour-price, and that they are not paid with the double nor with the honour-price of the stolen cattle in the other place? The reason is, it was to law the man submitted here; and it was a brehon that determined the 'eric' in the case; and it is the same as another compensation, after a brehon has determined 'eric.' The man did not submit to law in the other case, and a brehon did not determine the 'eric'; and that is the reason that he pays nothing.

The driving-'seds' which are due of the debtor to the surety are not determined but by the length of time that they are being driven. The driving 'seds' which are due from another person for going to fetch his cattle, mount up till the sum reaches a levying-share, according to the nature of the district.

The safety of his pledge, i.e. because it is for him was enacted this completeness of 'eric' here following, to the extent of his honour-price. His safety reaches, i.e. the full amount which is due to him until it comes to the high amount of a 'cumal' of three cows, when it is without driving-'seds'; or, a 'cumal' of six cows, when there is a 'pledge-share'; it runs to six, when there are 'driving-seds.' A 'dairt'-heifer, i.e. for it is he that is entitled to a 'dairt' in addition to every single 'sed,' which he brings from a noble residence, i.e. four 'dairts' of one-sixth for the driven cow. Three 'seds', i.e. he is entitled to three 'seds' along with every single 'sed' which is carried away out over the bounds of his own land, i.e. which makes twelve 'dairts of a sixth,' equal to two cows. Through external driving, i.e., driving under these circumstances, i.e. after the elopement from the creditor. Five nights, i.e. five nights' notice upon a defaulter of the Feine grade, i.e. this is a notice of five days, which is served upon a defaulter of the Feine grade, notwithstanding which the aforesaid property was carried off. From that out, i.e. from my telling of that circumstance. He is entitled to three seds, i.e. there are added, or deserved, three 'seds' in this case, for every ten days of the thrice ten days, until it amounts to the noble complement of the 'cumal' of the four cows, without driving 'seds'; or of the six cows and the 'samaisc,' with the driving 'seds.' With double of compensation, i.e. with compensation, with double of the amount which he nobly paid out, along with that, be it little or be it much.

FTADS. Can ro furoiu berena raeta la Feine? O do cerr Aimairgin; ar ir eiride ciado-rat raith iar cul dligid a n-Eirie. Aimirgin Raeae, lairi mbatar reet raeta, dobert aen a raith tar cend Conaill Aeluaith, co ndicir do Eogan mac Duracaet, conid Conull ciado-ercomraig flan raithe irin indre ro; noe ir ed flan arcomraig, di raith forr raith la tairic a raithe; conid e gaibtar diablad n-aitgena neic arcomrenur ro coibne[1] fhirr amail ber.

Berena raeta .i. can ar a'r ramaiged, no ar a'r horvaigeth 'ba fir gnae', no aibinn, in raebaeair do rein in feinechair? O do cerr raith Aim. .i. o do rochuir a raith a baile o Aimirgin .i. ar ir eirithe cet duine do cuaid a trebuiri iar cul a mac re dligeth. Raeae .i. bailech. Seet raeta .i. ac a raebacur reet mbaile. Dobert aen .i. tucustar aon na mbaile dib tar cend Conaill, ro imluaidhedh eadu, no, ro bu com-luaet re hecuib. Conicir do Eogan .i. conid do do rochuir in baile frin, d' Eogan mac Duracaet; uair ir re laim do cuaid frim, tar cend a mac. Ciado ercomraig .i. conid he Conall cet duine ro uarail comeirnigtar lanad n-erce re nech, a telga a raebaechair air, irin innsi ro.

.i. Aimirgin, tainig tar cend Conaill re dligeth .i. tar [cend] Conaill Aeh-luaith re baili, re laim Eogain mic Duracaeta; 7 in tan tig an mac re dligeth, icaid baili diabaltа, 7 baili einechlainni, 7 baili aitgina re Aimirgin.

Cid ro-d-era cin an uiliataidi d'ic do Aimairgin? Ir e an fath: achtugad ro achtaigi, ce ro leigi an mac elo, co na icfad acht aitgin; no, ir e dligeth ro achtaid ar a cind ind-fin: a mbeth foer ar cinaid n-inbleogain, no cor acfad im an aitgin; 7 da n-acru he, co n-icfad.

Arcomraig .i. feidim no indraigim conid he lanad n-erce ro-uarail comeirnegtar, do ic frir. Di raith .i. raith ar enechlainn, 7 raith ar diablad; no da baili for baili, 7 leth-gabul diabulta. La tairic a

[1] Under this word 'coibne,' p. 67, O'Dav. adds the gloss .i. gurab commaith in raith aithgina 7 in raith dire; see gloss, p. 350, 5.

When was settled the 'bescna' law of surety with the Feine? since Aimergin's *surety* fell, *was forfeited;* for he was the first that gave security at the back of law in Ireland. HEPTADS.

Aimergin of the Raths who owned seven 'raths' gave one as security on behalf of Conall Echluaith; and it was forfeited to Eogan, the son of Durthacht; so that Conall was the first who paid safety of security in this island;—that is to say, the safety that he paid was, two raths for one rath, and the restoration of his rath; and hence is got double of compensation of the thing which is paid, in parity with it, *the dire* being the same *as the compensation.*

The 'bescna' law of surety, i.e. out of what was settled, or was ordained the good noble knowledge of surety, according to the Brehon law? Since Aimergin's security fell, i.e. since Aimergin's security for a town fell from him; for he was the first person who gave security at the back of his son, for the fulfilment of law. Of the raths, i.e. of the townships. Seven raths, i.e., who had seven residences. He gave one, i.e. he gave one of these residences on behalf of Conall, named Each-luaith, who rode horses, or who was as fleet as horses. It was forfeited to Eogan, i.e. and it was to him that residence was forfeited, to Eogan, son of Durthacht; for it was to him he went security for his son. The first that paid, i.e. so that Conall was the first person who nobly paid the full 'eric' to a person for casting his surety-ship back upon him, in this island.

It was Aimergin that went security of a 'baile' for Conall Eachluaith, *to the effect that he would submit* to law to Eogan, son of Durthacht[a]; and when the son submits to law, he pays a residence for double, and a residence for honour-price, and a residence for compensation to Aimergin.

What was the reason that Aimergin did not pay the whole? The reason was, an agreement that had been agreed upon, that if the son should abscond, *the father* should only pay compensation; or, the law which was enacted in the matter on that occasion was, that he should be free from 'defalcation of kinsman' [SM. III., 112, 19], until he was sued for compensation, and that if he were sued, he should pay it.

He paid, i.e. I assert or advance that the full amount of the 'eric' he has nobly paid is to be paid *back* to him. Two raths, i.e. a rath for honour-price, and a rath for double; or two residences for a residence, and double of half-

[a] A short account of this in H. 3, 17, 547, adds:—"And he absconded, and Aimirgin paid without absconding; Conall submitted to law, and paid, &c."

Heptads. ꝓaiṫe .i. baile eneclainni. Diabḷad n-aiṫgena neiċ aſcom-ꝓenuꝓ .i. conid aſ ſin gabuꝓ aiṫgin co n-i diabḷad ineiċ ꝓo-uaſal comeꝓniſtaꝓ Aimiꝓgin amaċ taꝓ cenn Conaill, do ic do Conall ꝓiſ-[ſ]ium .i. aiṫgin do, ꝓe taob ſin. Fo coibne ꝓriſſ .i. fo cob-ꝓinntiuſ ꝓriſ, amail beſ in aiṫgin, cuꝓub ꝓao beſ in diꝓe.

Cid fo-d-eꝓa ceꝓt aiṫgin do ic ſunn do Conall, a cinaid a mic, cin an uiliataidi ꝓo dleċt do'n mac do ic do? Iſ e in ꝓaṫ: gꝓad ꝓlaṫa in t-aiṫiꝓ, 7 iſ ſaeꝓ he aꝓ cinaid n-inbleogain.

Cid fo-d-eꝓa, uaiꝓ ꝓo ba ꝓeꝓ ꝓine do Aimaiꝓgin a mac, naċ diabḷad ꝓo icuſtaꝓ amaċ, 7 ceṫiꝓ-diabḷad ꝓo icad ꝓiſ? Iſ e an ꝓaṫ fo-d-eꝓa: gꝓad ſeċta he, 7 ꝓo ba ſaeꝓ aꝓ cintaib an inbleogain he; no dono, ni beiꝓid neċ cinaiġ a ċeile iſin aimſiꝓ ſin, aċt ꝓob amail ꝓeꝓ anꝓine caċ dib d'a ceili; no dono, o bo ꝓaiṫ uꝓnaiſi e, 7 aċtugad ꝓo aċtaiġ na hicꝓaiġ aċt aiṫgin; no dono, iſ i nem-uidi cintaiġ tainig ſe, adaig an tꝓoiſci; 7 cinnti co leigꝓe cintaċ elo, 7 ꝓo gabad aiṫgin uada; 7 in ni ꝓo ba cinnti d'ic do cintaċ iaꝓ legad elaidi, ꝓo ic ſe ꝓiſ-[ſ]im.

seizure. With the restoration of his rath, i.e. a residence for honour-price. Double of compensation, of the thing he paid i.e. and it is from that is got the rule that compensation with double the amount that Aimergin nobly paid out for Conall, was to be paid by Conall to him, i.e. compensation for him along with that. In parity with it, i.e. in accordance with it; as is the compensation, so shall be the 'dire.' HEPTADS

What is the reason that exact compensation only was paid here by Aimirgin for the defalcation of his son, and that he did not pay the whole of what was due of the son? The reason is, the father was of the chieftain grade, and he was free from the defalcations of a kinsman.

What is the reason why, when Aimergin's son was a tribesman of his, it was not double he paid out, and that it was not four doubles that were paid to him? The reason is, he *was one* of the septenary grades, and he was free from the defalcations of his kinsman. Or else, no man was made liable for the faults of another at that time, but every one was as an extern to his fellows; or else, as it was a bond of security, and that an agreement had been entered into that he should pay nothing but compensation; or else, it was within the time allowed the debtor that he came, on the night of the fast; and it was certain that the debtor would abscond, and compensation was accepted from him; and what was fixed for the debtor to pay after absconding, is what *Aimergin* paid to *the creditor*.

NOTE.—In addition to the 65 Heptads here printed, there were, doubtless, a great many more. Some few, indeed, are already printed, and notices of others are scattered up and down throughout the commentaries. Thus O'Davoren speaks of two or three, which I have not yet met with; p. 64, *comruic;* p. 89, *fechtaine;* p. 52, *airlenga* [see the quotation, H. 3, 17, 502]. In the previous volumes of the SM. we have *beo-scartha*, II. 312, inserted from H. 2, 15, p. 49; *claid*, IV. 220, from H. 2, 15, p. 27; *curu*, IV. 210, from H. 2, 15, p. 26; [not the same as Heptad No. L., but rather connected with the *tabairt* Heptad, No. XXV.]; *eludaig*, IV. 184, is identical with Heptad No. LXIII.; *fiadnaise*, IV. 52, different from No. LIX.; *monail*, IV. 334, 27; *selba*, IV. 6, is also a Heptad, [displaced or inserted by a commentator, for it breaks in on the metrical nature of the previous and following text, from p. 2 to p. 16, all of which is in a *casbairdne* metre]; *tabarta*, IV. 271. Besides the above, the following are quoted (or referred to) in the MSS.: *ailgesa*, *anscithe*, *breitheamain*, *cnam-combaich*, (*cuingill*,) *cuir* II., (*fira*,) *flatha*, *fola*, (*forneis*), *fuidire*, *gabala*, (*lina*), (*luig*), *nadmand*, I. II., (*ruidilsi*), *urdluide;* for which, see following pages.

[LXVI.] Ataiṫ ſeċṫ n-aiḷgeaſa[1] bṛeiṫe ḷa Feine .i. ſeċṫ n-oḷḷ-geiſi, no ſeċṫ iſ taiṛmiſge aṛ in mbṛeṫemain do ṛeiṛ in feineaċaiſ: a bṛeiṫ gin diḷſi .i. do na feiċemnuib; a bṛeiṫ gin faſaċ; a bṛeiṫ cin fonaidm .i. tṛebaiṛe ṛe haiṛiſium uiṛṛe; [a bṛeiṫ foṛ foṛtaċ ḷuig[2]]; a bṛeiṫ foṛ ḷeṫ ta[illegible]d .i. foṛ ſgeḷ in daṛa fiṛ.

[LXVII.] Ataiṫ ſeċṫ n-an[illegible]ṫe[3] dḷigid ḷa Feine. . . .

.i. feaṛ ṛo dḷigid fiaċu di-a ceiḷe, 7 do ṛaḷa fogaiḷ do denam do ṛiſin ti d'aṛ dḷig aſ a haiṫḷe, 7 gan a fiaċa d'ic ṛiſ, noco ṛo ica eṛic na foġḷa.

Duine ſin, ata ag tobaċ fiaċ, cid eṛic foġḷa, cid feiċ cuiṛ no cunnaṛṫa, 7 do ṛinne fogaiḷ ag a tobaċ; 7 iſ ed dḷegaṛ, eṛic na foġḷa do ṛinde d'ic aṛ tuſ ṛia tobaċ, 7 na feiċ ṛo dḷig-ſim d'ic fa deoid; 7 ann-ſin ata in fogaiḷ doni neċ, d'ic aṛ tuſ, 7 na feiċ ṛo dḷig, d'ic fa deoid.

[LXVIII.] Ataiṫ ſeċṫ mbṛeiṫeamain[4] nad fuiglitep ḷa Feine, ſeċ iſ go tuaṫ 7 cenn a fuigeḷḷ, iſ [ſ]eoḷ n-eṫa 7 bḷeċta 7 meſa, iſ aon n-aicſina fodeṛa gaḷḷṛa 7 aincesa: bṛeṫem foṛſ-a finntaṛ [go]; bṛeṫem na ḷaimeṫaṛ geḷḷ fṛi hiumcoſnam a bṛeṫe; bṛeṫem cen foṫa

[1] From RIA. 23, Q, 6, a.
[2] From Eg. 88, 38, b, a.
[3] From H. 3, 18, 326.
[4] From Eg. 88, 38, b, a.

ADDITIONAL HEPTADS.

[LXVI.] There are with the Feine seven unlawful requests of judgment, i.e. seven great prohibitions ['oll geis'], or seven things that are forbidden to the brehon according to the Brehon law: *to give* his judgment without 'dilse'-right, on the part of the suitors; to give it without a precedent; to give it without 'fonaidm'-bond, i.e. security to abide by it; to give it on assertion[a] of oath; to give it on half-pleading, i.e. upon the story of *only* one man.

[LXVII.] There are seven difficulties (?) of law with the Feine . . .

I.e. when a man, who has debts due to him from another, has happened subsequently to commit a trespass against his debtor, *the latter* is not to pay the debts to him until he has paid 'eric' for the trespass.

The above is a person who was levying debts, whether 'eric' of trespass, or debts of bargain and contract, and he committed trespass in levying them; what is due here is, that before levying, he pay the 'eric' for the trespass he has committed; and afterwards *he shall be paid* the debts that are due to him. The case here is that of a trespass which some one commits, for which he must pay prior to receiving the debts that are due to him.

[LXVIII.] There are with the Feine seven brehons who do not adjudicate;[b] that is, their decision is a falsehood to people and chiefs, and *leads to* failure[c] of corn and milk and fruit, and is one cause that produces diseases and difficulties: a brehon of whom *falsehood* is known; a brehon who does not dare[d] *give* a pledge in defence of his judgment; a brehon without

[a] For the word *fortach*, cf. SM. IV. 180, 11; 192, 13; II. 272, 23; 282, 2; 286. 3; cf. *aurtach* and *ditach* in Glossary to SM.

[b] For *fuigithor*, cf. SM., I. 82, 15; 126, 27; IV. 358, 11.

[c] Cf. O'Dav., p. 118 *sub* 'seola,' .i. meath, 'failure,' quoting from IV. 72, 4; cf. IV. 52, 8, ꝼeol n-eaca.

[d] For *laimethar*, cf. SM. IV. 192, 8, 9, 13; 190, 12, and contrast with IV. 178, 19 (?)

Heptads. n-eoluis; bṙeṫem beṙis bṙeiṫ foṙ leṫ tagṙa cin imaidbi[1] .i. ṙia-siu taisbenais no fodiubus caċ do na feṫemnaib a sgeol na ceile.

[LXIX.] Atait seċt cnam-combaiċ[2] .i. a fiacail 7 a doid, ṙig, sliasat, lurga, delgnaċ gualann, no leṫ-cnaim a ṙig, no seiṙed .i. sal dealgnaċ.

Aṙ med combṙuiti na fola so, is aiṙe beṙas liaig leṫ estib, cidbe gṙad: lan enecłann isin da cłaṙ fiacail anuas, 7 se ba; tṙi ba 7 leṫ enecłann isin da cłaṙ fiacail anis, no isin daṙa dine anuas; bo tṙeġ-łaoġ 7 seisi enecłainne isin daṙa dine anis, no isin tṙes dine anuas; bo innłaog 7 nomad enecłainne isin tṙes dine anis; da ba 7 tṙian enecłainne isna cul-fiacłaib uile; se ba deg tṙe-łaog 7 bo innłaog in seċtmad [dec] isna fiacłaib uile, 7 łan enecłann, 7 cutṙumas seċtmad eṙca gaċ fiacal aṙ son aiṫgina.

[LXX.] Atait seċt cuiṙ[3] ata fastaigṫe la Feine . . . .

[1] A copy in RIA. Q, 6, 6, a adds do dib leṫib.
[2] RIA. Q, 6, 47 a.
[3] From Eg. 88, 30, b, a: and H. 3. 17, 564.

foundation of knowledge; a brehon who passes judgment on half-pleading without hearing both sides, i.e. before each of the suitors discloses his own case, or undermines[a] that of the other. HEPTADS.

[LXIX.] There are seven bone-breakings,[b] i.e. of *any one's* teeth, fingers, elbow, thigh, shin, shoulder-joint, or the half-bone of his elbow, or ankle, i.e. the heel-joint.

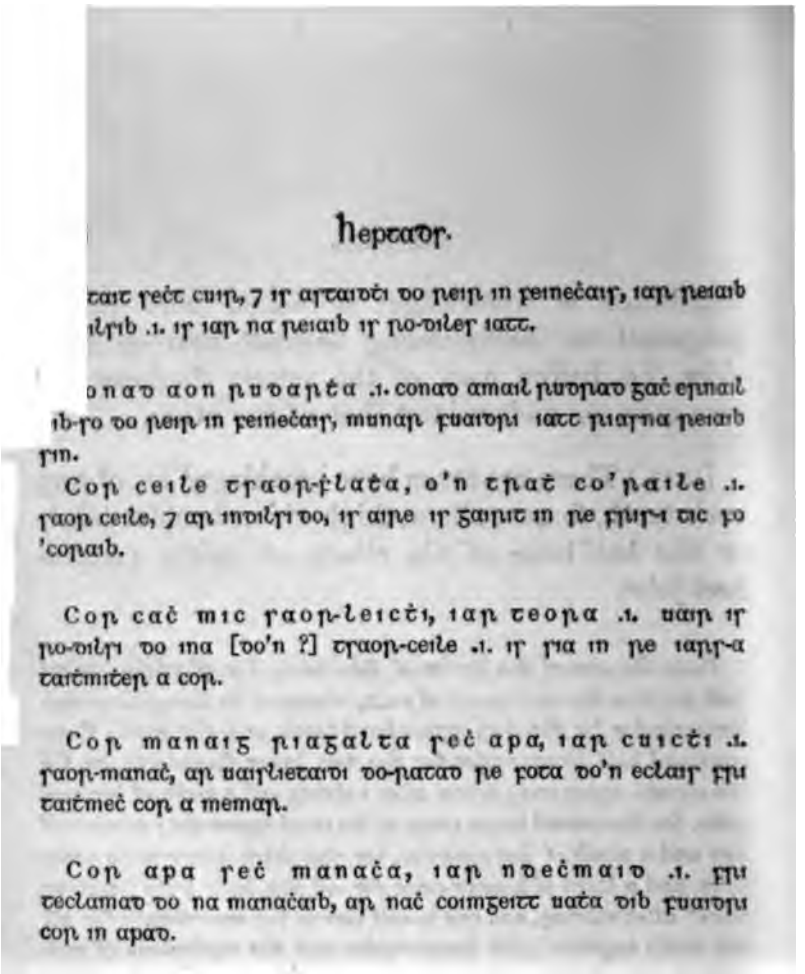
From the size of the bruise of this hurt, the physician takes half *the fines due* on account of such, whatever be the grade,—full honour-price for the two upper front-teeth, and six cows; three cows and half honour-price for the two lower front-teeth, or for the second upper one; a cow after calving and a sixth of honour-price, for the second lower tooth or the third upper one; one in-calf cow and a ninth of honour-price, for the third lower tooth; two cows and a third of honour-price for all the back teeth; sixteen cows[c] after calving, and one in-calf cow as the seventeenth for all the teeth together; full honour-price and the equivalent of one-seventh of 'eric' for each tooth *separately* by way of compensation.

[LXX.] There are with the Feine seven contracts that are binding, *after the proper interval for repudiation has elapsed.*

[a] O'Dav., p. 89, has *fodiubadh* as a synonym of *fubadh*; cf. SM. I. 160, 2; 298, 13; II. 388, 10; 250, 12; III. 22, 34.

[b] This follows on immediately after another 'Heptad,' 'fola' [LXXIII.] q.v.; mention of the *cnam-combach*, 'bone-breaking,' is made in H. 3, 18, p. 121, cnam-combaċ tra, ꝺi uinge ind .i. culꝼiacaiꝫ taꝫꝫaꝺ aꝼ a cinꝺ ann-ꝼin, 7 in ꝫiaig tucaꝼtaꝼ taiṫꝫinꝺ ꝼuiṫi, 7 ꝺi uinge 7 cutꝼumuꝼ in ꝺaꝼa ꝼanꝺ uingi ꝺib ꝺo ꝫiaig; (cf. ibid., p. 629, *a*), "bone-breaking now, two ounces for it, i.e. a back tooth which was knocked out of his head, and the physician put a *taith-lind* (?) under it, and he got two ounces and the equivalent of the second part (?) of an ounce of them."

[c] The text is unintelligible here, but occurs again at H. 3, 17, 651, with the text in ꝼeċtmaꝺ ꝺec iꝼna ꝼiacꝫaib uiꝫe.



Ḥeptaḋ.

taiṫ feċt cuiṛ, 7 ıṛ aṛtaiḋi ḋo ṛeiṛ in feineċaiṛ, iaṛ ṛeiaiḃ ilṛiḃ .ı. ıṛ iaṛ na ṛeiaiḃ ıṛ ṛo-ḋilęṛ iaṫṫ.

onaḋ aon ṛuḋaṛṫa .ı. conaḋ amaiṛ ṛuḋṛaḋ gaċ eṛṛaiṛ ib-ṛo ḋo ṛeiṛ in feineċaiṛ, munaṛ ṛuaiḋṛi iaṫṫ ṛiaṛna ṛeiaiḃ ṛin.

Coṛ ceiṫe ṫṛaoṛ-ṛlaṫa, o'n ṫṛaṫ co'ṛaiṫe .ı. ṫaoṛ ceiṫe, 7 aṛ inḋiḷṛi ḋo, ıṛ aiṛe ıṛ gaiṛṛe in ṛe ṛṛuṛ-ı ṫic ṛo 'coṛaiḃ.

Coṛ caṫ mic ṫaoṛ-leiṫi, iaṛ ṫeoṛa .ı. uaiṛ ıṛ ṛo-ḋilṛı ḋo ina [ḋo'n ?] ṫṛaoṛ-ceiṫe .ı. ıṛ ṛia in ṛe iaṛṛ-a ṫaiṫmiṫeṛ a coṛ.

Coṛ manaiġ ṛiaġalṫa feċ aṛa, iaṛ cuiṫi .ı. ṫaoṛ-manaṫ, aṛ uaiṛḷiṫaiḋi ḋo-ṛaṫaḋ ṛe ṛota ḋo'n eclaiṛ ṛṛu ṫaiṫmeṫ coṛ a memaṛ.

Coṛ aṛa feċ manaṫa, iaṛ nḋeċmaiḋ .ı. ṛṛu ṫeclamaḋ ḋo na manaṫaiḃ, aṛ naṫ coimġeiṫṫ uaṫa ḋiḃ ṛuaiḋṛi coṛ in aṛaḋ.

Coṛ mna feċ a ceiṫe, iaṛ cuiṫi ḋeġ .ı. na ceiṫṛi mna ḋliġṫeċa .ı. aṛ inḋeċbeṛuṛ ḋo neoċ, cunnṛaḋ ḋo ḋenum ṛṛuṫ; ıṛ aiṛe ıṛ ṛota in ṛe ṛṛuṛ-ı ṫeġaṛ ṛo 'coṛaiḃ.

Ḋeiṛi .ı. taṛṛuṛṫaṛ. Coṛ gaċ ḋaoiṛ, caċ ḋeoṛa .ı. ḋaoṛ-ceiṫe 7 ḋaoṛ-maṇaṫ 7 ḋaoṛ-ṛuiḋiṛ 7 ḋaoiṛṛ.

Caċ mac mı-coṛaiġ, iaṛ miṛ .ı. caċ mac ḋṛoċ-coṛaiġ, a haiṫle miṛ, mi ciḋ ġoṛ, ciḋ inġoṛ.

Ṛṛiṛcomaiṛ caċ a baoṫ co miṛ .ı. ṛṛiṛcoimeḋaiḋ caċ a baoṫ co miṛ im ṫiáċṫain ṛo 'coṛaiḃ. Ḥo comṛaice caċ ṛiṛ caċ ni beṛaṛ o caċ baoṫ ḋiḃ-ṛo, co ceṇḋ miṛ iaṛ ṛiṛ, maḋ i n-ecnaiṛc; maḋ i n-a ṛiaḋnaiṛe imoṛṛo, ıṛ ṛaṛṫaḋ o'n ṫṛaṫ co 'ṛiaiṫe, amaiṛ biḋ he ṛaḋeiṛiṇ ḋoġne.

There are seven contracts binding according to the Brehon law after the proper periods, i.e. it is after the *fixed* periods that they are valid. HEPTADS.

So that it is (?) of one prescription, i.e. so that every species of these is like prescription in the Brehon law, unless they are impugned before the *expiry of* those periods.

The contract of a tenant of a free chieftain for twenty-four hours, .i. a free tenant, and for illegality in his case, hence the shortness of the period within which his contracts may be impugned.

The contract of an emancipated son, after three days, i.e. because it is more legal for him than for the free tenant, therefore the period up to which his contract may be invalidated is longer.

The contract of a regular monk, without the consent of the abbot, after five days, i.e. a free monk,—for nobility there was given to the church a long time for the invalidation of the contracts of its members.

The contract of an abbot apart from the monks, after ten days, i.e. *to give time* to the monks for assembling together, for a *mere* few of them could not impugn the abbot's contract.

The contract of a wife without consent of her husband, after fifteen days, i.e. the four lawful women, i.e. owing to the non-necessity for a person's making a contract with them, hence is long the period within which the contracts may be impugned.

It rests, i.e. it stayed, *was settled.* The contract of every base person (base tenant, base monk, base 'fuidir,' and base *persons in general*), and the contract of every ill-bargaining son after a month, i.e. of every son who makes bad bargains, *is only valid* after a month, whether he be a 'gor'-son, or an 'ingor.'

Every one asks *back the things given in contract* by his fool, till a month, i.e. each guards his fool *against foolish bargains* up to a month by *intervention to* impugn his contracts. Or, every one sues *the return of* every thing that is taken away from his fool, up to a month after knowledge, if it was in his absence; but if it was in his presence, the contract is valid in twenty-four hours, just as if he himself were to make it.

Ηερταδſ.

[LXXI.] Αταιτ ſeċτ ſlaṫe[1] α τυαιṫ να δlεgαιτ τeċτα ſαερ-gιαllνα, να αιcιllνe, να ριαρυſ ſeιbe : ſlαιṫ να οιgι mαmα δο νeοċ δο αιρνgιρ ; ſlαιṫ ιm-α-δερgα cρυ, αρ ιſ eδ νυαll n-ecmαċτ ανν-ſιν lα Feινe, bρυιδem ιm α cυιρm, ιlαċ ιαρ mbυαδυgαδ δο memραιb ſlaṫα ; ſlαιṫ διṫle ſeτ ; ſlαιṫ lαιgeſ τρeν-lιgε ſορ ſeιlb α ceιle ; ſlαιṫ eρνeſ gαιτ ; ſlαιṫ τοċτα να beċτα ; ſlαιṫ ſοceιρδ ſρι ανſlαιṫ.

Να δlεgαιτ τeċτα .ι. δlιgε ſαερ-gelεδ .ι. ο ſοερ-ceιlιb .ι. ſαερ αιcιllεċτα .ι. ſοgνοm ſαερ-[ρ]αιδ. Να αιcιllνe .ι. δοερ-αιcιllεċτα .ι. δοερ-ραιδ .ι. δοερ-celſινe ο δοερ-ceιlιb. Να ριαρυſ ſeιbe .ι. ο ſυιδριb νο ιν caeca ριαρ .ι. να ριαρα αρ ſαεραδ να δοερα ο ceιlιb .ι. boṫα 7 ſeν-ċleṫ .ι. να ſeιbe ριαρα ιτιρ, cιρ-ſι. Flαιṫ να οιgι .ι. να comοιgενδ α moαm νο α gρemαιm δο νeοċ ταιρνgιρeαſ ſe .ι. να comαllανν δι-α memραιb .ι. να τabαιρ ſeοιτ τυρclαιδe ιαρ n-α n-ιnſeαll, 7 elαιδ ιmε .ι. νι cυmα eρeρτ 7 αιce.

Δυινe ſο ρο gαb δο lαιm cυmα[δ] cυmα α eρeρτ 7 αιce ; νο ιſ gραδ ſeċτα, νο αρ ιν gραδ ſeċτα co ngαbα δο lαιm cυmα[δ] cυmα eρeρτ 7 αιce ; 7 ιν gραδ αſ ιſle αnα'ſ αν gραδ ſeċτα, 7 ρο gαιb δο lαιm : ιſιτ eſιννριcc mαnιb cυmα α n-eρeρτ 7 α n-αιce.

Flαιṫ ιm-α-δερgα cρυ .ι. α ceιle oc mαρbαδ .ι. emδeαρgαſ e α cρυ αν ceιle .ι. mαρbαſ α ceιle ; cιδ ſρι αeν διb δοgνeṫeρ ſο, ιſ ιννδlιgṫeċ ſοm ſριυ υιle, co ρο ιcα ſιαċ αν ιννδlιgιδ. Αρ ιſ eδ νυαll n-ecmαċτ .ι. αρ ιſ eδ υρδαρcαṫeρ cονα[δ] δροċ-cυmαċτα δο'ν [ſ]lαιṫ, bυαδυgαδ ιαρ mαρbαδ α ceιle, ιαρ mbeṫ α cυmα αρ τυſ, αcc οl α leαννα. Ιlαċ ιαρ mbυαδυgαδ .ι. υαιρ αſ eδ υρδαρcυgαδ

[1] From H. 3, 18, 264, b; [text quoted Eg. 90, 7, 1, b.] The interpolated clause occurs also, H. 3, 17, 418, as follows:—αρ αſ eδ νυαll n-ecmαċτα ιnδ-ſιν, ιlυċ ιm α memρα δο ſlαιṫ, 7 bρυιgαιδ ιm α coρmαιm.

[LXXI.] There are in a territory seven chieftains that are not entitled to the dues of free 'giallna'-service, nor *base* service, nor supplies *in right* of property: a chieftain who does not complete his task in performing what he has promised; a chieftain reddened by *his tenant's* blood,—for this is a proclamation of incapacity with the Feine, *for a chief to be* boasting over his ale, *or* shouting after a victory over his tenants; a chieftain who defrauds[a] *his tenant of his* 'seds'; a chieftain who lays a heavy burden on his tenant's possession; a chieftain who pays theft; a chieftain who swears what is not sustainable by proof; a chieftain who puts *himself under* (?) an extern chieftain. HEPTADS.

Who are not entitled to the dues, i.e. law of free tenants, i.e. from free tenants, of free tenant service, service of free stock. Nor *base* service, i.e. base stock, base tenancy from base tenants. Nor supplies of property, from 'fuidirs,' or the fifty supplies[b], i.e. the supplies upon free stock or base stock from tenants, i.e. 'botha' and 'sen-chleithe' persons, i.e. *in right* of property, any supply at all whatever it be. A chieftain who does not complete, i.e. does not fully perform his task in whatever he promises, i.e. he does not fulfil it for his members, i.e., one who does not give returnable 'seds' after pledging himself to them, but who uses evasion in the matter, i.e. his word and his deed are not the same.

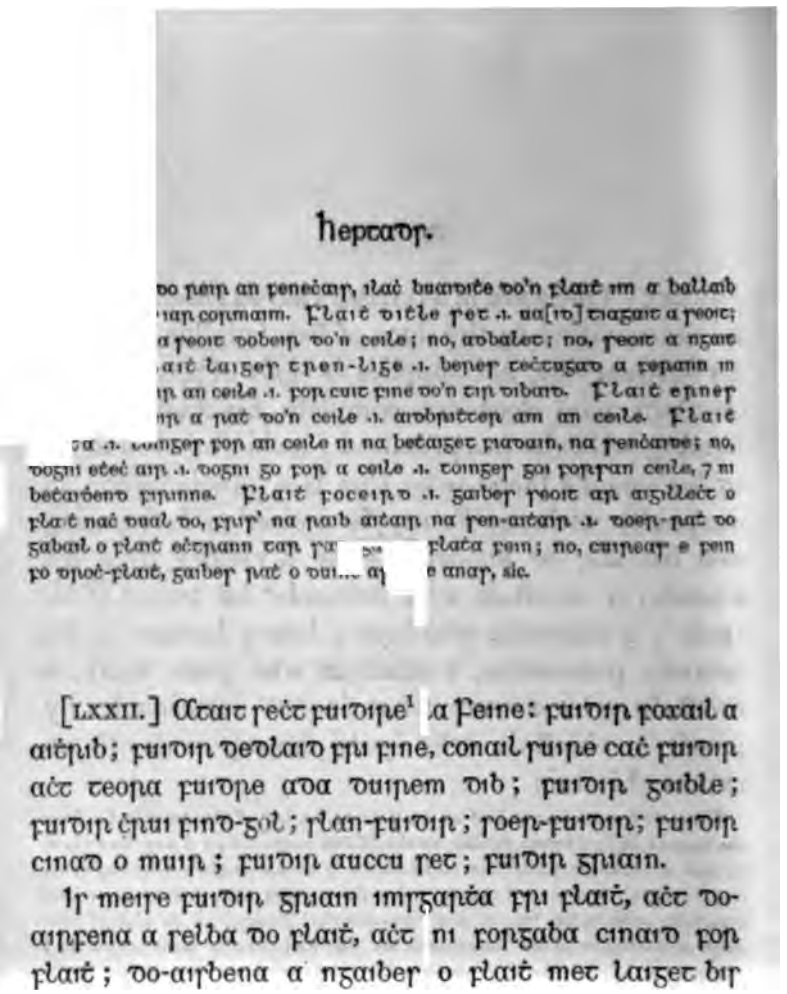
This is a person who undertook that his word and his deed should be the same; or, he is one of septenary grade who pledged[c] himself to that effect; also the grade that is lower than the septenary grade, if he pledged himself,—such persons are unworthy, unless their word and their deed be the same.

A chieftain reddened by blood, i.e. of his tenant when killed; who stains himself with the blood of his tenant, when he slays him; though it be to only one of them this is done, he is unlawful to. *loses his rights against*, all *the tenants*, till he pays the debt for injustice. For this is a proclamation of incompetency, i.e. for this is a visible proof that the chieftain is incapable, for him to be boasting after killing his tenant, when he previously had been in intimacy with him, at drinking his ale. Shouting after a victory, for this is a

[a] For *dithle*, cf. SM. IV., 60, 23; *dichle* IV. 60, 21; (340, 11); Curry gives '*after* his property,' as if a haitle.

[b] Cf. H. 3, 17, 415, caeca beo-fiar do flaith cet-giallna, 7 fecht mairb-fiara; deich mbeo-fiara 7 fecht mairb-fiara do flaith foir-giallna; 7 aen mairb-fiar 7 fecht mbeo-fiara do flaith cuitbig; for the classes referred to here, cf. SM. II. 202, 26; 204, 12; 226, 15; 276, 9.

[c] A paragraph on H. 3, 17, 524, says, "those of septenary grade, even though they do not undertake, and those of lower grade, when they undertake, &c., become unworthy, &c."



Ηερταδſ.

[illegible] δο ρειρ αη ϝενεćαιſ, ιλαć βυαιδιćε δο'η ϝλαιť ιm α βαλλαιβ [illegible] ιαρ cορmαιm. Ϝλαιť διťλε ſετ .ι. υα[ιδ] τιαϝαιτ α ſεοιτ; [illegible] α ſεοιτ δοβειρ δο'η cειλε; no, αδβαλετ; no, ſεοιτ α ηϝαιτ [illegible] αιť λαιϝεſ τρεη-λιϝε .ι. βερεſ τεćτυϝαδ α ϝεραηη ιη [illegible] ιρ αη cειλε .ι. ϝορ cυιτ ϝιηε δο'η τιρ διβαιδ. Ϝλαιť ερηεſ [illegible] ιρ α ρατ δο'η cειλε .ι. αιδβριťτερ αm αη cειλε. Ϝλαιť [illegible] α .ι. [illegible]ιηϝεſ ϝορ αη cειλε ηι να βεťαιϝετ ϝιαδαιη, να ſεηćαιδε; no, δοϝηι εťεć αιρ .ι. δοϝηι ϝο ϝορ α cειλε .ι. τοιηϝεſ ϝοι ϝορſαη cειλε, 7 ηι βεťαιδεηδ ϝιριηηε. Ϝλαιť ϝοcειρδ .ι. ϝαιβεſ ſεοιτ αρ αιϝιλλεćτ ο ϝλαιť ηαć δυαλ δο, ϝριſ' να ραιβ αιťαιρ να ſεη-αιťαιρ .ι. δοερ-ρατ δο ϝαβαιλ ο ϝλαιť εćτραηη ταρ ſα[illegible] ϝλαťα ϝειη; no, cυιρεαſ ε ϝειη ϝο δροć-ϝλαιť, ϝαιβεſ ρατ ο δυι[illegible] α[illegible]ε αηαſ, sic.

[LXXII.] Αταιτ ſεćτ ϝυιδιρε[1] [illegible]α Ϝειηε: ϝυιδιρ ϝοχαιλ α αιťριβ; ϝυιδιρ δεδλαιδ ϝρι ϝιηε, cοηαιλ ſυιρε cαć ϝυιδιρ αćτ τεορα ϝυιδρε αδα δυιρεm διβ; ϝυιδιρ ϝοιβλε; ϝυιδιρ ćρυι ϝιηδ-ϝολ; ſλαη-ϝυιδιρ; ſοερ-ϝυιδιρ; ϝυιδιρ cιηαδ ο mυιρ; ϝυιδιρ αυccυ ſετ; ϝυιδιρ ϝριαιη.

Ιſ meιſe ϝυιδιρ ϝριαιη ιmſϝαρťα ϝρι ϝλαιť, αćτ δο-αιρϝεηα α ſελβα δο ϝλαιť, αćτ ηι ϝορϝαβα cιηαιδ ϝορ ϝλαιť; δο-αιſβεηα α ηϝαιβεſ ο ϝλαιť mετ λαιϝετ βιſ ετιρ ϝοτ οcυſ ιηδηϝηαm; βειριδ οεη τριαη, ϝαcαιβ δα τριαη λα ϝλαιť ολcεηα.

Α αιťριβ .ι. ταρ ιη cριć αmαć, no ο 'αιτριβ ϝειη ϝο αιτριβ να ϝλαťα. Δεδλαιδ .ι. ι η-αεη cριć; no, ιη ϝεαρ δοηιτηεταρ α cιηη 7 cοmοcοſ, 7 ιſ ϝορ α τιρ υοδεſιη βιſ Cοηαιλ .ι. ιſ ταιťηεmαć αιλτιρ no δλιϝτερ α ſαειρε δο ϝαć ϝυιδιρ διβ, ιm ιmſcαρ δοιβ, ιη ταη βυſ αιλ. Τεορα ϝυιτρε .ι. υαιρ ηοϝο cυιmϝεć ιαδ-ſαιϝ ιmſcαρ. Ϝυιδιρ ϝοιβλε .ι.

[1] From H. 2, 15, p. 18, a.

proclamation of incompetency according to the Brehon law, that a chieftain should be exulting in a victory over his members after having been welcomed to their ale. One who defrauds them of 'seds,' i.e. from him his 'seds' go; or, the 'seds' that he gives to his tenant, were stolen; or, they perish (?); or, 'seds' in theft *to be given him* from the tenant. Who lays a heavy burden, i.e. a chieftain who makes entry for possession on the land of his tenant, i.e. on the tribe share of the 'dibad' land. Who pays theft, i.e. who gives his stock to the tenant, i.e. the tenant is sued therefor. Who swears, i.e. a chieftain who swears upon his tenant a thing that is not certified by witness nor historian; or, who takes an oath upon him, i.e. he acts a falsehood against his tenant, in swearing to a thing that truth does not sustain. Who puts, i.e. a chieftain who takes 'seds' for service from a chieftain who is not proper for him, with whom his father or grandfather was not *in such relation*, i.e. he receives base stock from an extern chieftain in violation of *the right of* his own chief; or, who puts himself under a bad chief, *i.e.* who takes stock from one lower than himself.

HEPTADS.

[LXXII.] There are seven 'fuidir' tenants with the Feine: a 'fuidir' who has removed his habitation; a 'fuidir' who separates from his tribe,—(easy *to be obtained* is the freedom of every 'fuidir' save three, and in their case it is most difficult); a gallows 'fuidir'; a fratricidal 'fuidir'; a guiltless 'fuidir'; a free 'fuidir'; a guilty 'fuidir' *but saved* from the sea; a 'fuidir' selected to have 'seds' *given him;* a 'fuidir' of land.

The 'fuidir' of land may separate from his chief, provided he exhibit his possessions to the chief, and commit no crime against him; he shall show all that he receives from his chief, in its length and breadth, everything whether of land or of crops; he takes one-third, and leaves two-thirds to the chieftain besides.

His habitation, i.e. out beyond the border; or from his own residence to that of the chieftain. He separates, i.e. in one territory; or, the man whom his superiors and kinsfolk have protected,[a] and it is on his own land he lives. Easy, i.e. pleasantly is granted or conceded his freedom to every one of those 'fuidirs', so that they may separate *from the chief* whenever they please. Three 'fuidirs', i.e. for these may not separate. A gallows 'fuidir', i.e. one who is taken from the fork of the gallows, i.e. against the will[b] *of the tribe.* A

[a] O'D. renders 'whom his tribe and kinsfolk forsake.'

[b] O'D. translates ꝛaṛ bṛaꝝaiꝛ, 'in contravention of [the intention of the law]'; so also in Supp., quoting this passage; and cf. the use ꝛaṛ b. ꝼine, SM. IV. 208, 24; 288, 21; 290, 2, 4.

Nertar.

gabar o gabail na croici .i. tar bragit. Crui find-goil .i. o'n cuiti. Slan-fuidir .i. gen cinaid do-taet. Soer-fuidir .i. da foerad fe fiachaib cuir 7 cunnarta. O muir .i. fuidir gabar o muir ar n-a cur 'n-a cincaib ecgid urrraid. Fuidir aucca fet .i. d'a tabar feoit 7 fearand ar n-a toga fed arraile. Fuidir griain .i. d'a tabar fearand amain.

Ir meire .i. ir cuimgid in fuidir d'a tabar fearand [amain] imrcar fin flait in tan ir ail leir. Do-airfena .i. act co tairbentar a fearand do'n flaith. Na forgaba .i. go na fagba fe cin coir na laimi for in flaith. Do-airbena .i. go tairbena do'n flaith in ni geiber uad do tir 7 bunad. Met laiget .i. in ni geiber uad. Fod .i. in t-inad. Inongnam .i. in t-arbar 7 in ru. Deirid .i. tall fuair bunad. Trian .i. trian bunaid 7 trian tire fagbar tall 7 trian fridnama berer leir amach.

[LXXIII.] Ataat fecht fuile[1] cena di-a mbeir liaig let .i. guin i cait no a n-iumairtag; guin ecraite; fuil fir terna a rae; fuil carpait for bliadain; fuil fir tarcai a claideb for nech; fuil ferdar for carpraig; fuil totmad a crann.

[1] From RIA., Q, 6, 47, a; MS. has ata .vii. (.i. fuil) cena.

fratricidal 'fuidir', (one guilty of the killing of a tribesman), i.e., *who has been saved* from the pit.[a] A guiltless 'fuidir', i.e. without a crime he came off. A free 'fuidir', i.e., who was freed from debts of bargain and contract. From the sea, i.e., a 'fuidir' who is taken from the sea, after having been flung in for his crimes of 'eitge' (III. 88, 19) to a native freeman. A selected 'fuidir', i.e. one to whom are given 'seds' and land, after having been chosen in preference to any other. A 'fuidir' of land, i.e. one to whom is given land only. HEPTADS.

He may separate, i.e. the 'fuidir' to whom only land is given, may separate from the chieftain whenever he please. Provided that he exhibit, i.e. but so that his land be shown to the chieftain. That he commit no crime, i.e., that he get not crime of foot or hand against the chief. That he show, i.e. to the chief whatever he receives from him in land and substance. In length and breadth, i.e. whatever he receives from him. Land, i.e. the increase.[b] Crops,[c] i.e. the corn and the *ru* (?). He takes, i.e. within he got stock. One-third, i.e. one-third of the stock, and one-third of the land he leaves behind, and *hence* one-third of the *value of* his industry is what he takes away with him.

[LXXIII.] There are seven *cases* of bloodshed,[d] for which a physician gets one-half *of the fines*: a wound in battle or in contest; a wound of enmity; blood of a man who is escaping from a battlefield; blood of a 'carpat for bliadain' (?); blood of a man who draws his sword upon anyone; blood that is shed on a rock; blood *by* falling from a tree.

[a] This word is given by O'Dav., p. 95, *sub* 'gola', as a synonym of *gola*, 'pit', which is one of the three modes of death mentioned in H. 3, 17, 437, viz., *guin*, *crochad*, and *golad*.

[b] O'D. renders, 'the place, the farm,' as if in t-inad, for inad, but it is evidently in t-inad, rendered 'the increase', SM. II. 218, 15; 390, 18; III. 310, 6, 121.

[c] The word inongnam, 'crops, emblements', is glossed by O'Dav., p. 100, 'ini donither dhfhinn foghnum ann; in t-arbar, no in cainnann', where the last word takes the place of the *ru* of our text: probably garden vegetables are meant, onions, leeks, &c.; see also O'Dav., p. 87, *sub* 'forrusc' .i. *roidh* 7 cainnenn 7 arbhar.

[d] From RIA. Q, 6, 47, a; see also No. 4, which this entry immediately precedes; the two entries are quoted in continuation of the following paragraph:—Ocht do doriar deg anma fil a corp duine .i. mullach cinn .i. a baithi, no in comuaim claiss culad, toll araid, uball briathar, claiss ochta, deirc n-orcaille, liag bruinne, imbliu, cairt taibe, uchd giugi, deirc n-igaide, tula fliatha (.i. tairb,) criaide, fedb coiri; "these are the twelve doors of the soul that are in man's body, viz.:—The top of the head (the crown, or the suture of the hollow of the back of the head,) the cavity of the temples, the apple of the throat, the hollow of the breast, the cavity of the arm-pit [FM. III., 1978, 2026], the breast bone, the navel, the 'cairt' of the side, the bend of the elbow, the hollow of the ham, the thick of the thigh, the 'bull' (of the loin), the heart, the nerve of the foot."

Heptads.

[LXXIV.] Ataiṫ seċṫ ngabala[1] ar-a-fognad breṫemnaċṫ an beṫa . . . .

.i. a seċṫ do gablaib 7 fognaid seig do breṫemnaib an beṫa; beire miad (.i. airmite) breṫeman fer do rona (.i. oc a mbi iaṫ) co n-a n-eolus (.i. im a tuicsin), 7 a n-aisneis (.i. im a n-innisin).

Cain mic i n-a teċṫa .i. eolus a mic tsleċṫa. Cain manaċ .i. eolus dibṫa manaċ. Cain flaṫa .i. cain aigilline. Cain lanamna .i. uirre fein. Cain cairdesa .i. in corusa fine. Cain criċe .i. cain Patraic. Cain cairde .i. riagail in cairde .i. breṫ im cinta dag-flaṫa, 7 im sen sniur cina, 7 im comfogus[2] Crist.

[LXXV.] Ataiṫ seċṫ nadmand[3] nascar la Feine, na segat . . . .

Seċṫ nadmand .i. ataiṫ seċṫ nadmann naisces neċ di-a n-aisnedann an fenecas. Na segat .i. naċ innsaigit ni do tobaċ do neoċ.

Mac beo-aṫar .i. fo coraib tecar .i. taiṫmeṫar a doċar; bis a mamaib gaire di-a aiṫair. Felmac fri re na argaisi .i. an mac bis ag foglaim foilbra reisin re sin: bis ac etargaide uais na foglonia .i. cinta co friṫaide dib-so, 7 tecar fo coraib cin co targastar a n-aiṫgin. Doer-manaid bis fo mam apaid .i. taiṫmiṫer a soċar 7 a doċar .i. tic an t-ap fo coraib. Fuidir .i. an doer-fuidir .i. an deoraid. Ocus murcorṫa .i. tairis .i. doer. Ben a cain lanamna .i. an adaltraċ cin maca .i. tic a fear fo coraib. Deoraid bis for in imsnaiṫe .i. an deoraid bis for gruun no for snada .i. comairce .i. tiucfa an ti ac ata, fo coraib.

[1] From Eg. 88, 38, b, b, and H. 3, 17, 439.
[2] H. 3, 17, gives comaiṫċes criċ.
[3] From H. 3, 18, 265, a.

[LXXIV.] There are seven branches which serve the judicature of the world . . . . . HEPTADS.

I.e. seven branches that serve the brehons of the world; a man who has done them, who has them, with his knowledge and exposition of them, in reference to understanding them, and in reference to his stating them, takes the dignity of a brehon.

The 'cain' law of a son in his right, i.e. knowledge of the *law*-section bearing on sons. The law of monks, i.e. the knowledge of *the disposal* of the 'dibad'-property of monks. The law of chieftain, i.e. the 'cain aigillne,' law of tenant-service. The law of marriage relations, i.e. by itself, *as a separate tract.* The law of family-amity, i.e. the 'corus fine,' *tribe law.* The law of boundary, i.e. the 'Cain Patraic,' St. Patrick's law. The law of 'cairde'-regulation, i.e. the rule of peace, i.e. judgment about the crimes of a good chieftain, and about the old rust[a] of crime, and about relatives in Christ, *gossips,* [or, about neighbours in a territory, H. 3, 17].

[LXXV.] There are with the Feine seven knots that are bound, which do not seek to . . .

Seven knots, i.e. there are mentioned in the Brehon law seven bonds which a man binds. Which do not seek, i.e. they do not aim at recovering anything from anybody.

The son of a living father, i.e. his contracts are impugned, i.e. his bad bargain is annulled, *he being one* who is under the yoke of maintenance to his father. A pupil during the term of his instruction, i.e. the son who is learning knowledge during that period, who is nobly entreating for the learning, i.e. offences with reprisal (?) from them, and his contracts are impugned even though he offered compensation for them. A base-monk who is under the yoke of an abbot, i.e. his good and his bad contract are alike annulled, the abbot impugns his contracts. A 'fuidir'-tenant, i.e. the base 'fuidir,' i.e. the exile. And a sea-brought man, i.e. across *the sea*, a slave. A woman in the law of cohabitation, i.e. the adulteress without sons, i.e. her man impugns her contracts. An exile who is in protection, i.e. the exile who is on *one's* land, or under safeguard, or protection, i.e. the person with whom he is *staying*, impugns his contracts.

[a] This phrase is only once referred to in SM., viz. I. 192, 18; it is glossed however, H. 3, 18, 484, b, cɪnα α αt̓αɾ 7 α ɾen-αt̓αɾ ɪαt-ɾαɪɒe; no caċ cɪn ɪαɾ mbɫɪαɒαɪn 7 ʒaċ nɪ ɪɾ ɾαɪɒe ɪnunn; 7 caċ cɪn ɾɪα mbɫɪαɒαɪn ɾoɾɾnα conαɪɾɪb ɾuɪʒɪɫɫ eɫe, "the crimes of his father and his grandfather are these; or every crime after a year or more; and even before a year, according to the other 'paths of decision.'"

hepcaoṙ.

xvi.] Ataıt ṙeċt naomano[1] ṙegta, ce ni aṙigeṙaṫaṙ . . . . .

.ı. a ṙogа oo'n mnaı cıobe oıb-ṙo coıbgeṙ a leaṙ oı .ı. amaıl naṙcaıṙe; mnaıgceṙ nı oo cobaċ, cıa co aṙigeċaṙ oṙċa e, no cıa co'ṙ ṙiṙgıroe[o] ıaċ ino. Aıge caċa ṙıne ṙṙı coṙuṙ coıbċe mna oo-ṙboing .ı. an c-ogae biṙ oı-a ṙine ṙṙı ṙeiṙ coiṙ cobaıo caċa mna .ı. ṙṙı caṫċneċ coṙ a memaṙ. Tṙıaṙ oı-a ṙıne .ı. a aıṫaiṙ 7 a mac 7 a bṙaṫaiṙ. Tṙıaṙ oı-a anṙıne .ı. a ṙeaṙ-gnıa 7 a ṙeaṙ-leaṙaċ, a aṙicinneċ .ı. ecalṙa, 7 a ceile .ı. a ṙeaṙ.

[lxxvii.] Ataıt ṙeċt n-uṙl[o]luıoe[2] ṙine aṙ oolongaṫ caċ ṙine la ṙene; ıte ṙeċt noıuluṫe oıoiliuaṫ o a ṙetaib ocuṙ o a ṙelbaib: ṙoiṙgell o ṙıaonaib; aṙaċ ṙoṙ oag-naomaım; cuınıoe ṙoṙ oag-ṙaċaib; aṙcuo a lanluaıo; lecuo cṙeıce cen uṙigaiṙe; aıtıtiu ṙo ċoeb ecalṙa; congelt ṙṙı ṙlaiṫ.

Seċt n-uṙ[o]luıoe .ı. ata ṙeċt n-oṙṙo oeiligṫi, ṙeċt noeiligṫi oṙṙo, 7 oṙṙo .ı. aṙ in ṙine oeiligıt ṙeic ni oo'n caċ biṙ oo'n ṙineċaiṙe. Seċt n[o]ılaıoṫe .ı. iṙ iaṫ ṙo na ṙeċt n-aobuṙ-oilaiṫi oilaṙ iaṫ o ṙetaib 7 o ṙcuiṫib. Dolaıeao .ı. coṙ naċ aile .ı. oluige o'n ṫi oc a mbi, 7 iṙ oilao oo'n ṫi oi-a taoaṙ. O ṙelbaıb .ı. o ṙeṙannaib;—iṙ cuṫṙuma aṙcaıt na neiċi ṙeo ṙiṙ, cıo ṙeṫ, cıo ṙeṙann. Foiṙgell o ṙıaonaib .ı. ṙıaoaın ac a ṙoiṙgell conao leiṙ he.[3] Aṙaċ ṙoṙ oag-naomaım .ı. oo gnaoaib ṙlaṫa ac a oenam cona[o] leiṙ he. Tuınıoe ṙoṙ oag-ṙaċaıb .ı. oo gnaoaib ṙene. Aṙcuo lan-luaıo .ı. iṙ lon o'a ṙaṙcaoo, ṙola lan-loigi oo caboiṙṫ oaṙ a ceann, cıo ṙeṫ, cıo ṙeṙann, cıa co be ṫṙeaboiṙi. Lecuo cṙeıce .ı. lecuo a ṙeca oo na memṙaib cen uṙigaiṙe oo na cennaib. Aıtıtın .ı. biṫ ı n-a aıtıtin ṙo caeb ṙlaṫa eċṫṙanoo no eclaiṙi eċṫṙanoo ṙṙı ṙe ṙuoaiṙṫa cen a ṙuaiṫṙeo .ı. ṙṙı ṙe caecaṫ. Congelt ṙṙı ṙlaiṫ .ı. in ṙlaiṫ oo beiṫ ac a comṙoigeilṫ; 7 iṙ eo iṙ aṙcaiṫe ann-ṙioe, in ṙlaiṫ oo beiṫ ı caiṫim ṙeṫ in ceile ı n-a beṫaıo, 7 a comṙoinoo a oibaıo iaṙ n-ecaib[4] .ı. oıa mbe ac a compogelt ṙṙı ṙe caecaṫ.

[1] From H. 3, 18, 265, a.

[2] From H. 3, 18, 516 (older text) and E. 3, 5, p. 11, 2; from the latter, uṙoluıoe, uṙigaiṙe, naomaım are taken, as H. 3, 18, gives aṙigaiṙe, naomano. In E. 3, 5, the text is nilaıoṫe oo laıeao; from it also the commentary is taken.

[3] In H. 3, 18, the Comm. thus far runs: iṙ aṙcaiṫe na meiċ ṙeo ṙiṙ cıo ṙeṫ, cıo ṙeṙann. Foiṙgell .ı. ṙıaoaın oligṫeċ aice ac a ṙoiṙgell; no, oıa ṙoiṙgle, ṙıaoaın co naċ leo an ni acṙaıt.

[4] H. 3, 18, adds: no aıtıtin ṙoiṙgiallna ı comṙoigeilṫ ceṫ-giallna.

[LXXVI.] There are seven bonds that seek *recovery*, even though they have not begged . . . . . HEPTADS.

I.e. the woman has her choice as to which of these should recover her due for her, i.e. as a binder; something is sought to be recovered, even though they did not bind it on themselves, or though they have not been really solicited for it. The head of every tribe for the due of a woman's dowry which he recovers, i.e. the head who is over a tribe *is bound* in reference to the due relation of recovering *her dowry* for each woman, i.e. in reference to annulling the contracts of the tribe-members. Three persons of her tribe, i.e. her father and son and brother. Three not of her tribe, i.e. her 'fergnia'[a] (*factor*?), her adviser [V. 308, 25] (her 'erennach,' of the church), and her fellow, (her husband).

[LXXVII.] There are with the Feine seven separations which shut out every tribe; they are the seven payments which shut out from 'seds' and possessions *of land*: testimony by witnesses; security upon a good bond; usucapion upon good sureties; validation on full value *given*; allowing a sale without prohibition; acknowledgment with respect to the church; refection to a chief.

Seven separations, i.e. there are seven noble separations, seven separations upon them; and upon them; i.e. on the tribe; these separate from anyone who is in the tribe. Seven payments, i.e. these are the seven great payments which bar them from 'seds' and from moveable property. Which shut out, i.e. to any other, i.e. a severance from the person who had them, and a conveyance to the person to whom they are given. From possessions, i.e. from lands; these circumstances below equally confirm *contracts*, whether in 'seds,' *cattle*, or land. Testimony by witnesses, i.e. a witness who testifies that it is his. Security upon a good bond, i.e. of the chieftain grades, proving that it is his. Usucapion upon good sureties, i.e. of the Feine grades. Validation on full value, it is sufficient for its validation, that a consideration of full value should have been given for it, whether 'sed,' *cattle*, or land, even though there be no 'trebaire'-security. Allowing a sale, i.e. allowing sale to the members without prohibition by the heads. Acknowledgment, i.e. being in cognizance of its having been undisturbed in the possession of an extern chieftain or extern church during a period of prescription, i.e., fifty *years*. Refection to a chief, i.e., that the chieftain has been living upon it; what is confirmed here is, that the chief consumes the 'seds' of the tenant during his life, and divides his 'dibad' property after his death, i.e., if he has been at refection for fifty years.

[a] This word is glossed by O'Dav., p. 86, 'fear(n)gnia .i. mugh,' 'serf'; but also as 'in t-aire echta,' cf. IV. 322, 21, and see IV. 336, 6; 338, 15, 'a man of deeds.'

Heptads.

[LXXVIII.] Ataiṫ a seċṫ conosnaṫ[1] caċ n-iumṫaiṫmeċ la Feine: fiadna innraice; raiṫ ruḋarṫa; ailċi ann-scuiṫi; senċa sir-cuimne; sein-scribinn ḋeoga; ṫiumna fri hec.

[LXXIX.] Ataiṫ a seċṫ a ṫuiṫ[2] a enecḷann o caċ: aor i n-a ṫurgabail cen eric ḋo; gu-fiaḋnaise ḋo for neaċ; gu-ṫestas ḋo ṫabairṫ; aillsi naḋma; ḋul ṫar aiṫire; eloḋ a raṫa; feall ar a eineċ [.i. for a comairce].

Cain ona[3] ḋno la Fene: on fri hairċenn, on fri hanaircenn.

On fri hairċenn ceṫamus .i. ṫoinmi mo seṫ uaiṫ ḋiae inn laei aircenḋai so. Aicc, menu ḋo samlaiḋ. Naċ airm im mbiḋ naiḋm no ṫrosconṫ ḋo-ṫ-bo, ṫaneaṫ ṫrian a loge ḋam-sa co mellam fri colainḋ n-aṫgenai. Is ḋe asberar i feneċus: ni uis inn air nais slan ṫaisecc.

On fri hanairċenn, ni nasccar, ni cinnṫer a agae, is ḋilis ḋin ḋonḋi no-ḋ-ber. Ar is on no ḋarcid in n[ḋ]omon ḋo ḋuiniu; ar is ḋe in ḋomon, ar ro huaiḋ Ḋiae ḋaiṫ-siu, ro huaḋ-so ḋam-sai, co no-ḋ-bera Ḋia airium ḋian ḋileas, ni bera-so; is go camai in ro scar seilb fris, is anmmaim ona aṫṫaṫ; 7 asbeir in feneċus: caċ n-on co n-a ṫasec: si quis manu sua munus alterius acceperit, manu iterum revertitur.

[1] From Eg. 88, 38, a, a.

[2] From Eg. 88, 2, 8; 88, 37, a; H. 3, 17, 442; cf. the text in SM. IV. 318, 23.

[3] The following items containing three heptads occur among the fragments in H. 3. 18, 7, a; they seem connected, and are therefore placed together here. The text is bad, and the translation of much of it uncertain, but I have not found any other copy.

[LXXVIII.] There are seven things that demonstrate every dissolution[a] [?] with the Feine: worthy witnesses; surety of prescription; immoveable rocks; an antiquary of long memory; a divine old writing; testament at death. HEPTADS.

[LXXIX.] There are seven things that deprive every one of his honour-price: to be satirized for his transgression without *getting* 'eric'; *bearing* false witness against a person; giving a bad character; neglect of a bond; going beyond a hostage; eloping from a surety; betraying his 'enech,' i.e. *one who is* under his protection.

The law of loan among the Feine: loan with limit, loan without limit.

A loan with limit first, viz., "Yield to me[?] my property after this limited day." "Not so, if not as *agreed upon*."[?] Wherever bond or fasting levies it[b], a third of its value comes[?] to me to be consumed by me[?], along with the body of compensation. Hence is said in the Brehon law, "It is not easy to give back[?] complete restoration."

A loan without limit, its time is not tied, or determined, it is the right of him who takes it. For the world even is a loan of a house[?] to man; for from this is the world: "God gave[?] it to thee, thou gavest it to me; until God shall reckon whose right it is, I shall not take it." And so everything the possession of which has departed from a person, it is under the name of a loan it is. And the Brehon law says: "Every loan is to be restored"; si quis manu sua munus alterius acceperit, manu iterum revertitur.

[a] The word here rendered 'dissolution,' occurs as a verb, in SM. III. 56, 25 ni imcaitmiḋ, 'he does not dissolve (contracts)'; but conoṙnac does not occur elsewhere in the SM.; I have only seen it in the gloss, at H. 3, 17, 71, 'conosnad .i. collad,' which will not serve here.

[b] Curry gives do'c bo 'for thy cow,' which is evidently mere guessing, for the text below has *do-t-bo*, 370, 15; and *do-d-boing*, 370, 17; 422, 13.

[LXXX.] Ατατ ſeċτ n-onαι oδαταρ nαδ αδgeneδαρ ·e ρo αſſαταρ: on mbla n-αρτan; on δ'[ḟ]iuρ be δiαn ·αρ[1]; on δo ϝiρ ϝoρ nα ρoċeτ nαδmann αρ α δoρṫαſ; on δo econn beραρ α commαinib comαiṫeċ; on δo uαiſ ϝoρ nα ρoċeδ nαδmann αρ α' uαiſliu; on δo ḟiuρ αδnαiſeτ gρuαiδi nα δαim ϝiρ no δliȝeδ; on δo ϝiuρ αδbαill, δe nα ρo nαſταρ ταſicc ϝαiρ, αρ ni uρnαiδeτ comαρbαi αċτ cuρu bel.

Cαin αiρlicṫe, ni αuραſu α coccαelαδ la Ϝene 7 libρu.

Ατα ind αiρliccuδ αiρliȝuδ ϝρi hαiρċenn 7 αiρliȝuδ ϝρi hαnαiρċenn. Cαiδi ceċταρ n-αi? Ninſα, αiρliȝuδ ϝρi hαiρċenδ ſo: mαnα ταiρi δiα ind laiṫi αiρċinn ſin, ατρiρe cen ϝolαiδ n-αiρliȝṫi, noċo iſ δiαblαδ ταiſicc, δiαm ṫoρoſcuδ δo-τ-bo; iſ αiρe αſbeiρ: caċ αiρliccuδ co lαn αiρċenδ.

Αiρliȝuδ ϝρi αnαiρcenδ imoρρo, ni αile δiαbul ϝρi τρoſcuδ, αρ iſ τρoſcuδ δo-δ-boinȝ, ni αȝαi αiρċeαnδα. Ϝρiſcomαi cip cuin ȝαibṫeρ lαin ϝαiρ; αρ αſbeiρ co mince in ϝeneċuſ: αliṫ αiρliȝuδ emiṫe nαṫi; ut dicitur, proximorum nostrorum munus nonauferatur,[2] sive in debito, sive in omnibus pensis.

[LXXXI.] Αττατ ſeċτ n-αiρliȝṫe nαδ αδgeneṫαρ: αiρliȝuδ δo ϝiuρ αδbαill ρe n-αȝu α eρce; αiρliȝuδ ȝαiτi δo ϝiuρ nαδ ϝinδαδαρ,—iſ mo penταρ αδαſ

[1] The MS. has *ol duir be dianbas.*

[2] The MS. has aufera *teris* sū indebita.

[LXXX.] There are seven loans[a] lent, which are not restored[b] though they were guaranteed [?]: loan in an exemption of death[c]; loan to a man [?], who is killed suddenly [?]; loan to a man whom knots cannot reach, because of his wretchedness; loan to a deranged person who is supported on the charity of [?] neighbours; loan to a noble whom no knots can reach because of his noble rank; loan to a man who raises a blush on the cheek[d], who yields not proof or law; loan to a man who has died, upon whom repayment cannot be imposed, for heirs attend only to *their own* [?] verbal contracts. HEPTADS.

The law of borrowing is not easily harmonised, *as it runs* with the Feine, and *as it is found in law*-books.

There is in borrowing one with limits,[e] and one without limits. What is each of these? Not hard to say: borrowing with limits is this: if it does not come home on the very day of the limit, he shall pay *a fine* without *reference to* [?] the value of the borrowing; or, it is restored on the double, if it is by fasting it is levied; hence the law says: "every borrowing to full limit."

Borrowing without limit, however, does not incur double for fasting, because it is fasting that recovers it, and not the period of limitation. It is the same in whatever way they lay hands upon him [?]; for the law frequently says, "borrowing deserves to be carefully attended to [?]"; ut dicitur, proximorum nostrorum munus non auferatur sive in debito sive in omnibus pensis."

[LXXXI.] There are seven borrowings that are not restored: borrowing by a man who dies before the period of 'eric'; borrowing of a stolen article by a man who does not know *it to be stolen*,—he is more

[a] Cf. the other 'loan'-Heptad, p. 278; for *odathar*, cf. O'Dav., p. 108, 'odhar, .i. eisci no aonta, ut est, 'crenar odhar airlicther,' SM. IV. 36, 25; cf. SM. V. 262, 3.

[b] The word occurs SM. IV. 336, 15, ατοgενεδαρ huαδ, 'he restores,' cf. αιτέgιn; the word following (ce ro) αggαταρ may possibly be from the root *ast-*, 'to fasten, bind.'

[c] Curry renders: "a loan [of a horse] for a fair which dies"; cf. SM. V. 194, 1; Curry's evidently had in view SM. III. 180, 6; but cf. V. 281, note [a].

[d] So Curry, but the guess is not good; perhaps he had in view 'whose cheeks kindled,' but it is evidently incorrect.

[e] Cf. SM. III. 492, note [3], where the distinction made is untenable, even by the text.

Heptads. adgairetar; airligud seoit fris' tabair nemed comrac i n-airliccud; airligud fri ngair araile nad escomrad; airligud do briugaid nad e fulgadar folait; airligud do fir ar a focarar; airligud de econn, no di rig ar a trumai eneċ riog aidbriugud.

Ar aṫa sin ni tall ai n-accrai forsna raetaib sin, ar imcomai mac 7 raiṫ caċ coibċi; imcomai imteccor caċ n-imdiubairt, caċ n-irisеċ; imcomai re caċ n-airligud: imcomai caċ n-on a ṫaisiuc.

[LXXXII.] Attat seċt n-airligṫe do-s-liat loig n-eineċ, mani ṫoirsait a n-agai, dia tecmai gabud i n-agui a n-eurca: airligud airm dia tecmai gabud a n-agai dligṫig; airligud bid dia tecmai daim i n-agoi a erco; airligud mbraċa dia tecmai liṫ laiṫi, i n-agui a erco .i. dlegar geall de feisin isind agu; airligud eiċ di-a n-imrim i n-a aga; airligud coċaill cleirig dian prim-ṡenoṫ no ri ṡili i n-a aga; airligud in dine (.i. in diune) caċ fir dana, dian prim-admat no prim-cerdd i n-aga a erco; airligud gill .i. ailiu, do fiur dia ndligṫer i n-agu a n-eurca.

liable to fine than suit; borrowing of property where a 'Nemed' person offers opposition to the borrowing; borrowing where another declares that he would not repay[a] it; borrowing by a 'brewy' farmer whose property does not support him; borrowing by a man who is proclaimed; borrowing by an insane person; or by a king, because of the difficulty of suing the honour of a king. HEPTADS.

Therefore no cause of suit can lie against these things; for a son and a security preserve every dowry; [Alike[b] is managed (or arranged) all offerings of all devout people; The same with all lendings; The same with every loan, its return.]

[LXXXII.] There are seven borrowings that incur honour-price, if they are not returned at the specified time, should a necessity for them arise *to the lender* at the time they ought to be paid: borrowing of arms, should a necessity arise at the lawful time *for payment;* borrowing of food, should a company come at the time of its repayment; borrowing of malt, should a festival day happen at the time of payment, i.e. a pledge of itself is due at the specified time; borrowing of a riding horse *if wanted* at the time; borrowing of a cleric's cowl *if needed at* a prime synod, or *in attendance on* a king-poet [?] in the time; borrowing of the 'indine' [?] of any man of art, whose chief poem, or prime composition *comes* in the time of payment; borrowing of a pledge from a man, i.e. another, when it is due in the time of repayment.

[a] Cf. O'Dav., p. 81–82, escomrad .i. ic fiach, payment of debts.

[b] This is Curry's attempt at a translation: it is mere guess-work, but the absence of a commentary makes speculation on the bad text hopeless.

INDEX TO HEPTADS.

	Page
ꝛ [XXXIII.],	228
Aile [XLVI.],	270
Aiꝛe [XIV.],	174
Aiꝛ ꝛuanada [LIV.],	298
Aitiꝛe [XXXI.],	228
Aiṫne (1) [XIX.],	190
„ (2) [XX.],	196
Aiṫꝛe [XXXIV.],	234
Anfolaid [II.],	128
Aꝛcuile coiꝛ uꝛnaḋma [III.],	132
Aṫgabala (1) [XXXIX.],	254
„ (2) [XL.],	256
„ (3) [XLII.],	260
Aṫꝛceanmanda [VIII.],	156
Cella [I.],	118
Ceṫꝛa, *see* neimid-ceṫꝛa.	
Cinela aiꝛe, *see* aeꝛ.	
Cꝛai [XXXV.],	236
Cuiꝛ [L.],	284
Dúine [XII.],	168
Ecmaċta ꝛaṫa [XXIX.],	222
Elaidṫi [LXIII.],	318
Eꝛca [XVII.],	182
Fiadnaiꝛe [LIX.],	310
Fine [LXII.],	318
Fod [XLIII.],	264
Folaig [LX.],	312
Fondaid [LVII.],	306
Foꝛuiꝛ [XLIV.],	266
Fꝛiṫbeꝛta [LI.],	290
Fꝛiṫe [LXIV.],	320
Fuile (1) [VI.],	142
„ (2) [VII.],	152
Gealla (1) [XVIII.],	186
„ (2) [XXXII.],	228
„ (3) [XXXVI.],	238
„ (4) [XXXVII.],	250
Gialla [XXVII.],	216
Gꝛaid [XLIX.],	284
Imana (1) [IV.],	136
„ (2) [V.],	138
Indꝛguiṫe [LIII.],	296
Maigne [LVI.],	302
Mna (1) [XV.],	176
„ (2) [XXI.],	198
„ (3) [XXII.],	202
„ (4) [XLVII.],	272
„ (5) [LII.],	292
Neimid-ceṫꝛa [XLI.],	260
Oiꝛgni [XLV.],	268
Ona [XLVIII.],	278
(I.) Raṫa [XXVIII.],	220
Raṫa, *see* ecmaċta.	
(II.) „ (1) [XXX.],	224
(II.) „ (2) [LXV.],	340
Re [LV.],	300
Rig [XIII.],	172
Ruḋaꝛta [LXI.],	314
Taburta (1) [XXV.],	212
„ (2) [XXVI.],	216
Tacaꝛta [XXXVIII.],	252
Tellaige (1) [XXIII.],	206
„ [XXIV.],	210
Tobaig [XVI.],	178
Tꝛeaba (1) [IX.],	160
„ (2) [X.],	162
„ (3) [XI.],	166
Tuꝛbaide [LVIII.],	308

(ADDITIONAL.)

Ailgeꝛa,	352
Aiꝛlicṫe (1), (2),	370
Annꝛcliṫe,	352
Bꝛeiṫeamain,	352
Cnam-combaiċ,	354
Cuiꝛ,	354
Flaṫe,	358
Fuidiꝛe,	360
Fola,	362
Gabala,	364
Nadmand (1),	364
„ (2),	366
Ona,	370
Uꝛdluiḋe,	366

bretæ im fullemæ zell.

JUDGMENTS ON PLEDGE-INTERESTS.

Judgments on Pledge-Interests.

breta im fuillema gell

Cia luigem i fuillemaib gell la ferne? Ninga; gell forsicgen, fobid bit fonagec omna iap n-a čul; noč ippeď gell forsicgen la ferne bip il-laim neič beppa yet co bpiť no deporec.

[illegible]

JUDGMENTS ON PLEDGE-INTERESTS.

Which is the smallest in Pledge-Interests[a] with the Feine? Answer, 'gell foircsen,' *pledge of eye-witness*'[b], because the restraint of fear is behind him; that is, the 'pledge of eye-witness' with the Feine is that which is in the hand of the person whose property it is until *the debt* is returned or *the fine* determined.

Judgments about pledge-interests, i.e. this is judgment which is delivered concerning the interests that are given with the pledges, or concerning the pledges with which the interest is given after their being lost.

Which is the smallest, i.e. what pledge is of smallest interest of all the pledges? Pledge of eye-witness, i.e. a pledge which is plainly seen in the hand of the head of the tribe. Because, i.e. for the reason that fear is behind the person who makes the 'fonaidm'-bond that it will not be given back to him, i.e. the person who gives the pledge is afraid of its not being given back, and he to whom he gives it in charge, is afraid it will not be redeemed. The pledge of eye-witness, i.e. I maintain or insist that it is the pledge which is plainly seen according to the Brehon Law. Which is in the hand, i.e. a pledge which is in the hands of the person whose property it is. Until it is returned, i.e. *until the taking* of the pledge from him. Determined, i.e. until the fines foritare determine

[a] Referred to at p. 242, 23, 29; 244, 25.

[b] Cf. SM. II. 308, 21, ꝼoꝺꞃa ꝺa ꝼoiꞃꝺꞃin, 'warning given by eye-witnesses,' the gloss being the same as here, viz., ꝼiꞃ-ꝺeiꝺꞃin, 310, 6; cf. IV. 48, 12, ꝼoiꞃꝺꞃe.

[c] See note, p. 241 [d].

Judgments on Pledge-Interests.

Cia luigem i ndiriub gell la Feine? Nirra; gell foregar iar tabairt[e] a dilse co ro nartar a rian; cid e don, ni dichiter a fuillem la Feine, ar na anna neċ do dichim gill a coimded dar a cenn. Ro fuidiged for feoit .ui. fesiparill a fuillem, mani defoċ; cia do foċ dan, ni tet dar ni siu la aiġin a feoit do caċ.

Cia luigem .i. cia geall ir luġa airi du na geallaib da ferr imo fenechar? Gell foregar .i. geall airiċer ai-lamh imo aiġi (cenn do-r-berat for a meamsa) sine iar tabairt a dilse don fecemain toiċeda. Co ro nartar .i. no gor fonaircter in lanaṁ friaċ dleaġar dar a eri .i. se dobeir in fechem di-aralo i n-ecmais in fir do riat in geall, ir aire ir bec in fuillem. Ar na anna .i. ar na ra comfcailea; no, ar na ro gnachaiġead neaċ toirim gill a digsine tar a ceann. Ro fuidiged .i. ro fanaiġed for fed se fesiparill a fuillem. Mani defoċ .i. mani deanb-tuicea se o'n ti d'a tugaṁ e. Cia dofoċ .i. cia tuicfi se don, .i. cuicuma in se fiaċraiġ in t-aiġe sine ecsta 7 in biobu, 7 in se fiaċraiġ in t-aiġe sine ecsta 7 in fecem toiċeda; 7 fuillem do beir do o sin amach. Ni tet .i. naċo teio se dar in ni sin, dar fed se fesiparill. Aithgin .i. aiġeim a feoro do se raeb sin do caċ.

Ir eaṁ beraiġer fuillem in gill fea, a beir a lamh imo aiġe me; uair ir eagal leisin fecemain toiċeda, gan a tabairt do i fogiba in see. Mani deaniaṁ, manar tuit o'n aiġi me dun ecemuin toiċeda, 7 raiṁ in se fiaċraiġ in t-aiġe sine actsa 7 biobu, 7 gaiṁe in se fiaċraiġ in t-aiġe sine eactsa 7 biobu, na in se fiaċraiġ actsa 7 fecem, 7 fuillium do o'n se fiaċraiġ ar biobaiḃ imaċ; 7 in slaṁ sa cind imo se sin isin biobaiḃ 7 fecemain toiċeda, 7 da-sia in fecem toiċeda fein fuilled caiṁe do'n biobaiḃ imo ecmais in cind; 7 cia da foċair fuisin se tugaro

Which is the smallest of the 'dire'-fines for pledges with the Feine? Answer, a pledge which is found after paying what is due, until his full guarantee is confirmed; but of this the interest is not concealed by the Feine, that no one should accustom himself[a] to the pledge of his lord being forfeited on his account. Its interest has been fixed at a 'sed' of six screpalls, unless it is forfeited; but if it is forfeited, it shall not go beyond this, with compensation of his 'sed' to each person.

Which is the smallest, i.e. what is the pledge which is of smallest 'dire' of the pledges according to the Brehon law? A pledge which is found, i.e. a pledge which is placed in the hand of the head of the tribe (whom they put over the members) after giving its forfeiture to the plaintiff. Is confirmed, i.e. until full guarantee of the fines which are due afterwards, i.e. a time which one of the parties gave to the other in the absence of the man who gave the pledge; this is the reason that the interest is small. That no one should be wont,[a] i.e. that no one shall unbind; or lest any become accustomed to allow the forfeiture of the pledge of his lord on his account. Has been fixed, i.e. its interest has been fixed at a 'sed' of six screpalls. Unless it is forfeited, i.e. unless it has surely fallen from the person to whom it was given. If it is forfeited, i.e. though it falls, i.e. the time which the head of the tribe settled between him and the defendant, is the same as the time which the head of the tribe settled between him and the plaintiff; and he shall have interest from that out. It shall not go beyond this, i.e., it does not exceed or go beyond this thing, i.e. beyond a 'sed' of six screpalls. With compensation, i.e. the restitution of his 'sed' besides this to every one.

What makes small the interest of this pledge is its being in the hand of the head of the tribe, for the plaintiff is afraid that it will not be given him at the expiration of the time. Unless it has fallen from the head of the tribe to the plaintiff, and the time fixed by the head of the tribe between him and the defendant has expired, and the time which the head of the tribe has fixed between him and the defendant is shorter than the time which he fixed between him and the plaintiff, he has interest from the time he fixed on the defendant. And it was the chief who determined this time between the defendant and the plaintiff, and the plaintiff himself gave additional respite to the defendant in the absence of the head; and though *the pledge* may have

[a] O'Dav., p. 54, *sub* 'anna,' adds another explanation to the words of the commentary, .i. gnathugh no fursunnugh, ut est, cia luigh im (?) [leg. as in text] in dire gell 7rl. .i. ar na gnathugha no ar na comscailea nech tuitim gill a tigharna tar a cenn, no, ar a fursunnugha; no, ni hanna doibh dire dia n-eitsit esconna.

Bṛeṫa im Fuillema Gell.

ind e, ni toṛċaiṛ ṛiṡin ṛe tuḡad do'n bidbaiḋ .i. o'n ti
c 7 doṛat caiṛde do'n feċemuin i timcell in cinn, 7 do
foṛ in feċemuin daṛ a daṛdad cenn, uaiṛ na taiṛnic
cinteṛ do'n ċind.

Mani deaṛad (.i. manaṛ tuit) ṡia in ṛe ṛaċtaiġ in bidbu atuṛu
7 in feiċemuin toiċeda ina'n ṛe ṛaċtaiġ in t-aiḡe fine atuṛu 7
in bidbu, fuillem a ġill do-ṡom; 7 noċo toitend a ḡell uad-ṡum
ḡu ti in ṛe .i. ce daṛoṫ, ni teid daṛṡani ṡeo .i. com-ada in ṛe
ṛaċtaiġṡed aṛ-aen aṛ in mbiḋbaiḋ. Maṡa ṡia in ṛe ṛaċtaiḡ in
t-aiġi fine aṛ in biḋbaiḋ, ina'n ṛe ṛaċtaiġ in feiċem taṛ in
biḋbaiḋ, toitiḋ a ġeall o'n aiḡe fine 7 noċo toḃaṛ fuilliuṁ
do-ṡum no ḡu ti in ṛe ṛaċtaiġ.

Cid foṛṡ-o ṛo ṡuidiḡed teċta fuillema ḡill
ṡnataite la Feine? Ninṡa; daiṛt diṛenaṛ inn-a
fuillema ṡide; mad bṛat-ṡnat, iṡ colbtaċ inn-a
fuillem ṡid, noċ iṡ comdiṛe di ceċ ṛeċt, aċt it
mna ata coṛui di-a tabaiṛt i nḡell.

Cid foṛṡo ṛoṡuidiḡed .i. cia aṛ a ṡamaiġea dliḡeḋ fuillem ḡill
na ṡnaṫaide da ṛeiṛ ind fenechaiṡ? Daiṛt .i. daiṛte .iiii. ṡcṛeball
iṡ eaḋ eiṛnitiṛ i n-a fuillem ṡide .i. na ṡnaiṫiti caile .i. daiṛt do caċ
mnai uile a fuillem a ṡnaṫaiti cenmoṫa in dṛuiniḡ; uaiṛ mad i-ṡiḋe, iṡ
loḡ n-uinḡi aiṛḡit biaṡ di, a fuillem a ṡnaṫaiti don, co na beiṫ ṡin di
aċt iṡin ṡnaṫṡet duinnḡnead a haindenaiṁ .i. a dṛuineċuṡ. Noch iṡ
comdiṛe .i. neoċ ṡeċim ḡoneḋ comoṛ inni iṡ diṛ du ḡaċ ṛiċt duine ḡ'a
m[b]i ṡi. Aċt it mna .i. aċtaiġim conid iad na mna iṡ coiṛ di-a
tabaiṛt i nḡill.

become forfeited during the time it was given to the head, it was not forfeited during the time it was given to the defendant, i.e. from the person who gave it, and who gave respite to the plaintiff respecting the head; but it was forfeited on the plaintiff for whom the head had given it, because the period fixed by the head had not expired.

If it has not fallen, the time fixed by the defendant between him and the plaintiff is longer than the time which the head of the tribe fixed between him and the defendant, and he shall have the interest of his pledge; and his pledge does not fall from him until the time expires, i.e. though it should have fallen, it shall not exceed or go beyond this thing, i.e. the time which both of them specified for the defendant was equal. If the time which the head of the tribe specified for the defendant is longer than the time which the plaintiff has fixed for the defendant, his pledge falls from the head of the tribe, and no interest is given to him until the specified time has arrived.

At what have the lawful interest of the pledge of a needle been fixed by the Feine? Answer, a 'dairt'-heifer is paid for its interests; if it be a 'brat-snath,' *embroidering needle*, it is a 'colpthach'-heifer for its interest, and it is the same 'dire' *that is due* of every class, but women are fitter to give it in pledge.

At what, &c., i.e. at what has the lawful interest of the pledge of the needle been fixed according to the Brehon law? A 'dairt'-heifer, i.e. a 'dairt' worth four screpalls is what is paid as its interest, i.e. of the slender needle, i.e. a 'dairt' to every woman as the interest of her needle, except the embroidery needle, for if it be this, it is the value of an ounce of silver she shall have as the interest of her needle; but she shall not have this except for the needle by which she makes her ornament, i.e. her embroidery. And it is the same 'dire', i.e. I insist that equally great is the 'dire' to every kind of person who has it. But it is women, i.e. I stipulate that it is women who have a right to give it in pledge.

Dreća im Fuillema Gell.

Teċta fuillema gill fnaite driuinge la Feine: enmaib dirienar corrpuicce log n-uinge arrgit, air is mo do ċorbu do-r-li cach ben ber driuneċ ollḋaire cid fugna.

Teċta fuillema gill iadaige mna fug, ma beiṫ co n-a ḋoṫguraib teċtaib, fo fuidigeḋ forr .ui. fetaib accobair if-fuilliumaib a dire neċ; mani bet a toċcura teċtai inde, ni aile aċt fet berid fiu inn aile, i muin caċ fet ber inde, do neoċ ber inmuine.

Teċta fuillema gill .i. dligeḋ fuillema gill fnaċaide na driuinge. Imdenmaib .i. eirinicer log uingi arrgid d'imdenaṁ ḋi in gaċ fnaċaid uili bir aici; no ir log uingi arrgid di iran fnaċaid d'a n[d]enamd a imdenam; 7 cutruma ḋi 7 da gaċ mnaei eile in gaċ fnaċaid uili bir aice o hoin imaċ. Do ċorbu .i. do breaclar 7 frol 7 corrṁċarraib 7 gurbat fiu uinge uile na imdenma. Teċta fuillema .i. dligeḋ fuillema gill iadagi mna in fuig: mad deide dib, is di uinge. Iadaige .i. diag. Ma beiṫ co n-a ḋoṫguraib .i. madia fiad fi go n-a ṫoċarraib dligṫeaċaib .i. caille aen daṫe 7 mind oir 7 land oir 7 fiand arrgid .i. iadaċ ban na fug feo; 7 o beiri na neiċi frin inti, ir dri ba i n-a fuillem; 7 mana fiabad, ir diablad gaċa neiċ bir inti, nogo fia na dri ba; 7 o fia fria, noċo teid tairrib. Teċtaiḃ .i. caille aen-finna 7 fonn 7 lann oir 7 minn oir. Ma beiṫ inne uile, is teoria unge; mad en dib, ir en uinge; no, ma taid na driuir inti, ir dri ba i n-a fuillem; 7 mana fuilet, ir diablad caċ neiċ inti, co fria dri bu, 7 o fo fria, noċo teid tairrir. Ro fuidigeḋ .i. fo famaigeḋ forr fe fetaib ir o acobor and in ni ir dir i n-a fuillem, fe famairci ar dri buaib moria. Mani bet .i. in ni fein mana fiabad a ṫoċarra dligṫeaċa inti. Inde .i. iran iadaig. Ni aile .i. nucu n-airiltnigenn fi aċt fed eile ir[f]in e, i mbun gaċa feta bir inti di .i. a ndiablaḋ neoċ ir doċo le a ċeile .i. diabladd di gin a ṫoċura teċta inne. Cach fet .i. in caċ fet ir maneċ bir inti a hinne.

The lawful pledge-interests of an embroidery needle with the Feine? For ornamental work, there is paid to the amount of value of an ounce of silver, for every woman who is an embroideress deserves more profit than even queens.

The lawful pledge-interests of the work-bag[a] of a king's wife, if it has its lawful contents, have been fixed at six 'seds' such as are desired,[b] as the interest of his 'dire'; unless it has its lawful contents, it merits but a 'sed' of equal value, in addition to each 'sed' that is in it of all that is valuable.

The lawful pledge-interests, i.e. the law as to the pledge-interest of a needle of the embroideress. Ornamental work, i.e. the value of an ounce of silver for ornamental work is paid to her on every needle which she has, or the value of an ounce of silver is *paid* to her for the needle with which she makes her ornamental work; and she has the same as every other woman for every other needle that she has besides this. Of profit, i.e. of 'breac-[g]las', *green-spotted cloth*, and of satin and bordures, and so that all the ornamental work be worth an ounce. The legal interests, i.e. the law as to the pledge-interest of the work-bag of the king's wife; if there are two things of them, it is two ounces. Work-bag, i.e. a 'tiag' [theka], a bag. If it has its lawful contents, i.e. if it contained its lawful property, i.e. a veil of one colour, a diadem of gold, a blade of gold, and a wire of silver, i.e. this is the bag of the wives of the kings; and when these things are contained in it, three cows are its interest; but if they are not contained in it, it is the double of every thing that is contained in it, until it amounts to three cows; and when it has come up to these, it does not go beyond them. Its lawful contents, i.e. a veil of one thread, a wire, a blade of gold and a diadem. If they are contained in it, three ounces *are the interest;* if only one of them, it is one ounce; or, if all three things are in it, three cows is the interest; and if they are not, it is double of every thing that is in it, until it reaches to three cows, but it does not go beyond that amount. Have been fixed, i.e. it has been determined to be six 'seds' such as are desired, as fitting for its interest, i.e. six heifers for three large cows. Unless it has, i.e. this is the case, unless it contained its lawful wealth. In it, i.e. in the work-bag. It does not merit, i.e. it deserves only another 'sed' of its own value, in addition to every 'sed' that is in it, i.e. the double which her husband thinks probable, i.e. she gets double when the lawful contents are not in it. Every sed, i.e. for every valuable 'sed' which is in it internally.

[a] For *iadach*, see O'Dav., p. 98, 99, where it is glossed *tiagh*, a bag.

[b] For the phrase *setaib accobair* cf. Cormac, p. 9, *sub* 'clithar-set,' "na seoit acobair asberar hi cain P.," rendered, "the *sets* required to be given in P.'s law."

Judgments on Pledge-Interests.

Tecta fuillema gill etaig mna caic: cia derot, ni aile act etac besid fiu inn-a muini. Mat bai no eic, no or, no airget, no huma, no iarann do rata isin gell, do intaiter in cair sin. Diam cen atcomarcc dia celiu ineoc, m'adrodma in celi, is do direnar a fuillem, noc isse fuillem gill trenig la Feine: da trian a loge doberar inn-a fuillem la aitgin; ni tuilli ni bes mo act ro[b] ben do ratta in gell.

Tecta fuillema .i. in ni is dliged i fuillem gill edaig mna gaca duine. Caic .i. ma grad Feine. Cia derot .i. cia toitid se Ni aile .i. noco n-airiltnigend se act edac eile is [f]iu isan maein sin .i. diablad. Do rata .i. dabera side i ngill, impotar in cor sin. Diam cen .i. mad gen iarfaigid di-a ceile, cen a taitmec in tan ro fitir, .i. mad adaltrac cen macu. Dia celiu .i. dobera amac e. Ineoc .i. inni sin madia rab in ceili ina ro aididin .i. cen a aititin cen a taitmec. Is do direnar .i. is ria fuillem side tomaiter, da trian a fuillema dia mnai. Noc isse fuillem .i. neoc secim gurub e geall ar ata treinegud ar a uillem da reir ind enecais. Da trian .i. da trian fuillema gill a fir a fuillem gill na mna is na fiib seo na mban adubramar romaind. Ni tuilli .i. nocо tuillend se ni is mo na sin and, act gurub bean dabera i ngill e.

Tecta fuillema gell dobeir ben cac airec feibe, ro fuidiged for trib setaib accobuir inn-a fuillem neoc manip iadac conae ecurtut do rata, no ni conai fetal connduala; mad ed on, ni aile act aitgin, ocus set inn-a muin cacae besid fiu.

The lawful pledge-interests of the dress of the wife of every man: though it be lost, it merits but a dress which is of the same value. If it be cows or horses, or gold, or silver, or copper, or iron, that has been given in pledge, that condition is changed. If without asking[a] her husband; and if the husband is in acknowledgment of it, it is to him its interest is paid; that is, it is a pledge-interest of triple division with the Feini: two-thirds of its price is given as its interest, with compensation. It does not merit anything more, provided that it was a woman that gave the pledge.

The lawful pledge-interests, i.e. the thing which is lawful as the pledge-interest of the raiment of the wife of each man, i.e. if of Feini grade. **Though it be lost**, i.e. though it should fall. **It does not merit**, i.e. it deserves only another dress of the same value for that property, i.e. the double. **That has been given**, i.e. if given in pledge, that condition shall be changed. **If without asking**, i.e. if without asking her husband, and without his setting it aside when he knows it, i.e. if she be an adulteress without sons. **Her husband**, i.e. that she should lend it, i.e. this is the case if the husband is in acknowledgement, i.e. when he is cognisant of it without setting it aside. **It is to him it is paid**, i.e. it is by his interest it is measured, two-thirds of his interest *is due* to his wife. **It is a pledge interest**, i.e. I maintain that it is a pledge whose interest has a triple division, according to the Brehon law. **Two-thirds**, i.e. two-thirds of the pledge-interest of her husband is the pledge-interest of the woman in these instances of the women whom we have mentioned before. **It does not merit**, i.e. it does not merit more than this, provided that it is a woman who gave it in pledge.

The lawful pledge-interests of the wife of each 'aire-feibe' have been fixed at three 'seds' such as one desires as his interest, unless it was a work-bag which keeps its lawful wealth[?] that was given, or what keeps the ornamented relic; but if it be so, it merits nothing but restitution and a 'sed' in addition to each one that it is worth.

[a] The quotation in O'Dav., p. 54, *sub* 'athcomarc,' runs on this with preceding clause, "doinntaithe in cor siu d'am gin athcomarc dia céiliu . i. gin aititin."

Judgments on Pledges-Interests.

Tecta fuillema .i. iadaċ ban na ngnato flaṫa fo .i. iadaċ go n-a toċar teċta. fainde gu caille 7 gu minn oir, 7 bṙeid fṙda; 7 tṙi famairce i n-a fuillem .i. mani uilet feo inti, ir diablaid gaċ neiċ uil inti, no gu ṙia na tṙi fathairce; no don, ir ni naċ or 7 naċ airged 7 naċ edaċ, ir and atat na tṙi famairce. Caċ aiṙeċ .i. gnaṫ [f]laṫa. Rofuidigedh .i. fo famaigedh for tṙi fecaib ir o acobar fe neaċ inni ir dir i n-a fuillemh; tṙi leaṫ uingi intib im imbaid ata go n-a toċoraib dligṫeċaib intib. Manir iadaċ .i. manar diag gan a toċor dligṫeaċ .i. caille 7 fonn 7 lann airgit. Ni conai feċal .i. no ni coimedar ecoir dala coin .i. in meirg, no in bṙeid fṙda, no in fainde, uair noco n-uil and in ni fin; 7 da m[b]eċ, fabad tṙi fathairci; uair naċ fuil, ir diablaid gaċ neiċ uil inti no go ṙia na tṙi famairci, 7 noco teid tairṙib.

Tecta fuillema gill dobeir ben caċ bruigad la Feine: cire a irle, ciare a huairle, ni aile acht fet inan muin berid riu l'aitgin, ar ir fecaid dilgeda ben caċ bruigad.

Tecta fuillema .i. ni naċ ba 7 naċ eiċ 7 nac airged 7 naċ or tuc bean in bruigad a ngeall; uair da mad iad fin, fabad da trian i mbiaid da'n bruigad in-a uillium da beiṫ d'a mnai; no go na beċ an toiṫbir. Cire a irle .i. in gill .i. bean in bruigaid ceniuġ. Ciare a huairle .i. ben in bruigaid leiṫig. Berid riu .i. diabluid. Ar ir fecaid .i. uair ir fedireċ do innai gaċ bruiġiud aniual-luġud neiċ dia ċaċ.

Tecta fuillema gill dobeir ben do-aireiġ ocus oce aireiċ la Feine: ni taibret fide acht luṙaib a ceṫra; no fuidiged a ngell fide fri teora daraib, connuicce di mbo ecta fet.

Ni taibret .i. noco taibraid fide acht na ceaṫra foilli inagar acu, na dairi 7 na dairidha. Connuicce .i. go ruige na feodu aniual-beaċaiġer iad .i. na ba moṙa, uair noco tibred iad fide .i. ngin fuillemh iri; no da tugad, biaid da trian a mbia d'a feararaib doib.

JUDGMENTS ON PLEDGE-INTERESTS.

The lawful pledge-interests, i.e. the work-bag of the wives of the chieftain grades, i.e. a work-bag with its lawful contents, the wire of *silver* with the veil and the gold diadem and the silk cloth; and three heifers for its interest; i.e. unless these are in it, it is the double of everything that is in it until it amounts to the three heifers; or indeed it is something that is not gold,[a] and that it is not silver or raiment, it is then the three 'seds' are for it. Each 'aire-feibe,' i.e. the chieftain grade. Was fixed, i.e. it was fixed at three 'seds,' which one desires as due for his interest; three half-ounces for them, when they have their lawful contents. Unless it be, i.e. unless it be a bag without its lawful contents, i.e. a veil, and a wire and a blade of silver.

What keeps the relic[b], i.e. the thing which guards a form 'dala coin' [?] i.e. the standard, or the silk cloth, or the wire, for it does not contain these things; and if it did, it would be three heifers; when it does not, it is the double of every thing that is in it until it amounts to the three heifers, and it does not exceed that amount.

The lawful pledge-interests which the wife of each 'brewy'-farmer gives, with the Feine: whether it be low or high, it merits but a 'sed' in addition to every one it is worth, together with compensation, for the wife of each 'brewy' may lawfully remit.

The lawful pledge-interests, i.e. when it is not cows nor horses, nor silver nor gold, that the wife of the 'brewy' has given in pledge; for if it were, it would be two-thirds of what is due to the 'brewy' as his interest, that would be due to his wife; or, there would be no difference. Whether it be low, i.e. the pledge of the wife of the brewy 'cedach.' Or high, the wife of the brewy 'leithech.' It is worth, i.e. the double. For it is lawful, i.e. for it is quite right[c] for the wife of every 'brewy' to totally remit a thing to all.

The lawful pledge-interests that the wife of a 'bo-aire' or of an 'og-aire' gives, with the Feine: they give but in the produce of their cattle. Their pledge was fixed at three 'dairt'-heifers, until it amounts to two cows 'echta set'.

They give, i.e. these give nothing but the young of the cattle which grow among them, the 'dairt'-heifers and the 'dartad'-heifers. Until it amounts to, i.e. until they amount to the 'seds' which amply feed them, i.e. the large cows, for they shall not give these, i.e. without any interest at all; or if they should give them, they shall have two-thirds of what their husbands would have.

[a] O'D. here reads uin a ċoꝛ, which he gives up as hopeless.

[b] For *fethal connduala*, see O'Dav., p. 92, where the quotation is unintelligible, "ni nae [*leg.* conae] f. c.; cf. LL. 248, β. 3. *Fethal* is rendered 'shrine,' FM. sub ann. 915; 'relic,' FM., p. 1156; *connduala* is apparently used of some kind of ornamentation. The gloss in H. 3. 18, p. 81 gives "*fetal* cach cumtach; *fetal*, .i. com[e]das in dail."

[c] The same gloss ꝛeiꝺiꝛeċ is given to ꝛaċꝺaiꝫ at SM. IV. 18, 4.

Judgments on Pledge-Interests

Teċta fuillema gill caċa mna rindas: no a ma doroṫ is diles dosuidiu aige fine caiċ dar a ndiċet cenn a gell do rinnad, co ro fuigle di-a inċuib, tre gabla set. Imṫa dan teċta fuillema gill caċa fir rinnas, ro suidiged ic comdire, oṫa tigern-bardd co ruicce driscona, is inunn fuillem di-a ngellaib.

Caċa mna .i. in ban-bard. Is diles .i. is diles don ai eaḋa isin, in t-uġai bis d'ini in ėaiċ sin, dar a tabair a geall ceand d'aerad, mani toibgea d'a meamar; no, is ditiu uil aice ann 7 eloḋ ra-leig in t-inbleogan, 7 im leṫ-gabail diabalta ind elaiḋ ra haerad in t-aige fine. Co ro fuigle .i. no gu tuga in t-aigi fini tar ceand a einiġ in ni ta da reir ḟuiġill. Tre gabla .i. leṫi uinge na tri set gablaigṫe ann. Imṫa .i. na saer-baird. Ro suidiged .i. ro suiḋiged iad im cutrumus diri ris in m[b]an-baird .i. tri leaṫ uingi. O ṫa tigern-bardd .i. o ṫa in ti g'a m[b]i tigernas na bairdni guruigi in ti is treisi ar leadarṫaiġi, 7 is cu ar amaindsi na saer-baird uili; teora dairte do ceċtarde a fuillema gill.

Teċta fuillema gill suad no tanaise, cia pa met, cia ba laiget, ro suidiged for cuic setaib accobuir la aiṫgin.

Suaḋ .i. in t-olloṁ fileḋ. Tanaise .i. in t-anrad fileḋ 7 na graiḋ fileḋ uili. Cia pa met .i. na ngeall sin. Cia ba laiget .i. na ngeall sin. For cuic setaib .i. cuic saṁaisce.

Teċta fuillema gill caċ comgrad di gradaib eclaise oṫa cet-gradaib coruicce cruimṫer, ro suidiged for trib setaib i fuilliuma dire la log a tomalta, mani roċestar troscud no ċelebrad aire; noċ is ed log tomalta ro suidiged do, set beisid fiu, la aiṫgin.

The lawful pledge-interests of each woman who satirizes: if it be lost, it is lawful for her to satirize the head of the tribe of the person whom he shelters as to the pledge, until he decides for his honour in 'gabla seds'. So also is the lawful pledge-interest of each man who satirizes; it has been fixed at equal 'dire,' from the 'tigern-bard' to the 'dris'-poet, so that there is the same interest for their pledges.

Each woman i.e. the female bard. It is lawful, i.e. it is lawful in this instance to satirize the head of the tribe of every one for whom he give a pledge, unless he levies it from his subject; or it is shelter she has in this place, and the kinsman absconded, and it is for the double half-seizure of the fugitive that the head of the tribe has been satirized. Until he decides, i.e. until the head of the tribe gives in defence of his honour the thing which is awarded according to the decision. In branching-'seds'[a], i.e. half-ounces *are* the three graduated 'seds.' So also, i.e. the free-bards. It has been fixed, i.e. they have been fixed at equality of 'dire' with the female bard, i.e. three half-ounces. From the 'tigern-bard'[b], i.e. from the person who has the lordship of bardship to the person who is most powerful at lacerating *with satire*, and the free-bards are all 'hounds for acuteness'; each of these has three 'dairt'-heifers as his pledge-interest.

The lawful pledge-interests of a *sui*, 'sage,' or his tanist, whatever be their magnitude or their smallness, have been fixed at five required 'seds' together with compensation.

Of a 'sui,' i.e. of the 'ollam'-poet. Tanist, i.e. the 'anrad'-poet, and all the grades of poets. Whatever be the magnitude, i.e. of those pledges. Whatever the smallness, i.e. of those pledges. At five 'seds,' i.e. five 'samaisc'-heifers.

The lawful pledge-interests of each equal grade of the church grades, from the first grades to the 'cruimther' priest, have been fixed at three 'seds' in dire'-interests, with the price of waste, unless he suffered fasting or celebration for it; now the price of waste which has been fixed for it, is a 'sed' of the same value, with compensation.

[a] The *set gabla* were the 'seds' of lowest value, see Cormac, p. 8.

[b] The fourth in rank of the free-bards, see *Irish Metric*, p. 21.

Judgments on Pledge-Interests

Oṫa ceṫ-graḋaib .i. in ḋorṡiḋ no in ṡalm-ceṫlaiḋ. Cruimṫer .i. in ṡagart. Trib ṡeṫaib .i. tri ṡamaṡcaib. Fuillium .i. tri leaṫ-uingo. Log a ṫomalṫa .i. ḋiabla ḋa ṡeḋ ar ṡon aiṫġin a gnimraiḋ. Troṡcuḋ .i. for na graḋaib ṡlaṫa. No ċelebraḋ .i. in ḋa ṡalm ḋeg. Eloḋ ḋo leguḋ ḋo, im a celebraḋ im a labraḋ ciallaiḋi. Set beiṡiḋ fiu .i. ḋiabla beoṡ.

Teċṫa fuillema gill epṡcoip no ṡuaḋ, ro ṡuiḋiġeḋ i comḋiriu for .ui. ṡeṫaib; feṙṫair al-log ḋi pennaiṫ, la log fomalṫa, ocuṡ aiṫġin; no eṙicc la aiṫġin, ocuṡ log fomalṫa, aċṫ iṡ feiċem ḋoġoa, coniḋ ḋe aḋṫa, ḋaġo fiaċaċ la aiṫġin fo ċoibne.

Suaḋ .i. inḋ [ḟ]iṙ leiġinḋ. I comḋiriu .i. i cuṫramuṡ ḋiṙe. Se ṡeṫaib .i. ṡe ṡamaiṡce. Al-log .i. na ṡeṫ. La log fomalṫa .i. ḋiabla iar troṡguḋ 7 aiṫġein a gnimraiḋ manar troiṡceḋ. Aiṫġin .i. na ṡeḋ. Eṙicc .i. na pene. La aiṫġin .i. aiṫġein na ṡeḋ 7 ḋiabla iar troṡcuḋ .i. ṡeḋ ar ṡon aiṫġena a gnimraiḋ. Iṡ feiċem .i. iṡ roġo in ḋeċemun inḋ [ḟ]iṙ ḋi-a nḋleaġaṙ, foceaṙṫaṙ in peannaiṫ, no in eṙaic ḋoberа. Aḋṫa ḋaġo .i. roġo ḋ'[ḟ]eiċemain. Aiṫġin .i. na ṡeḋ. Fo ċoibne .i. in peannaiḋ.

Ni aṡṡu aṙaile in commuṡ gell la Feine: gell faiṫċe, aṙ ni teċṫa gell faiṫċe aċṫ aṙ occ-aiṙeċaib ocuṡ aṙ bo-aiṙeċaib; ro ṡaig gell faiṫċe coṙuicce heċ in aṫġabala ocuṡ eṙna aṙaṫaiṙ, ocuṡ eṙna ṫreḃṫa ocuṡ intreb tiġe caiċ ḋi leṡṫrai, coṙuicce coimṡiḋ comoil. Eṙna aṙaṫiṙ, cipe ḋaṙ a nḋeṙ-taiṡeṫ cenn, ailiḋ aiṫġin, ocuṡ ṡeṫ cliṫaiṙ gill aineċ bo-aiṙeċ inn-a muin. Ro

From the first grades, i.e. the porter or the psalm-singer. Cruimther,[a] i.e., the priest. To three 'seds,' i.e. three 'samaise'-heifers. 'Dire'-interests, i.e. three half-ounces. Price of waste, i.e. the double of the 'seds' for the sake of compensation of the work. Fasting, i.e. for the chieftain grades. Or celebration, i.e. the twelve psalms; i.e. he evaded his celebration, or his wise speaking.[b] A 'sed' of the same value, i.e. double also.

The lawful pledge-interests of a bishop or a sage, *sui*, have been fixed in equal 'dire' at six 'seds;' their price is charged in penance with price of use and compensation; or 'eric' with compensation and the price of use, and it is the suitor who chooses; whence is *the rule:* "choice to the debt or withcompensation in proportion."

Of a sage, i.e. the scholar [*fer legind*, p. 103, note.] In equal 'dire,' i.e. in equality of 'dire.' Six 'seds,' i.e. six 'samaise'-heifers. Their price, i.e. of the heifers. With price of use, i.e. double after fasting, and the compensation of their work, unless fasting has been performed. Compensation, i.e. of the 'seds.' 'Eric,' i.e. of the penalty. Compensation, i.e. of the 'seds,' and double after fasting, i.e. a sed for the sake of compensation of the work. It is the suitor, i.e. it is optional to the suitor, the man to whom is the due, whether the penance shall be imposed, or whether 'eric' be given. Choice, i.e. choice to the suitor. Compensation, i.e. of the 'seds.' According to proportion, i.e. the penance.

The estimation of pledges is not easier in other things [?] with the Feine; *e. gr.*, the pledge of a green, for it is not lawful to give the pledge in a green but for 'oc-aires' and 'bo-aires'; the pledge of the green is fixed till it amounts to a horse in distraint, and plough-irons, and house-irons, and the household furniture of everybody in vessels until it reaches the requisites for a banquet [?]. The irons of the plough for whomsoever they are given in pledge, must be compensated, and a best 'sed' for the pledge of the honour of the 'bo-aire' in addition. The best honour

[a] See the explanation of this word in Cormac, p. 9.

[b] This is the usual etymology of *celebrad*, as if *ciallaid-labrad*; cf. V. 178, 23; IV. 210, 23, &c.

Judgments on Pledge-Interests

ſaig ſet cliṫair eneċ bo-aireċ coruicce cumal n-uinge, no boin nu-da-criad, ar iſ i cetna cumal ceta-ra-bai ſo biṫ.

Ni aſſu .i. noċa n-uſa lim in gne aili ina'n t-emcoimſigud ata ar na gellaib bid aigi i n-a ſaiċte, no na'n t-emcoimſiugud ata ar na gellaib idubramair romainn. Ar ni teċta .i. uair noċa dligṫeċ lim in gell biſ aigi i n-a ſaiċe do taḃairt tar cenn neiċ eile, aċt tar cenn og aireċ no bo-aireċ. Ro ſaiġ .i. ro ſamaiged in gell biſ aice n-a ſaiṫċe coruicce in neċ biſ aice iſ ſiu ſiaċ indligid aṫgabala. Neċ .i. eaċ da bo .i. ſiaċ indligid aṫġabala. Erna araṫair .i. ſoc 7 coltor 7 brod. Erna trebṫa .i. biail 7 ſiḋḃa. Intreb tige .·. tulċuba 7 eana 7 dromlaċa. Coruicce .i. gu ruici inni comaimſigter ag an ol cumaide .i. corn. Comoil .i. in uiḋi ol ḟene. Araṫir .i. ſoc 7 coltor. Set cliṫair .i. cleṫe or na ſed, gellaſ tinċaib in bo-aireċ mailli riſ imuig .i. in lulgaċ.

Co ruicce cumal n-uinge .i. cono doilig do reir ind [ḟ]eneċaiſ meiſemnaċt itir in duine iſ [ḟ]iu cumall 7 in duine iſ [ḟ]iu uinge, 7 in duine iſ [ḟ]iu ſeċt cumala, 7 in boin iſ [ḟ]iu uingi 7 in boin iſ [ḟ]iu ſeċt cumala. Duini ſaer i n-a cataid coir ar ſeċt cumalaib; 7 a n-a micataid, ar cumail. Duine daer i n-a cataid coir, ar cumail; 7 i n-a miċataid, ar uingi. Bo i n-a cataid coir, ar uingi; 7 i n-a himarcraid cataḋ, ar ſeċt cumalaib .i. migraḋ ſor aeſ ndaer, 7 na ba i n-a cataid coir; 7 daeini ſaera i n-a cataid coir dogreſ. Gabtar ar cumail in duine in tan iſ 'urail gen timgaire'; no go na dilad aċt uingi amail daer; 7 ſeċt cumala i n-a marbad.

Cumall n-uinge .i. coruice cumall iſ ſiu uinge. Boin nu-da-criad .i. no in boin derb-cennaiġeſ.

'sed' of the 'bo-aire' is fixed until it amounts to a 'cumal' of an ounce, or a cow which it would buy, for that is the first 'cumal' that first came into existence.

Not easier, i.e. I do not deem easier the other case, the estimation[a] which is made of the pledges which he has in his green, than the estimation of the pledges which we have mentioned before. For it is not lawful, i.e. for I do not deem it lawful that he should give the pledge which he has in his green, on behalf of any other person except for the 'og-aire' and the 'bo-aire.' Is fixed, i.e. the pledge which he has in his green was fixed up to the value of the thing which he has, and which is equal to the fine for unlawful distress. A horse, i.e. a horse *of the value* of two cows, i.e. the fine for unlawful distress. Plough irons, i.e. the ploughshare, the coulter, and the goad. House irons, i.e. a hatchet and a wood-axe. Household furniture, cups and mugs and tubs [cf. 94, 9; 104, 5]. Until it reaches, i.e. until it amounts to that which is used [?] at the common drinking, i.e. a drinking-horn. Banquet, i.e. in the season of Feine-drinking [cf. p. 415, note]. Of the plough, i.e. the share and the coulter. 'Sed clithair,' i.e. the highest of the 'seds,'[b] a pledge which is given for the 'bo-aire,' along with him outside, i.e. the milch cow.

Until it amounts to a cumal of an ounce, so that it is hard to estimate according to the Brehon law between the man who is worth a 'cumal,' and the man who is worth an ounce, and the man who is worth seven 'cumals'; and the cow which is worth an ounce, and the cow which is worth seven 'cumals.' A free-man, in his proper dignity, is fixed at seven 'cumals,' and in his indignity [*diminutio capitis*] at one 'cumal'; a bondman, in his proper dignity, is fixed at one 'cumal,' and in his indignity at one ounce. A cow in her proper condition, at one ounce; in her increase of condition, at seven 'cumals,' i.e. a degrading upon bond folk, and the cows *when only* in their proper condition; and free people in their proper dignity always. The person is taken for one 'cumal' when it is "enjoining and not recalling,"[c] or he should only pay one ounce like a bondman; and seven 'cumals' for the killing of him.

Cumal of an ounce, i.e. until it amounts to a 'cumal' worth an ounce. Or the cow which it buys, i.e. or the cow which it certainly buys.

[a] If the text is to be maintained, we shall probably have to read *ina 's t-em-'coimsigud*, "any other case *than the co-estimation*."

[b] Cormac, p. 8, gives three values of '*set*,' *set-gabla*, the lowest; *samaisc*, the second; *laulgach*, the highest, or king-*set*, the *clithar set*; so here also, where *clithar* is analysed as *clethe or*, apparently intended to mean 'highest point.'

[c] *Tinscire* means asking back an object lent, cf. SM. I. 146, 6; III. 492, 19, 20; the legal expression here used *urail gen timgaire*, occurs at SM. III. 158, 13, where it is wrongly rendered.

JUDGMENTS ON PLEDGE-INTERESTS

Meſta Muȝdoṙnn inȝen Moȝa fṙi cumail n-uinȝe, no boin no-da-cṙiad; nocon fṙiṫ aṙ a ṙuiccṫa ammeſ taiṙſe; noċ iſſi cetna cumal ceta-ṙa-ȝaib bṙoin inn-a laim la fiṙu Eṙenn, Muȝdoṙnn inȝen Moȝa. Ni condiċet meſſ moȝa la Feine ȝell oiṙ no aiṙȝit no humai, aṙ ni teċta ȝell n-oiṙ aċt aṙ cenn ṙiȝ no eclaiſe, no uaſail aiṙeċta aṙaili, aċt ṙamnia di oiṙ la cumail .x. ſet inn-a muinn. Diṙenaṙ i teoṙa deċmadaib; .x. fṙi cet-aiṫȝin; .x. aile fṙia cutṙuma; .x. aile fṙi cumail a fuillema; ſeċ iſ comdiṙe doċcṙeċe;[1] cia pa met, cia ba laiȝet i meſſaib, iſ amlaid ṙo ſuidiȝed i fuillemaib ȝell.

No-da-cṙiad .i. de cennaiȝeſ he. Ni condiċet .i. noca deȝed meſ moġa daiṙ. Aċt taṙ cenn ṙiȝ .i. do tabaiṙt taṙ cenn neiċ aile aċt aṙ cenn ṙiȝ. No eclaiſe .i. in eſſuic. No uaſail aiṙeċta .i. fili no bṙiuȝaḋ, no aiṙi fcṙȝill. Aṙaili .i. diablaḋ di aiṙd-neimeḋ. La cumail .x. ſet .i. da teaȝaid deiċ (no cuiċ mba) .i. leaṫ uinȝi. Diṙenaṙ .i. ṙe comluiȝṫe 7 biaiḋ uiḋi ici iaṙtain. .X. fṙi cet aiṫȝin .i. in ȝeall fein aṙ deaċmaiḋ. Fṙia cutṙuma .i. de oṙ. Cia pa met .i. cid bec, cid moṙ d'oṙ dobeṙa a nȝell, cid ban-oṙ cid deaṙȝ-oṙ. Ro ſuidiȝed .i. fuillem in oiṙ.

Teċta fuillema ȝill aiccde aiṙȝit. Diṙenaṙ comdiṙe fṙi beſ comailtuiṙ, aṙ iſ foṙ daṙtib ṙo ſuidiȝed fuillem a diṙe.

Teċta fuillema .i. iſ e ſo fuillem iſ dliȝṫeċ ṙiſan aiṙȝed iſ aiȝdi, aṙ n-a tabaiṙt i nȝell. Aiccde .i. dealȝ no ḟail. Diṙenaṙ .i. eṙniṫeṙ im cutṙumuſ diṙe fo ba fiſ ȝnae no aibinn in comaltṙama; amail ata daiṙti iſan comultuiṙ, iſ amlaid atait daiṙti i n-a fuillem ſum. Be ſcomailtuiṙ .i. cuic daiṙti deȝ a ſmaċt ſide an aſ mo do aiṙe foṙȝill. Fuillema diṙe .i. d'aiṙiġ foiṙȝill 'n-a aiccde.

[1] The MS. had 'docharech,' altered by a later hand, to dochcrech, rendered by O'D. 'that is paid'; perhaps we should read *do cach recht*, 'to every class of person.

Mugdornn, daughter of Mog, was estimated at a 'cumal' worth an ounce, or at a cow which it would purchase; there was nothing found by which her estimate could be carried beyond it; and she was the first 'cumal' that took a quern in her hand among the men of Ireland, i.e. Mugdorn, the daughter of Mog. The estimation of a slave among the Feine does not extend to a pledge of gold, or silver, or copper; for a pledge of gold is not lawful except for a king or a *dignitary of* the church, or other noble dignitary, but 'ramnia' [?] of gold with a 'cumal' of ten 'seds' in addition. It is paid in three periods of ten days: ten days for the first compensation, ten others for equality, and ten for the 'cumal' of its interest; and it is equal 'dire' to every class [?]; whatever be its magnitude or its smallness in measurements, it was similarly it was fixed in the pledge-interests.

Which it would purchase, i.e. which it would buy. Does not extend, i.e. the estimate of the bondman does not extend to it. Except for a king, i.e. to be given for any one else except for a king. Or the church, i.e. for a bishop. Or other noble dignitary, i.e. poet or 'brewy,' or 'aire forgill.' Other, i.e. double for a high dignitary. With a cumal of ten 'seds,' i.e. which amount to ten (or five) cows, i.e. half an ounce. It is paid, i.e. a period of set-off, and there shall be a term of payment afterwards. Ten for first compensation, i.e. the pledge itself in ten days. For equality, i.e. of gold. Whatever be its size, i.e. whether it be little or much of gold that is given in pledge, whether white gold or red gold. It is fixed, i.e. the interest of the gold.

The lawful pledge-interests of a silver article: equal 'dire' is paid for it as in the custom of fosterage, for the interest of its 'dire is fixed at 'dairt'-heifers.

The lawful interest, i.e. this is the lawful interest for the silver made into a pin, after it is given in pledge. Article, i.e. a pin or ring. Is paid, i.e. equality of 'dire' is paid for it, according to *bescna*, the pleasant or delightful custom of fosterage; as there are 'dairts' in the fosterage, so there are 'dairts' in its interest. Custom of fosterage, i.e. fifteen 'dairts' is the largest 'smacht' fine for the 'aire foirgill.' The interest of its 'dire,' i.e. to the 'aire foirgill' for his pin.

JUDGMENTS ON PLEDGE-INTERESTS

Teċta fuillema gill aiccide argit cech occ-aireċ. Direnar teora dartib i fuillem a dire caċae dia .iii. o arailiu la inraicc n-aiṫgin.

Aiccide .i. dealg no ḟail. Teora dartib .i. tri scribaill ar gaċ n[d]airt dib ṡeo uili. Caċae dia .i. re comluigṫi ind ṡeo .i. dairt a forba caċa tri ṡi dia nomaid tairceat uile. La inraicc aiṫgin .i. la aiṫgein na n-aigde.

Teċta fuillema gill aicde airgit caċ bo-aireċ for cuic dairtib direnar; ota fuide coruicce airig forngill direnar .x. dairtib la aiṫgin.

Teċta fuillema gill aiccde airgit caċ aireċ foirgill do-ṡ-li .u. dairte dec a fuillem la inraicc n-aiṫgin.

Teċta fuillema gill aiccde airgit rig no fuad ro fuidiged for tricait dairte a dire la aiṫgin arget mbruiṫe. Cire do-d-rata in gell, direnar dib trenib fuillema gill aiccde airgit la aiṫgin.

Suad .i. in t-ollom file. Airget mbruiṫe .i. mani be 'n-a aigde .i. brisṫi na bi a n-aic[d]e. Dib trenaib .i. da trian fuillema in n-airgid bis 'n-a aigde is in airged na bi 'n-a aigde.

Ma teccmai liṫ laiṫe no dail no ṫocomracc tuaiṫe, mani toire a gell do, no set besid fiu, do-ṡ-li lan log aeneċ do caċ fo miad la eraicc, do neoċ do ruirme sem di smaċtaib ocus aiṫgenaib.

Liṫ laiṫe .i. Caisc no Holaig. Dail .i. oenaiġ. Tocomracc .i. im caingin fri riġ no scanaḋ. A ġell .i. a dealg 7 do neoċ is aic[d]e airgit ceana. Di smaċtaib .i. na dairte. Aiṫgenaib .i. na n-aigde.

The lawful pledge-interests of the silver article of each 'og-aire:' the interest of its 'dire' is paid in three 'dairts,' each in three days from each other, with integrity of compensation.

Article, a pin or ring. Three 'dairts,' i.e. three screpalls for each 'dairt' of all these. Each in three days, i.e. this is a period of set-off, i.e. a 'dairt' at the end of each three days; on the ninth day they complete the payment [?]. With integrity of compensation, i.e. with the restitution of the pins.

The lawful pledge-interests of a silver pin of each 'bo-aire' are paid in five 'dairts.' The lawful pledge-interests of the silver pin of every 'aire' from him to the 'aire foirgill' are paid in ten 'dairts' with compensation.

The lawful pledge interests of a silver pin of each 'aire foirgill' merit fifteen 'dairts' as interest with integrity of compensation.

The lawful pledge-interests of a silver pin of a king or sage have been fixed at thirty 'dairts' as its 'dire,' with compensation of the silver in bullion. To whomsoever it is given in pledge, he shall pay two-thirds of the pledge-interest of a silver article, together with compensation.

Of the sage, i.e. the 'ollam' poet. Silver in bullion [melted silver], i.e. unless it is made into a manufactured article, i.e. broken silver, not made up. Two-thirds, i.e. two-thirds of the interest of the silver which is made into a trinket, for the silver which is not a trinket.

If a festival day or meeting or assembly of the country happens, unless he gives him his pledge, or a 'sed' which is of equal value, everyone is entitled to full honour-price, according to his dignity, together with 'eric,' in what we have enumerated of 'smacht'-fines and compensations.

A festival day, i.e. Easter or Christmas. Meeting, i.e. a fair. Assembly, i.e. for *pleading* a cause before a king or synod. His pledge, i.e. his pin, and any other silver trinket whatever. Of 'smacht'-fines, i.e. the 'dairts.' Compensation, i.e. of the trinkets.

JUDGMENTS ON PLEDGE-INTERESTS

Teċta fuillema gill etaig fognama caiċ, do melar caċ dia, direnar comdire do aireċaib feibe; .uii. ndairte i fuillem a dire la etaċ besid fiu in-a muin la aiṫgin.

Aireċaib feibe .i. na graiḋ ḟlaṫa uile; is aire feibe gaċ aire o bo-aire gu rig. La aiṫgin .i. diablad.

Teċta fuillema gill etaċ liṫ liaiṫe, direnar comdire da aireċaib feibe. Alid etaċ in-a muin beisid fiu; direnar i teoraib tressib oṫa suide; dia teccmai dunad no dail na ṫocomracc tuaiṫe no sollamon n-adraṫa, do-s-li lan log for fer darsan ndiṫat cenn. Direnar dia deċmaide iar n-a inbuid diṫma.

Liṫ liaiṫe .i. Casc no Hollac no laiṫe aenaiġ. Direnar .i. a fuillem a dire la hedaċ besa fiu i n-a muin. Comdire .i. diablad da na graduib flaṫa. Do aireċaib febe .i. do aireaċaib 7 do graduib flaṫa go rig. In-a muin .i. diablad. Tressib .i. re comlogṫe. Dia teccmai .i. direc ra rig no senaiḋ. Sollamon .i. Casc no Hollog. Adraṫa .i. noċo bia aenaċ ann no acu. Diṫat .i. dara n[d]eiṫed ceand .i. dara tuitend cend. Iar n-a inbuid diṫma .i. uiḋi ici ind so.

Teċta fuillema gill etaċ fognama caċ rig do-melar caċ dia; direnar comdiriu fri etaċ liṫ-laiṫe na n-airec feibe.

Teċta fuillema gill etaċ liṫ-laiṫe rig; ailid son iar n-inbaidib dliged tre-ċelt inn-a muin. Ferṫair son i teora deċmadaib iar n-inbaidib dligṫeċa; oṫa

The lawful pledge-interests of the working dress of each person, which is worn every day, are paid in equal 'dire' to 'aire-feibes.' Seven 'dairts' is the 'dire' interest, with a dress of equal value in addition, and with compensation.

'Aire-feibes,' i.e. all the chieftain grades; every 'aire' from the 'bo-aire' to the king is an 'aire-feibe.' With compensation, i.e., double.

The lawful pledge-interests of a festival day dress: equal 'dire' is paid to 'aire-feibes.' They are entitled to a dress of the same value in addition to them; it is paid in thrice three days, from that forth; if a 'dunad,' a meeting or an assembly of the country, or a festival of worship should take place, he is entitled to full price from the man for whom he went security. It is paid in ten days after the period of 'dithim'-delay.

Festival day, i.e. Easter or Christmas or a fair day. Is paid, i.e. the interest of its 'dire,' with a dress of equal value in addition. Equal 'dire,' i.e. double to the chieftain grades. To 'aire-feibes,' i.e. to 'aires' and to the chieftain grades up to a king. In addition, i.e. double. Three days, i.e. a time of set-off. A dunad, i.e. to attend on a king or synod. A festival, i.e. Easter or Christmas. Of worship, i.e. there will be no fair there, or with them. For whom he went security, i.e. for whom he goes security.[a] After the period of 'dithim'-delay, i.e. this is a term of payment.

The lawful pledge-interests of the working clothes of each king which are worn every day. Equal 'dire' is paid for it as for the holiday clothes of the 'aire-feibes.'

The lawful pledge-interests of the holiday clothes of a king, merit after the lawful periods three dresses in addition to them. These are given in thrice ten days, after the lawful periods;

[a] Cf. SM. V. 242, 3.

Judgments on Pledge-Interests

ſuiḋiu, ma tecmai liṫ-laiṫe, no ṫocomracc tuaiṫe, ḋo-ſ-li lan log eneċ ſor ſer laſan nḋithat a ngell, ḋar a ḋiṫat cenn; ḋirenar ḋia ḋeċmaiḋe iar cuimleċtaib ſene.

Iar inbaiḋib .i. iarſan [ḋ]eacmaiḋ. Treċelt .i. tri heḋaigi. Ḋirenar .i. re comluigṫi inḋ-ſeo 7 noċor cuinceḋ uiḋi ici; 7 ḋa cuinceḋ, ḋa beiḋiſ ar-aen ḋo; ḋeaċmaḋ iar n-a cinneaḋ ḋo breṫeamain ſo, no .x. iar n-a go taiſig.

Teċta fuillema gill etaċ fognoma occ-aireċ no bo-aireċ ḋomelar caċ ḋia: ḋirenar teora ḋairtib hi fuillem a ḋire, la etaċ beſiḋ fiu in-a muin araile.

Teċta fuillema gill etaċ liṫ-laiṫe bo-aireċ no occ-aireċ, aileḋ etaċ in-a muin beſiḋ fiu; oṫa ſuiḋiu, ma teccmai liṫ-laiṫe no ṫocomracc tuaiṫe ḋo-ſ-li leṫ-log ḋoib, a toṫaċtaib in ḋa teccmai. Feṙṫair ḋia cuicṫe iar n-inbuiḋib ḋligṫeċa.

Beſiḋ fiu .i. beſa fiu. Toṫaċtaib .i. ſon toċuſ tarla aice. Iar ninbuiḋib .i. re comloigṫe in ſeo beoſ.

Anſom i fuillemaib gell la Feine bai briugaḋ, na airemaḋ neċ aċt neċ ſoḋaroċeṫar ḋag-airilliuḋ, ailliuḋ a cet-ḋiṫim. Bo brigaḋ cumal n-oig n-innḋib inn-a muin, noċ iſ ſor cumail ḋeiċ ſet conamaſ in cumal ſin la Feine; leṫ-cumal im-muin in tanaiſe, teora bae i muin na triſſi bo, bo i muin caċa bo oṫa ſuiḋiu, cia pa lin, cia ba n-uaite. Feṙtair colainn

after this, if a festival day or a meeting of the country should take place, it involves full honour-price from the man for whom he went security; it is paid for after ten days according to the arrangements[a] of the Feine.

Lawful periods, i.e. after the ten days. Three suits, i.e. three dresses. Is paid, i.e. this is the time of set-off, and the period for payment was not asked; but if he should ask, he would get them both. This is ten days after the decision by a brehon, or ten days after the first choice [?].

The lawful pledge-interests of the working clothes of an 'og-aire,' or 'bo-aire,' which are worn every day: three 'dairts' are paid as the interest of their 'dire,' with a dress of the same value in addition.

The lawful pledge-interests of the holiday clothes of a 'bo-aire' or 'og-aire,' merit a dress of the same value; after this, if a festival day or an assembly of the country takes place, they are entitled to half price out of the property which they happen to have. *The price* is paid after five days, after the lawful periods.

Of the same value, i.e. which it is worth. Out of the property, i.e. according to the property which they happen to have. After the lawful periods, i.e. this also is a time of set-off.

The most difficult in pledge-interests with the Feine, are the cows of a 'brewy,' which no one can estimate except one who has attained to great merit, the merit of first payment [?]. The cow of a 'brewy' is entitled to a full 'cumal' in addition; and that 'cumal' was estimated[b] by the Feini as a 'cumal' of ten 'seds;' half a 'cumal' in addition to the second cow; three cows in addition to the third cow; a cow in addition to each cow from that out, whether many or few. The body of compensation of each is

[a] The word 'cuimlechtaib,' which is not here glossed, occurs in SM. I. 182, 21, glossed comṙleċṫaib, and translated 'exceptions'; but cf. SM. IV. 62, 13; MI. 21 d[8]; 36 b[20], 'accommodata.'

[b] For the word *conamas*, cf. SM. I. 40, 19; 144, 20; 150, 14; 208, 1; III. 44, 13 [!]; IV. 386, 6.

Judgments on Pledge-Interests

aiṫgena caċae dia trise co boin inn-a muin; ferṫair a cet-dire dia .x. de; ferṫair a medonaċ dia mis, ferṫair an deḋinaċ dia trisse for mis.

Na airemad .i. dar a cend aċt neċ oca mbi a dag-airillud i n-auroiċill. Cumal n-oig .i. isin cet-boin, deiċ mba isin cet-boin, 7 cuic ba isan tanaisi. Leṫ-cumal .i. isin boin tanaisi. Teora bae .i. i tres boin in brugad. Ciapa lin .i. diablaḋ caċa bo oṫa sin amaċ. Ferṫair colainn .i. coland i n-aenecṫ. Caċae .i. re comlaiṫe ann-seo. Co boin .i. diablad. Ferṫair .i. na deiċ mba. A cét-dire .i. re comlaigṫe seo. Ferṫair .i. na cuic ba .i. in leṫ-cumal. Deḋinaċ .i. na tri ba.

Teċta fuillema gill bo aireċ foirgill, direnar dib trenib fuillema gill bo briugad, noċ is inund inbaid ro suidiged fri-a taissecc ocus a ndire.

Dib trenib .i. da trian in fuilluma fil do'n brugaid .i. se lulaċa 7 bo innlaeġ isan cetna boin, teora ba 7 colpaċ oċt screapall isan mboin tanaisi; teora ba isan treas mboin. Inund inbaid .i. na ree ro raidsemar romaind tuas do'n brugaid. Fri-a taissecc .i. a naiṫgena. A ndire .i. in fuillem.

Teċta fuillema gill bo aireċ febe oṫa arig etir da airig coruicce ard-airig: ceṫeora boae i muin na cet-bo, .iii. bai i muin na tanaisse, di bai i muin na trissi bo, bo i muin caċa bo oṫa suide, cia ba lin, ci pa n-uite. Ferṫair a cet-dire dia .x.; fertair a medonaċ dia cuicṫe; ferṫair an dedenaċ dia trisse.

Ard airig .i. co n-aṫgabail in airig aird. Ferṫair .i. na ceiṫri ba. Dia deacmaide .i. re comlaigṫe. A medonaċ .i. na tri ba. Dia cuicṫe .i. re comlaigṫe, no re reaṫa fuillema. Ferṫair an dedenaċ .i. in da ba, re comlaigṫe.

Teċta fuillema gill bo caċ bo-aireċ ocus caċ occ-aireċ: .iii. bae i cet-diṫim a mbo side, di ba isin tanaise, bo i muin na trisse, bo ag leṫ-loige, bo i muin

paid after three days, with a cow in addition. Its first 'dire' is paid in ten days; the middle 'dire' is paid after a month; the last in three days and a month.

Can estimate, i.e. on their behalf, except one who has good merit in store. A full 'cumal,' i.e. for the first cow; ten cows for the first cow, and five cows for the second. Half a 'cumal,' i.e. for the second cow. Three cows, i.e. for the third cow of the 'brewy.' Whether many or few, i.e. the double of each cow from that out. Is paid, i.e. the body all together. Of each after three days, i.e. this is a time of set-off. With a cow, i.e. the double. Is paid, i.e. the ten cows. The first 'dire,' i.e. this is a time of set-off. The middle 'dire' is paid, i.e. the five cows; i.e. the half-'cumal.' The last, i.e. the three cows.

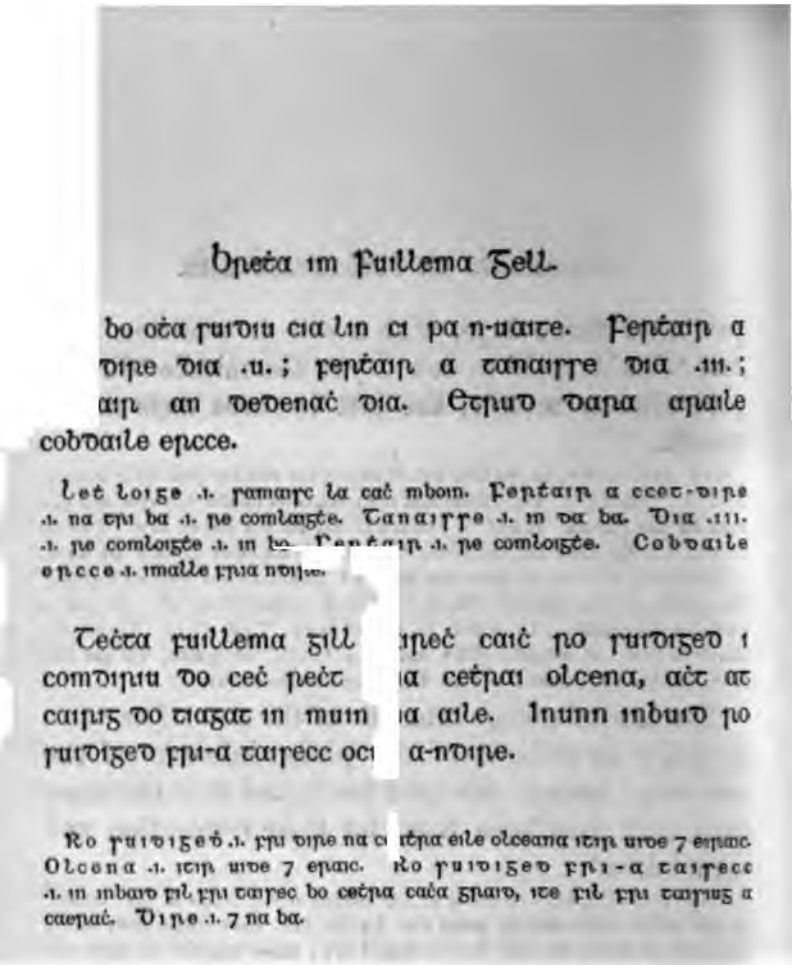
The lawful pledge-interests of the cow of an 'aire foirgill': two-thirds of the pledge-interests of the cow of a 'brewy' are paid for it, and it is the same time that has been fixed for their restoration and their 'dire.'

Two-thirds, i.e. two-thirds of the interest which is due to the 'brewy,' i.e. six milch cows, and an incalf cow for the first cow; three cows and a 'colpach' of eight screpalls for the second cow; three cows for the third cow. It is the same time, i.e. the time which we have before mentioned above for the 'brewy.' For restoration, i.e. of their compensation. 'Dire,' i.e. the interest.

The lawful pledge-interests of a cow of an 'aire-febe' from the 'aire between two aires' to the 'aire-ard;' four cows in addition to the first cow, three cows in addition to the second, two cows in addition to the third, one cow in addition to every cow from that out, whether many or few. The first-'dire' is paid in ten days; the middle one is paid in five days; the last in three days.

'Aire-ard,' i.e. inclusive of the 'aire-ard.' Are paid, i.e. the four cows. In ten days, i.e. time of set-off. The middle one, i.e. the three cows. Five days, time of set-off, or the time of the running of interest. The last is paid, i.e. the two cows, time of set-off.

The lawful pledge-interests of the cow of each 'bo-aire' and of each 'og-aire': three cows is the first payment of their cows, two cows the second, one cow in addition to the third; a calf is half price of a cow; a cow in addition to each cow from that



Breṫa im Fuillema Gell.

bo oṫa suidiu cia lin ci pa n-uaite. Ferṫair a dire dia .u.; ferṫair a tanaisse dia .iii.; air an dedenaċ dia. Etrud dara araile cobdaile ercce.

Leṫ loige .i. samaisc la caċ mboin. Ferṫair a ccet-dire .i. na tri ba .i. re comlaigṫe. Tanaisse .i. in da ba. Dia .iii. .i. re comloigṫe .i. in ba. Ferṫair .i. re comloigṫe. Cobdaile ercce .i. imalle fria ndire.

Teċta fuillema gill [illegible]reċ caiċ ro suidiged i comdiriu do ceċ reċt [illegible]a ceṫrai olcena, aċt at cairig do tiagat in muin [illegible]a aile. Inunn inbuid ro suidiged fri-a taisecc oc[illegible] a-ndire.

Ro suidiged .i. fri dire na c[illegible]ṫra eile olceana itir uide 7 eiraic. Olcena .i. itir uide 7 eraic. Ro suidiged fri-a taisecc .i. in inbaid fil fri taisec bo ceṫra caċa graid, ite fil fri taisiug a caeraċ. Dire .i. 7 na ba.

Is di ecmaċtaib gell la Feine mucca, ar ni tuillet side aċt muicc i muin araile .i. caċ muicce la aiṫgin corruicce teora mucca; oṫa suidiu, is aiṫgin namma do-s-liat, cia ba lin, ci ba n-uaite; ar ni muine getar mucca ce a mbas no al-log, ar ni lugu do foglaib fofeċat olldas di ṫorbu dogniat co n-aurlund a ndiṫma.

Aċt muicc .i. diablad co ria tri muca. No al-log .i. a rec Diṫorba .i. da ṡilad. Diṫma .i. dotma.

An indle eċ ocus sisc[ṡ]labra, cia do rotsat la neċ, ni tuillet aċt set in-a muin la aiṫgin.

Indle .i. cullaiġ 7 searraig lara. Cia do rotsat .i. tar cenn neiċ. Aċt set i. diablaḋ.

out, whether many or few. The first 'dire' is paid in five days; the second is paid in three days; the last is paid in one [?] day. If any have been injured in being bulled, the 'eric' is divided.

A calf is half the price, i.e. a 'samaisc'-heifer with each cow. The first 'dire' is paid, i.e. the three cows. In five days, i.e. time of set-off. The second, i.e. the two cows. In three days, i.e. time of set-off, i.e. the cow. The 'eric' is divided, i.e. together with their 'dire.'

The lawful pledge-interests of the sheep of each person were fixed for every person at equal 'dire' with cattle in general; but it is sheep that are given in addition to any other. The same time was fixed for their restoration and 'dire.'

Was fixed, i.e. as the 'dire' of all other cattle in general in respect of both period and 'eric.' In general, i.e. both period and 'eric.' For restoration, i.e. the time which is *settled* for the restoration of the cow-cattle of each grade is the same which is *allowed* for restoring his sheep. And 'dire,' i.e. and the cows.

One of the difficulties of pledges with the Feini are pigs, for they are entitled to nothing but one pig in addition to another, i.e. every pig with compensation as far as three pigs; from that out, they are entitled to compensation only, whether they be many or few; for pigs are not added to [?], whether for killing or for price, for they commit not less of trespass than they yield of profit until the end of their 'dithim'-period.

But one pig, i.e. double as far as three pigs. Price, the selling of them. Of profit, i.e. of their breeding. Of their 'dithim'-period, i.e. *dotma* [?].

The entire-horses and barren mares, when they gave them with anyone, are entitled to only one 'sed' in addition with compensation.

Entire horses, i.e, entires and the fillies or male colts. When they gave them (were forfeited?), i.e. in pledge for any one. But one 'sed,' i.e. the double.

Judgments on Pledge-Interests

Teċta ꝼuillema ʒill capuill caiꞃꞃ ocuꞅ heꞃe ꞃo ꞅuiꝺiʒeꝺ i comꝺiꞃiu ꝺo caċ ꞃeċt; ailiꝺ tꞃi eċ in-a muin la aiṫʒin a collnna. Ꝼeꞃṫaiꞃ caċae ꝺia cuicṫe o aꞃailiu.

Ꝺia cuicṫe .i. ʒo taiꞃcet a cinn cuic la nꝺec.

Teċta ꝼuillema ʒill eċ aiʒe iꞅ comꝺiꞃe ꝺo caċ ꞃeċt ni aile aċt heċ beꞅiꝺ ꝼiu in-a muin, mani teccmai luʒlaꞅnaꝺ no la tauꞃċomꞃaicc tuaiṫe; ma tecmaiꞅ ꞅon, ꝺo-ꞅ-li lan loʒ eneċ. Mani toiꞃe heċ beiꞅꞅiꝺ ꝼiu oiʒeꞅ a maniu la ꝺiabul n-aiṫʒena.

Luʒlaꞅnaꝺ .i. luʒ-naꞅꞅaꝺ .i. aenaċ loʒa. Tauꞃċomꞃacc .i. ꝼꞃi caingne cena.

Ciꝺ ꝼoꞃꞅ-o ꞃo ꞅuiꝺiʒeꝺ teċta ꝼuillema ʒill ꞅeoit aṫꞃebe ꝺo caċ ꝼoꝺlai tꞃebe? Cia ꝺaꞃotꞅat ꝺaꞃ cenn neiċ, ni ailet aċt ꞅet im-muin caċae beꞅiꝺ ꝼiu; taiꞃicc aꞃ tꞃiꞅe, amal ꞃa ʒab lann ocuꞅ lainnene, aiꞃmeꝺ ocuꞅ ꞅiṫal, loꞅat ocuꞅ cꞃiaṫaꞃ, miaꞅ ocuꞅ cuaꝺ, ʒaimen ocuꞅ ċeꞃċuill, ocuꞅ ꝼiꝺ-leꞅtꞃa ꝼoʒnama olċena.

Lann .i. in ʒꞃeiꝺel. Lainnene .i. in ꞅliꞅi. Ꝼiꝺ-leꞅtꞃa .i. caċ leꞅtaꞃ cumꞃiʒteꞃ ꝼꞃi ol aꞅ, itiꞃ aꞃꝺan 7 cuaꝺ.

Cia annꞅom tꞃeb-ꝺiꞃe la Ꝼeine, ꝺi' aꝺamꞃaib ꞅet, na-ꝺa-ʒaibet aꞃ ṫoꞃba ocuꞅ a n-ailiṫꞃe? Cnoe ʒnoe ocuꞅ cuiꞃnn naċ auꞃoemaꝺ neċ i nʒell, aċt ꞃiʒa no eꞅꞅcoiꞃ no ꝼeꞃ co ꞃaṫ Ꝺe. It comꝺiꞃe ꝺo caċ ꞃeaċt ꞃo-ꝺ-bi ꝺi ꝼoluꝺ a net. Cnoe ʒnoe ocuꞅ cuiꞃnn ocuꞅ aibinn caċ aiꞃꝺiʒe ocuꞅ caċ leꞅtaꞃ ꝼoꝺlai. Cnoi ʒone ocuꞅ cuiꞃnn ailit aꞃ teċta ꝼuillme ʒill, .i. cuic

The lawful pledge-interests of a car-horse or horse of burden have been fixed at equal 'dire' for every person; each is entitled to three horses in addition with compensation of its body. Each is paid in five days in succession.

In five days, i.e. so that they effect [cf. p. 396, 6] *the payment* in fifteen days.

The lawful pledge-interests of a race(?)-horse are of equal 'dire' to every one; it is entitled but to a horse of the same value in addition, unless Lammas-day or a meeting of the territory should take place; if such should happen, it is entitled to full honour-price. Unless a horse of the same value has been given, he shall give its value [?] with double compensation.

Lammas-day, i.e. Lug nasad, i.e. the fair of Lug [August 1st]. A meeting, i.e. for *law*-cases in general.

To what have the lawful pledge-interests of a household 'sed' been fixed for every description of dwelling? Though they have fallen as a pledge for any one, they merit but a 'sed' in addition to each, which is of its value; and it shall be forthcoming in three days, such as a 'lann,' *griddle*, a 'lainnene,' *beetle*, scale and bucket, kneading-trough and sieve, dish and wooden cup, hide and pillow, and wooden vessels of service in general.

'Lann,' i.e. griddle. 'Lainnene,' i.e. beetle. Wooden vessels, i.e. every vessel which is used for drinking out of, whether 'ard-an,' 'tall vessel,'[a] or cup.

Which is the most difficult of the house-'dires' with the Feini [p. 163, z], of the wonderful 'seds' which they receive for profit and in pilgrimage? Beautiful nuts [p. 220, 22, note [e]] and *buffalo*-horns, which no one could accept in pledge, except kings or bishops or a man with the grace of God. They are of equal 'dire' to every person who is unqualified to have them [?]. Beautiful nuts and horns and the beautiful of every goblet and every description of vessel, are entitled to lawful pledge-interests, i.e. five 'seds' of

[a] Cf. O'Dav., p. 52 'an .i. sithal, soithech,' 'pail or vessel.'

Breṫa im Fuillema Gell.

[illegible]tu beisid fiu, ma doroṫsat dar cenn neiċ, is eccen [illegible]aṫgin fo coibne frıa collna set, no set adgo feċem [illegible] a n-esse; conid cetrarda i n-oen cuiced ind [illegible]gin dib-seom. Ferṫair caċae dia deċmaide hua'railiu. Aimind caċ airdige ocus caċ lestar fodla, direnaiter comdire a fuillemaib gill; ailid .iii. seotu bes da fiu inn-a fuillem; ceṫramad aiṫgin a collna.

Cia annsom .i. caidi in ni is insa no is annsa i tabar dire bis g neoċ i n-a treib, do [illegible] in fenecair. Di'adamraib .i. do na setaib ada morda. [illegible] gaibet .i. gabar inntib fo'n torba airiltnigṫer acu. A[illegible] .i. tar muir. Cnoe gnoe .i. cno mora aibinde; 7 ni eis[illegible] r in tairciṫul, aċt is dib. Riga .i. saileċta a fagbala doid. [illegible] co raṫ De .i. aibilltecir no deorad De. Do caċ reaċt .i. [illegible]bera a ngeall iat. Difolud .i. d'[f]olaid cruid etecṫain a m[b]eiṫ aige. Aibinn .i. staba glainide 7 airgit. Lestar fodlai .i. copana 7 ballana 7 milana uma. Cnoi gone .i. crand fil is in domon tair 7 cna asas air; daberar lan coid dib i monaid, gu n[d]enand ceap dib and; conad iad sin bleda comardaigtir re cornaib buaball. Cuic seotu .i. a ceṫra cutruma i n-a fuillem 7 in aiṫgin in cuiced. A n-aiṫgin .i. dib fein. No set atgo feceiṁ .i maine fagbaiter dib fein a n-aiṫgin. Deċmaide .i. re comloiġṫe seo Aimind .i. in ae aibind as a n-eabur na huasal-deoċa .i. na staba glainide 7 argait. Caċ lestar .i. na ballana 7rl. Direnaiter .i. genmoṫa easgra 7 cingidi. Tri seotu .i. a tri cutruma. A collna .i. in ceṫrumad.

equal value, if they have been given in pledge, it is compulsory to give compensation proportionate to the original articles, or a 'sed' which the plaintiff selects in the absence of them, so that the compensation for them is fourfold in one period of five days. Each is paid in ten days after the other. The beautiful of each goblet and of every kind of vessel are paid for in equal 'dires' in pledge-interests. They are entitled to three 'seds' each, of equal value, as their interest; the fourth is the compensation of the original article.

Which is the most difficult, i.e. according to the Brehon law, what thing is hardest or most difficult, for which is given 'dire' that one has in his dwelling? Of the wonderful articles, i.e. of the 'seds' which are splendid. Which they take, i.e. which are received for them according to the profit that is merited with them. In pilgrimage, i.e. across the sea. Beautiful nuts, i.e. great beautiful nuts,[a] and it is not out of them the poem is drunk, but from them. Kings, i.e. it being thought that they *alone* could get them. With the grace of God, i.e. the hermit or pilgrim; to give them in pledge. Unqualified, i.e. it is unlawful for him to have them in his possession. The beautiful, i.e. stoups of glass and silver. Every description of vessel, cups and 'ballan' vessel and 'milans'[b] of brass. Cnoe gnoe, i.e. there is a tree in the Eastern world on which nuts grow, of which a cup[c] full is placed in a bog, till it makes a stock [?] out of them there; and these are the vessels which are equated in value with buffalo horns. Five 'seds,' i.e. four times the amount, as interest; and the fifth as compensation. Compensation, i.e. of themselves [of *similar* things ?]. An article which the plaintiff selects, i.e. unless compensation of *similar* objects can be got. In ten days, i.e. this is a time of set-off. The beautiful, i.e. the beautiful things out of which the noble drinks are drunk, i.e. the stoups of glass and silver. Every kind of vessel, i.e. the 'ballans,' &c. Are paid for, i.e. except 'escra,' *brass vessels*, and 'cingid,'[d] *goblets*. To three 'seds,' i.e. three times as much *as they themselves are worth*. Of the body, i.e. the fourth.

[a] Cf. C'Dav., p. 70, sub 'cno gnae,' where also this gloss is given, about the poem [poetic inspiration?] being drunk out of them. The last word *crand* gives a wrong notion; see *infra*. O'D. reads here cno moṁaib inde, and renders, 'great nuts in the [construction of] them'!

[b] For *ballan*, see Cormac, p. 7, *sub* 'boge,' and *v.* Keating, TBgB. p. 315; for *milan*, cf. LL. 54 *a* 34; SM. I. 134, 4.

[c] *Cup*-ful, 'lan *coid*,' but this seems unmeaning; perhaps *cuid*; *ceap* means 'stock, block, *cippus*'; does it mean that the cocoa-nut shells were buried till they became bog-wood?

[d] See Cormac, *sub* 'cingit,' p. 10.

Judgments on Pledor-Interests

Tecta fuillema gill escra la Feine do-s-li .u. seotu trenib cobfodlaile di gell; trian di setaib faitce, trian di setaib tige, trian di colaind fadeisin, la aitgin a collnna i comdire a escra do cec rect ota airig itir da airig corruicce rig ruirec.

Tri seotu i ndire n-escra bo-airec ocus occ-airec .i. set faitce ocus set trebe ocus set dia colain fodeissin bessid fiu, la atgin a collnna.

Di setaib faitce .i. ba. Di setaib tige .i. leastra. Di colaind fadesin .i. di comcinoil .i. di uma. Tri seta .i. a tri log no a tri samaisce. Set faitce .i. dairte 7 dartad. Set trebe .i. lestra. Dia colain .i. dia comaicinta budein.

Tecta cingite, is comdire do cac rect, direnar tri setaib, lucar set faitce, lucar set treibe, lucar set dia colainn fadeisin beisid fiu la aitgin a collna.

Tri setaib .i. tre diablad. Lucar set .i. a luac air do setaib faicti .i. bac 7 rama. Lucar set treibe .i. a luac air, do na setaib bit aigi i n-a tig .i. lestra. Lucar set dia colainn .i. a log do na setaib o ra clannaiged he boden .i. di umu no sicip luib dia mbe.

Tecta fuillema gill aine trenege la Feine, direnar trib setaib, trenib cobadaile; set na direnar an la Feine act huma no argat no or, la set beissid fiu in-a muin la aitgin a collna; [s]ecis comdire do cac rect ro-da-bii di folud anet, inge mad la rig no

The lawful pledge-interests of an 'escra,' *brass vessel*, with the Feine: it merits five 'seds' in three divisions for its pledge: one-third in 'seds' of the field, one-third in 'seds' of the house, and one-third in its own body, with compensation of its body, as equal 'dire' for his 'escra' to every person from the 'aire between two aires' to the 'ri-ruirech' [p. 50, 9].

Three 'seds' is the 'dire' of the 'escra' of a 'boaire' and an 'og-aire,' i.e. a 'sed' of the field, and a 'sed' of the house, and a 'sed' of its own body of equal value, together with compensation of the body.

'Seds' of the green, i.e. cows. 'Seds' of the house, i.e. vessels. Its own body, i.e. of its own kind, i.e. of brass. Three 'seds,' i.e. three times its price or three 'samaisc'-heifers. A 'sed' of the field, i.e. 'dairt'-heifers and 'dartads.' Of its own body, i.e. of a thing of its own nature.

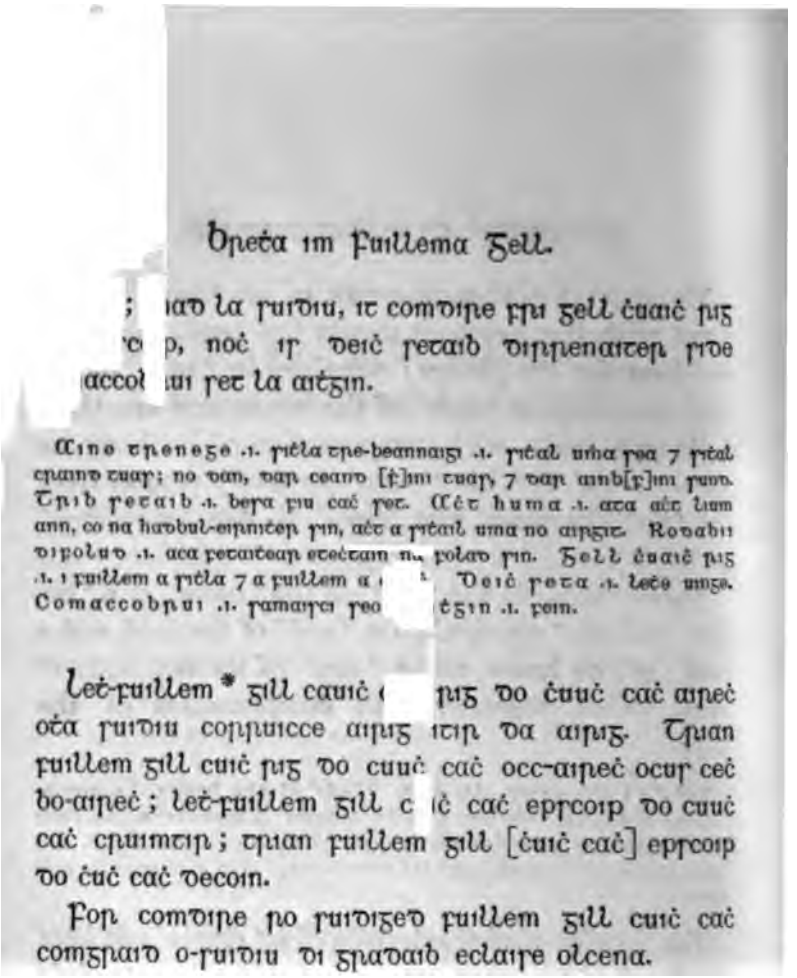
The lawful pledge-interests of a 'cingit': it is of equal 'dire' to every one; it is paid in three 'seds'; its value in a 'sed' of the field, its value in a 'sed' of the house, its value in a 'sed' of its own body, with compensation of the body.

Three 'seds,' i.e. through double. Its value, i.e. its value in a 'sed' of the field, i.e. bill-hook and spade.[a] A 'sed' of the house, i.e. its value on it of the 'seds' which he has in his house, i.e. vessels. A 'sed' of itself, i.e. its value on it of the 'seds' of which itself was formed, i.e. of brass or whatever material[b] it is formed of.

The lawful interests of a cup 'trenege' with the Feini: it is paid in three 'seds' in three divisions; a 'sed' for which a cup is not paid by the Feine, except brass or silver or gold, with a 'sed' of the same value in addition, with compensation of the body; that is, it is of equal 'dire' to every one who is unqualified to get them, unless they belong to a

[a] O'D. renders 'oar'; but 'rama' certainly means 'spade or shovel'; cf. SM. III., 204, 5; IV. 334, 18; LL. 198 *a*, 36, bacc is tuag is trom-rama.

[b] For this use of 'luib,' 'material,' cf. *Hom. Pass.*, 2854, gloss., p. 788a.



Bpeta im Fuillema Gell.

; iad la fuidiu, it comdipe fri gell cuaic fri
c p, noc ip deic fetaib dirmenaiter fide
accol ui fet la aitgin.

Aine trenegs .i. fiala tre-beannaigi .i. fiacal una fea 7 fiacal cramne cuar; no dan, dar ceand [f]ini cuar, 7 dar ainb[f]ini fuad. Trib fetaib .i. beda fiu cac fet. Cét huma .i. acta act liam ann, co na haibul-eimnecer frin, act a fiacail uma no airgit. Rogabii dipolud .i. aca fetaigeair etectain n.. polad frin. Gell cuaic fri .i. i fuillem a fiala 7 a fuillem a . Deic feta .i. lecc unge. Comaccobrui .i. famaigi fea . egin .i. fein.

Let-fuillem * gill cuic . fri do cuuc cac aired ocá fuidiu comrruicce airi itir da airi. Trian fuillem gill cuic fri do cuuc cac occ-aired ocus cec bo-aired; let-fuillem gill c ic cac errcoir do cuuc cac cruimtir; trian fuillem gill [cuic cac] errcoir do cuc cac decoin.

For comdire ro fuidiged fuillem gill cuic cac comgraid o-fuidiu di gradaib eclaire olcena.

Let fuillem .i. da ungi go let. Trian fuillem .i. ungi 7 re fcribaill dec. Let fuillem .i. da ungi go leit. Cruimtir .i. in t[f]acaint. Trian fuillem .i. uinge 7 re fcribaill dec. Comdire ro fuidiged .i. uinge 7 re fcribaill dec.

Ni arru arailiu i fuillemaib gell la Feine, allmaire fet, longa caire, frein oir no airgit; ar tecta fuillem gill longe caire cac aired febe ro fuidiged for .x. fetaib la aitgin; mad long caire fri, ro fuidiged for ficit fet la aitgin. Mad long-caire occ-aired no bo-aired, ro fuidiged for .u. fetaib la aitgin.

Allmaire fet .i. na feta olla morda tair muir. Longa caire .i. uma a ictur 7 iarnd a uactur. Ar tecta .i. uatal-oligeo. Cac aired febe .i. na griaid flaitа ule. For .x. fetaib .i. lete ungi. For ficit fet .i. leite ungi. For cuic fetaib .i. da uingi go let.

* In the margin at the side is the following paragraph:—Ir iat-ro na neici ar a fuil comaurriaind Aeda 7 Gilli na naemi a fiaé airtir 7 a fiaé aignefa 7 a aili dec, 7 ara buarraib crefeaé da tecmad a fagbail, 7 a beit frin dogner, mani tecmad imcene cride no comaenta gan feirg, 7 ir iat a fia. 8. 7 D. it 7 aiñ[?].

king or bishop; if they belong to these, they are of equal 'dire' with the pledge of the goblet of a king or bishop, viz., it is ten equally desirable 'seds' that are paid with compensation.

Of a cup 'trenege' [?], i.e. buckets that are three-horned [?],[a] i.e. this is a brass bucket, and a wooden bucket is [referred to] above; or else it was given for a tribesman above and for an extern here. In three 'seds,' i.e. each of which is worth it. Except brass, i.e. I make an exception that this is not fully paid but for a bucket of brass or silver. Who is unqualified, i.e. who cannot lawfully have these valuables. The pledge of the goblet of a king, i.e. the interest of his bucket and the interest of his goblet. Ten 'seds,' i.e., of half an ounce. Equally desirable 'seds,' i.e. these are heifers. With compensation, i.e. *the object* itself.

Half the interest of the pledge of the cup of each king is for the cup of every 'aire' from him down to the 'aire between two aires.' The third of the pledge-interest of the cup of each king for the cup of each 'og-aire' and each 'bo-aire'; half the pledge-interest of the cup of each bishop for the cup of each priest; one-third of the pledge-interest of the cup of each bishop for the cup of each deacon.

The pledge-interest of the cup of every other grade of inferior church-grades was fixed at equal 'dire.'

Half the interest, i.e. two ounces and a half. One-third of the interest, i.e. one ounce and sixteen screpalls. Equal 'dire,' i.e., an ounce and sixteen screpalls.

Harder than anything else [p. 390, 20] in pledge-interests with the Feine are those of the foreign 'seds,' 'longa caire,' bridles of gold or silver; for the lawful pledge-interests of the 'long caire' of every 'aire-febe' have been fixed at ten 'seds' with compensation. If it be the 'long caire' of a king, it has been fixed at twenty seds with compensation. If the 'long caire' of an 'og-aire' or 'bo-aire,' it has been fixed at five 'seds' with compensation.

Foreign 'seds,' i.e. the great splendid articles *from* over the sea. 'Longa caire,' i.e. its lower part is brass, and its upper part is iron. The lawful, i.e. the noble law. Every 'aire-febe,' i.e. all the chieftain grades. Ten 'seds,' i.e. of half an ounce. Twenty 'seds,' i.e. of half an ounce *each*. Five 'seds,' i.e. two ounces and a half.

[a] Cf. the gloss, O'Dav., p. 54, aine, .i. bi doigh is ainm do tsithil, ut est, aine tre innighi, .i. sithla tre beannaigh; uma so, 7 sithal crainn tuas.

Judgments on Pledge-Interests.

Ro suidiged for .u. setaib fuillem caċa leṫ-oile, cip reċt laisin da tecmai; is for aṫgabail .u. ata inbuid a loinge caire do caċ. Ferṫair a n-aiṫgin dia mis; ferṫair a ndire dia mis aile; air is inan, munib set ro suidigṫe corricce ammes fri ṫorba, ammessaib fognoma.

For cuic setaib .i. leiṫe ungi. Leṫ-oile .i. leṫ-oil fein, no ol Patraic, seisiur do laeċaib no da fer dec do cleirċib. Laisin .i. leṫ-ol, na longa. Is for aṫgabail .i. is for ind aṫgabail ar ada anad cuice ro samaigeḋ no ro hordaigeḋ inbaiḋ a ċoiri longan do caċ; nemnesum sin, 7 freagra da ditim; 7 is as sin is follos guuḋ o re anta 7 diṫma imaċ ita reaṫa fuillema. Ferṫair .i. re comloigṫe na lungi. Dia mis .i. re comluigṫe ind fullima. Air is inan .i. ar nemnesum .i. ar in caire toll. Ammes .i. a mbeiṫ 'n-a nesum Ammessaib fognoma .i. iar n-a n[d]enum, uair noċo ba he sin anad bias orrṫo.

Ni asu araile hi fuillemaib gell la Feine, srian oir no airgit ceċa aireċ; ro suidiged i comdire im comus gell direnaiter aċt i seċaib.

Ailid srian caċa occ-airec ocus ceċ bo-aireċ eċ cumal eċta, inn-a fuillem la aiṫgin srein.

Srian caċ aireċ feibe ailid side heċ cumal .x. set inn-a fuillem la aiṫgin srein.

Ailid srian caċ rig eċ cumal triċat set inn-a fuillem la aiṫgin aċt ni condailet il-gnima.

For cuicṫe ro suidiged aiṫgin srein caiċ; for .x. ro suidiged a dire.

The interest of a half-'ol,' whatever person happens to have it, has been fixed at five 'seds.' The time of his 'long caire' is fixed at distraint of five days for every one. The compensation for these is paid in a month, their 'dire' is paid in another month, for they are the same, unless it is a 'sed' that is not settled until it reaches its estimation by profit in estimations of service.

To five 'seds,' i.e. of half an ounce. Half-'ol,' i.e. half 'ol-feine' or 'ol-Patraic,'[a] i.e. six laymen, or twelve clerics. Happens to have it, i.e. the half 'ol' of the 'long *caire*.' Distraint, i.e. to distrain for it is a stay of five days that was settled or ordained as the time of his 'long caire' for every one. This is an unnecessary article, and it answers to 'dithim,' *delay in pound*; and from the above it is evident that it is from the time of stay and 'dithim'-delay out, the addition to the interest accrues. Is paid, i.e. the period of set-off of the 'long caire.' In another month, i.e. the period of set-off of the interest. For they are the same, i.e. as to non-necessity, i.e. for the 'caire toll.' Its estimation, i.e. their being necessary articles. In estimations of service, i.e. after performing such, for this is not the stay that wil be on them.

It is nct easy either in pledge-interests with the Feine *to fix those of* the bridle of gold or silver of every 'aire.' It was not fixed at equal 'dire' in the estimation of pledges, but is paid in horses.

The bridle of every 'og-aire' and of every 'bo-aire' is entitled to a horse worth a 'cumal-echta' as its interest, with compensation of the bridle.

The bridle of every 'aire feibe' is entitled to a horse worth ten 'seds' as its interest, with compensation of the bridle.

The bridle of every king is entitled to a horse worth thirty 'seds' as its interest, with compensation, but it is not entitled to the various works.

The compensation of the bridle of every one was fixed at five days; the 'dire' at ten days.

[a] A gloss in H. 4, 22, p. 70, gives: "Inand in t-ol Patraic aco'n taer 7 in t-ol medach aco'n cerd." Cf. SM. II. 254, 4, tan teine tri n-ol, where the gloss adds .i. peine, "a pan of three drinks of the Feini;" see also SM. III. 334, 2, and the quotation in O'Dav., p. 82, sub 'errbu.'

JUDGMENTS ON PLEDGE-INTERESTS

Eċ cumal eċta .ı. ꝫo n-a ꝺuıne. Ꝺeıċ ſet .ı. ſe mbo. Tꞃıċat ſet .ı. ꝺa tecaıꝺ oċt ba ꝺeꝫ 7 ıſ ıſın eċ ıſ mo loꝫ ınꝺeıſeſ lebuꞃ. Aıṫꝫın .ı. ın eıċ. Aċt nı conꝺaılet .ı. ım a tabaıꞃt taꞃ cenꝺ ſoċaıꝺı no ıl-ꝫnıma; ꝺıa tabꞃa, ıccꞃaıꝺ caċ aen ꝺıb lan-ꝼıaċ ꝼꞃıſ. Cuıcṫe .ı. ꞃe comluıꝫṫe. Ꝼoꞃ .x. .ı. ꞃe comluıꝫṫe ſeo .aꞃ ın ꝼuıllem.

In-ꝫille cꞃeſſa caċ occ-aıꞃeċ ocuſ caċ bo-aıꞃeċ; aılıꝺ ſet ınn-a muın la aıṫꝫın.

In-ꝫille cꞃeſſa caċ aıꞃeċ ꝼeıbe ꝺo-ſ-lı tꞃı ſeotu ınn-a ꝼuıllem la aıṫꝫın.

In-ꝫille cꞃeſſa caċ ꞃıꝫ ꝺo-ſ-lı .u. ſeotu la aıṫꝫın.

Lan-ꝫille cꞃeſſa ceċ occ-aıꞃeċ ocuſ caċ bo-aıꞃeċ ꝺo-ſ-lı tꞃı ſet la aıṫꝫın.

Lan-ꝫille cꞃeſſa caċ aꞃıꝫ ꝼeıbe ꝺo-ſ-lı .u. ſeotu la aıṫꝫın.

Lan-ꝫille cꞃeſſa caċ ꞃı ꝺo-ſ-lı .x. ſeotu la aıṫꝫın.

In-ꝫille oṫa leṫ n-un[ꝫe] coꞃꞃuıcce unꝫe; lan-ꝫille oṫa ſuıꝺe.

In-ꝫille .ı. ın ꝫell a hınꝺı leṫ n-uınꝫe. Aılıꝺ ſet .ı. leṫ uınꝫı. Tꞃı ſeotu .ı. leıṫı unꝫı a ꝼıu. Cuıc ſeotu .ı. leṫı unꝫı. Lan-ꝫille .ı. unꝫı ıſ e lanaꝺ ꝫellta ꝺobeꞃaꞃ ꞃe cꞃıſ caċ oc-aıꞃeċ 7 caċ bo-aıꞃeċ ıaꞃ n-a tabaıꞃt ı nꝫıll. Cuıc ſeotu .ı. cuıc leṫ uınꝫe. Ꝺeıċ ſeotu .ı. leıṫe uınꝫe. In-ꝫille .ı. nı tobaꞃṫa ſon a nꝫıll-ꝫın nıb lan-ꝫille. Oṫa ſuıꝺe .ı. o ꞃa ſıa uınꝫe, no o ꞃaċuſ taıꞃıſ.

A horse worth a 'cumal echta,' i.e. with its man [attendant?]. Ten seds, i.e. of six cows. Thirty 'seds,' i.e. which come to eighteen cows, and this is the horse of most value that any book mentions. Compensation, i.e. of the horse. But it is not entitled, i.e. so as to give him in pledge for many persons, or various works. If he is so given, each of them shall pay full debt for him.[a]

Five days, i.e. time of set-off. Ten days, i.e. this is the time of set-off for the interest.

The part-pledge of the girdle of every 'oc-aire' and every 'bo-aire' deserves a 'sed' in addition, with compensation.

The part-pledge of the girdle of every 'aire-feibe' is entitled to three 'seds' as its interest with compensation.

The part-pledge of the girdle of every king is entitled to five 'seds' with compensation.

The full-pledge of the girdle of every 'og-aire' and every 'bo-aire' is entitled to three 'seds' with compensation.

The full pledge of the girdle of every 'aire-feibe' is entitled to five 'seds' with compensation.

The full pledge of the girdle of each king is entitled to ten 'seds' with compensation.

The 'ingille,' *part-pledge*, [extends] from half an ounce to an ounce; the 'lan gille,' *full pledge*, from that out.

Part-pledge, i.e. a pledge of the intrinsic value of half an ounce. It deserves a 'sed,' i.e. of half an ounce. Three seds, i.e. [each] worth half an ounce. Five seds, i.e. of the value of half an ounce.

Full-pledge, i.e. an ounce is the full pledge that is given for the girdle of each 'og-aire' and 'bo-aire' after it is given in pledge. Five 'seds,' i.e. of half an ounce each. Ten 'seds,' i.e. of half an ounce. 'In-gille,' i.e. this is a thing given in pledge, without its being a full pledge. From that out, i.e. when it reaches an ounce or goes beyond it.

[a] O'D. has here the following note:—"When a king lent his bridle, he was entitled to get a horse worth eighteen cows as a pledge for its return, but if he worked the horse during this time to the utmost extent he should pay for the work."

JUDGMENTS ON PLEDGE-INTERESTS

Inbuid cressa caċ occ-aireċ ocus caċ bo-aireċ etir aiṫgin ocus dire for cuicṫe, ocus for treissi do aireċaib feibe, eitir aiṫgin ocus dire. Forum inbuid cressa caċ rig eter aiṫgin ocus dire trenib cobadaile set; direnar in fuillem seo trian do etuċ, trian do setaib accobair, trian di' adbur dia mbi, la aiṫgin.

For cuicṫe .i. re comloiġṫe ind-seo sis. Forum inbuid .i. re comloiġṫe. Ocus dire .i. in ni is dir leo a fuillem. Cobadaile set .i. treiniuġuḋ ar na setaib coibdeiliġṫer d'eirned i n-a fuillem. Do setaib .i. d'or no d'airget, no dairte 7 dartaḋa. Trian di adbur .i. di-a mbit na creasa. La aiṫgin .i. in cresa.

Teċta fuillema gill airm la Feine, direnar lan dire do fennid ocus caiṫċid criċ; dairt caċ cumlainn do caċ fir imgona roi, do caċ dilla a gressa do caċ rig; noċ is ed an lan-dire set caċa trisse corruicce teora trisse. Ni aile bes mo a cuimleċtaib Fene, oṫa suidiu. Ma folloigeṫar, do-s-li lan log-eneċ caiċ fo miad, la aiṫgin fuillema.

Fuillema gillairm .i. o fine ind eneclann, co tecmaisin in comlaind do'n feindiḋ 7 do'n caiċiḋ criċ, 7 o ainfine tuas isna Seċtaib; 7 noċon aisneiḋ fuillem leo o fine, maine tecma in comland. Eneclann sund do'n n[f]enid 7 do'n caiċṫi, gu teagmasin in comloind; 7 mani tarla, ni innis naċ ni; eneclann gaċ comloind do rala tuas isna Seċtaib; dar ceand fine sund, 7 dar ceand ainbine tuas. Dairt caċ cumlainn .i. duine naċ caiċe 7 naċ feinnid, gu teagmaisin in comloind; 7 mani tarla, ni indis naċ ni. Noċ is ed .i. is ed lanad fuillema doberar do caċ riġ, maine tecma in comlond. Lan dire .i. na dairte seo. Set caċa trisse .i. ni tarla in comlond ind-sin, inn uair taid na tri seoid; 7 da tegmad. ro bad eneclann. Corruicce teora

The time of the girdle of every 'og-aire' and every 'bo-aire,' for compensation and 'dire,' *is fixed* at five days; and at three days for 'aire-feibes,' for compensation and 'dire.' The progressive time of the girdle of every king, for compensation and 'dire,' is paid in three divisions of 'seds'; *as to* this interest, one-third is paid in raiment, one-third in 'seds' such as are desired, one-third in the material of which it is made, with compensation.

At five days, i.e. this is a time of set-off. Progressive time, time of set-off. And 'dire,' i.e. what is meet to be given with them as interest. In three divisions of 'seds,' i.e. a triple division on the 'seds' which are appointed to be paid as interest. One third in 'seds,' i.e. of gold or silver, or 'dairt'-heifers or 'dartads.' One third in the material, i.e. of which the girdles are made. With compensation, i.e. of the girdle.

The lawful pledge-interests of a weapon with the Feine: full 'dire' is paid to the champion and combatant of the territory; a 'dairt'-heifer for every battle by every man who fights in the field, to every man who avenges attacks on him, to each king; and the full 'dire' is a 'sed' for every three days as far as thrice three days. It is not entitled to more, in the arrangements of the Feine, from this out. If it be lost, it involves full honour-price of each man according to dignity, with compensation of interest.

The lawful interests of a weapon, i.e. from the tribe the honour-price *is due*, when the combat has taken place by the champion, and by the combatant of the territory [p. 245, 19], and by an extern above in the Heptads; and no interest is mentioned *as being given* with the *weapons* unless the combat has taken place. Honour-price is here *paid* to the champion and to the fighter, when the combat has taken place, but unless it has taken place nothing is mentioned *as paid*. Honour-price *is paid* for every combat that took place above, in the Heptads; for a tribesman here, but for an extern above. A 'dairt' for every combat, i.e. a man who is not a border-combatant or a champion, when the combat takes place; but unless it has taken place, nothing is mentioned *as paid*. Full 'dire,' i.e. the full interest is given to every king unless the combat has taken place. 'Full dire,' i.e. the 'dairta.' A 'sed' for every three days, i.e. the battle has not taken place when the three 'seds' are *payable*; but if it were to take place, it would be honour-price.

JUDGMENTS ON PLEDGE-INTERESTS

tṙiſſe .i. ṙe ṙeaṫa fuillema, .i. teoṙa daiṙte, 7 iſ taṙ cenn fine dobeṙaṙ ſunn, 7 taṙ ceann ainfine tuaſ. A cuimlecṫaib .i. maine tecma in comlund do'n ṙiġ. Otha ſuidiu .i. co tecmaiſin in comlaind. Lan log eneċ .i. gid ṙi tuaiṫi, gid ṙi Eiṙenn. La aiṫgin fuillema .i. ind aiṙm .i. ind enecland co comland; no na daiṙte, gin comland.

Ataiṫ tṙiaṙ i tuaiṫ nad ailet fuillem a n-aiṙm i mbeſſaib gill la Feine: imta cipe fṙiſ an ndeṙoṫ, cia ṙo bṙiaṫaṙ, aċt aiṫgin; bṙiugu, filed, ocuſ feṙ do-aiṙgaiṙ a biṫ-eṙċuiliud; aṙe ſṙuithiu di-ſuidib a ngobol-loṙgga olldate a n-aiṙm; aṙ do-ſ-liat ſide tṙi ſeotu inn-a fuillem.

A naiṙm .i. ṙe n-aṙm. I mbeſſaib gill .i. iaṙ n-a tabaiṙt i nggill. Deṙoṫ .i. taṙ a toited cend. Cia ṙo bṙiaṫaṙ .i. cia bṙontaṙ a toitim. A biṫ-eṙċuiliud .i. aṫ-laiċ fṙiſtongat di-a ṙecṫaib .i. dul i n-ailiṫṙe. Olldate a n-aiṙm .i. do na bṙiuḋuḋaib 7 do na fileḋaib. Do-ſ-liat ſide .i. na gabal-loṙga .i. tṙi ſamaiſci, no tṙi daiṙte.

Naċ dune do ṙata an gell, mad di chomain[1] fiad fiadnaib, iſ dileſ do fiṙ di-a dabuiṙ nech, ma diṙoth, cini tabaṙṫaṙ al-log, aṙ iſ di ṙuidilſib Fene.

Naċ dune .i. taṙ cend neiċ aile dobeiṙ in feaṙ ſo a gell, 7 ge diṫmaid, ni dliġ ni o'n fiṙ di-a tabaṙ, dligiḋ imoṙṙo o'n fiṙ daṙ a tug ceand. Iſ dileſ .i. o'n ti d'aṙ a d[t]ugad cend. Cini tabaṙṫaṙ .i. 7 iſ aſ-ſin iſ follus indi ṙecfaſ neċ d'a tabaiṙt do neoċ aile, cin co deaċ a loġ do, iſ dileſ a ſeoit fein uada.

Iſ aſ-ſo iſ [ḟ]olluſ in ſed ṙa ṙecfaḋ duine, 7 ni fagabaṙ do in t-aṙṙa ṙa gealladḋ d'a ċind, a ḟeoid fein d'aſec do, mani uil i ſeilb in bidbad anaṙṙa iſ deiſſe ṙe feiċemuin toiċeda inat a ſeoit fein. Ma ṙa ṙecc in ti ṙiſ a ṙecait iad ṙe neċ ele, maſ a fiadnaiſi ind feiċemain toicheda, iſ aſtaide aiṙ; aṙ iſ lecud cṙecca gen uṙggaiṙe, 7 iſ ed ſide da-ṙala ſund, 7 manab 'n-a ḟiaḋnaiſe, nugu a dileſ.

[1] In H. 3. 17, 514, and H. 3. 18, 263, this is glossed, madia comfinnaig, no madia comain .i. mad ann comṫaṙ na maine [cumta mana, J²]. O'D. tr., "if it were *injured* before witnesses," (*dichomain*), probably following the *dithmaid* of the gloss.

As far as thrice three days, i.e. time of running of interest, i.e. three 'dairts,' and it was for a tribesman it was fought here, and for an extern above. In the arrangements, i.e. if the battle has not taken place by the king. From this out, i.e. when the battle has taken place. Full honour-price, i.e. whether he be a king of a territory or a king of Ireland. With compensation of interest, i.e. of the weapon, i.e. honour-price when the battle has taken place; or the 'dairts,' when it has not.

There are three persons in a territory who are not entitled to interest for their weapon in the Pledge-customs with the Feine; so, for whomsoever it fell in pledge, though it be injured, compensation only *shall be paid*; a 'brewy,' a poet, and a man whom his perpetual injunction has forbidden it; for their 'supporting staves' are more valuable to them than their weapons, for they are entitled to three 'seds' as their interest.

For their weapons, i.e. for their arms. In the Pledge-customs, i.e. after they are given in pledge. It fell, i.e. for whom it was given in pledge. Injured, i.e. when it is worn. His perpetual injunction, i.e. old heroes, who renounce[a] their sins, i.e. to go on a pilgrimage. Than their arms, i.e. to the 'brewys' and to the poets. They are entitled, i.e. the walking sticks, i.e. three 'samaisc'-heifers or three 'dairts.'

When any man has given a pledge, if it be for a fair consideration before witnesses, it belongs to the man to whom one has given it, if it has fallen, though its price has not been paid, for it is one of the 'absolute possessions' of the Feine.

Every man, i.e. on behalf of another this man gives his pledge, and though it be lost, nothing is due from the man to whom it is given; but something is due from the man for whom it was given. It belongs, i.e. is forfeited by the person for whom it was given. Though its price has not been paid, i.e. hence it is evident that when one sells a thing to give it to another, although the price of it has not come to him, his own 'seds' are forfeited by him.

From this it is evident that when a man has sold an article and the '*arra*' that was pledged for it has not been given to him, his own 'seds' have to be returned to him, unless the defendant has in his possession other property ['*an-arra*'] which the plaintiff likes better than his own 'seds.' If the person to whom the goods had been sold, has sold them to another, and in the presence of the plaintiff, the sale is valid, for it is a case of "allowing a sale without prohibition" [p. 366, 26], and that is the case here; but if it were not in his presence, it is not lawful.

[a] For *fristongat*, cf. the use in *ma* fristossam de-ar pecthib, 'if we had renounced our sins,' v. Zimmer's Gloss. Hib., p. 214, b, 19; v. glossary, sub *freitech*.

Jurisdiction of Pledge-Interests

Naċ dune do rata a gell, ocus focoisſle iarum i cain no ċairdde, direnar amal biṫ ſet in na beṫ cuit do.

Iarum .i. iar n-a toitim i ngill; ro fuaitgeḋ ſund e, 7 a ic itir ſmaċt 7 dire, 7 enecland, 7 aiṫgin.

Naċ dune do-m-bera a gell ocus foċoiſle na bi i cain no ċairdde, direnar lan log-eneċ ind [ḟ]ir ar a foxlaiter la taiſecc in gill innad on in cetna.

No ċairdde .i. aċt i n-urradus. La taiſecc .i. 7 nir tuit in geall ſund i n-a inad cetna.

Naċ duine dobera a gell i ndilmaine ocus danic aiṫrige de, ria triſe, ocus fo-d-coiſle nad bi giall na aṫgabail do-d-boing, alid ſet in-a muin beſid fiu la taiſecc in gill innad on in cetna.

Iſ for-ſunn ro ſuidigeḋ imċomuſ gell[1] la Feine.

Naċ duine .i. naċ dilmainiġeſ a geall do tabairt tar ceand neiċ. Ria triſe .i. riaſin re comloiġṫe ro cindſet atararu 7 in ti tar a tartad ceand; 7 doroċair do'n fir d'a d[t]ugad, 7 iſ ſain re ro cindſet atararu a triur. Nad bi giall .i. madi giall no aṫgabail toibgiṫer de, iſ neċtar na da fiaċ ſo tuaſ iccaſ. Do-d-boing .i. for cula. Alid ſet .i. ro tuit in gell ſund 7 fogabar e fein and; 7 beo-dire leiſ, 7 ni faġaḃar romaind, in bail ata lan-dire leiſ.

[1] A note at the foot of col. 514, in H. 3. 17, says: deiṫbir itir in gell 7 an aṫgabail: an aṫgabail, in ſeiċem toiċeda fein gabuſ i fo aigne cintaig no imbleogain: in gell imorro, in bidbaid fein toirberiuſ eiſein, 7 ni dilus ar cetfaid dogreſ no co troiſcter im a dilſi no im a fuaſlucad.

When any man has given a pledge, and it was afterwards taken away in 'cain'-law or 'cairde'-regulation, it shall be paid for as if it were a 'sed' in which he has no share.

Afterwards, i.e. after it was forfeited as a pledge; it was carried away in this instance, and it is paid for by 'smacht'-fine and 'dire,' honour-price and compensation.

When any man has given a pledge and it was taken away by one who is not in 'cain'-law or 'cairde'-regulation, the full honour-price of the man from whom it has been taken away shall be paid, with restoration of the pledge to the same place.

Or 'cairde,' i.e. but in 'Urradus'-law. With restoration, i.e. and the pledge has not been forfeited here into its same place.

When any man has given a pledge in perpetuity and repents of it before three days, and he takes it away, so that there is neither pledge nor distraint which he could seize, he is entitled to a 'sed' of the same value for it, with restitution of the pledge to the same place.

Thus, the estimation of pledges has been fixed by the Feine.

When any man, i.e. every man that makes full grant of his pledge, to give it on behalf of another. Before three days, i.e. before the time of 'adjustment' which was fixed between him and the person for whom he gave the pledge; and it is forfeited to the man to whom it was given, and a different time was fixed between the three. So that there is neither pledge, i.e. if it be pledge or distraint that is levied, it is one or other of the two fines above he shall pay. Could seize, i.e. back. He is entitled to a 'sed,' i.e. the pledge was forfeited here, and itself is obtained in the case, and a live 'dire' along with it, and these are not obtained in the case before, where full 'dire' is obtained along with it.

DO FASTAD CIRT OCUS DLIGID ANN-SO.

OF THE
CONFIRMATION OF RIGHT AND LAW.

Of the Confirmation of Right and Law.

Do fastad cirt ocus dligid.

Atait tri tire la Feine, ada dilsiu, cin ni tardaidter a log, ar indeall a ndilse, condat e tri decmainge in domain a d[t]indtud: tir ac a mbi flaith do dilsi; tir ac a mbi eaclais do dilse; tir oc a mbi conn fine do dilse.

Atait tri tire .i. atait tri tire aili d'a n-aisneidenn in fenecus, 7 is dilus iat amail indiltir a ndilsi, cen co tuctar log dar a cend. Condat e tri decma .i. conad iat tri neici is ingantа do reir dligid a tindtud, madia ndernatar, 7 noco dentar itir. Tir ac a mbi flait .i. cuir na memor a fiadnaisi na cenn, 7 fis diubarta. Tir ac a mbi eclais .i. cac duine ro bo doig do taidect fai ro bui ac a dilsigud.

OF THE CONFIRMATION OF RIGHT AND LAW.

There are[a] with the Feine three lands which are alienated, although their value has not been given on the arrangement for their alienation, so that the three difficulties of the world are *met with in* setting these aside: land which has a chief at its alienation; land which has a church at its alienation; land which has a tribe head at its alienation.

There are three lands, i.e. there are three [other ?] lands mentioned in the brehon law, which are alienated as soon as their alienation is arranged, although value has not been given for them. Three difficulties, i.e. so that they are three things which are wondrous to set aside according to law, if *any such thing* were attempted, but it is not done at all. Land which has a chief, i.e. the contracts of the subjects in the presence of the heads, [who, if it had existed, would be likely to have] knowledge of fraud. Land which has a church, i.e. every person who would be likely to oppose it, was *present* at the alienation *of the land.*

[a] This treatise begins in the MS. [E. 3. 5, p. 11, col. 2,] with a heptad (*urluide*), which is printed on p. 366, 10. Fragments occur also in H. 3. 18, p. 516, and H. 3. 17, col. 328. The former sums up the above commentary, as follows: ꝺια mbια ın ꝼıne 7 ın eacʟaıꝼ 7 ın ꝼʟaıṫ na ꝺeıʟꝼıne, nı ꝼuıʟ neċ ꝼuaꝺꝼıꝼ o ꝼın amaċ, aċꝫ ıꝼ ꝺıʟuꝼ ıaꝫ, "if the tribe of the church and the 'geilfine' chief be *present*, there is no other person who impugns it thereafter, but the lands are alienated."

[The paragraph seems to contain an adaptation of the Civil Law, '*simul atque de pretio convenerit, quamvis nondum pretium numeratum sit*', (*Inst.* III., 23), which is very nearly what the gl. says, 7, 'amail indiltir a ndilsi, cen co tuctar log dar a cend.']

Of the Confirmation of Right and Law.

Atait tri tire aile nadat usa for Feinaib na breithamnaib do tinntoġ: tir di-a n-airbiatar flaith, gia toġraid comarba do, mun ro dligtear a taiseac co treabair; tir doberar do eaclais ar anmain, nad facaib easlan a craiḋe, acht mad iartain la comarba; tir di-a toirgtear an doratar i n-a log do tindtud, na dentar.

Atait tri tire aile .i. atait tri ferannа aile d'a n-aisneidenn in feneċus, 7 noco n-usa do na Feinib na do na breiṫeamnaib a n-impod, naid na ferannа adubramar romaind d'fastad. Tir di-a n-airbiatar flaiṫ .i. tir di-a fir-biatar in flaiṫ .i. ar seċt mbiadaib co ngabail treabairi, co tabairt set turclaidi co tecmaisin eca na flaṫa. Gia tograid comarba do .i. cia triallait comarba a tindtu, ni cuimget. Mun ro dligṫear .i. mana derntar in biaṫad no in fognam, uair aiscid in raṫ and-saiḋe. Tir doberar do eaclais .i. ar gabail n-ecnairci. Nad facaib easlan a craiḋe .i. noco n-acbann easlanti i craidi in ti dobeir, uair is d'a deoin dobeir, .i. ni olc laisin ti dobeir, cid olc la comarba. Aċt mad iartain .i. aċt manib eslan iardain risna comarbaib a tabairt amaċ; 7 cid eslan leo, ni cuimget a tindtu, uair is dilus he o uair gabala na ecnairci amaċ, no cumad o uair a tabarta. Tir dia toirgtear an doratar .i. diubairt uile and-saide, 7 ata in fear amaiċ ac acra a diubarta, 7 adeir in fer aili, "tabair mo set fein dam, ma mairid; 7 mana mairenn, tabair a cutruma do setaib aili;" 7 mani tuctar, is fal i leiṫ risin fer amaċ .i. d'a cind amaċ .i. amaiċ aris ar culu, 7 noco n-etar a taiṫmeċ o'n fir tall.

Is ead ata sunn, ferann ro reac neaċ 7 ata a cuingiḋ diubarta, 7 tairgter a seoid no a ferand fein do, 7 ni geib a ċuingid diubarta, is dileas in ferann do'n ti 'c-a ta.

Tir fogabar ar bec log, dia toirctear ar in log cetna, cia beṫ diubairt, ni roiċ tar. Caċ cunrad samlaid, dia tairctер, ni roiċ diubairt.

There are three other lands which it is no easier for Feine or brehons to give back: land by which a chief is supported, though the heirs should attempt it, unless there is due the restoration as per security; land which is given to a church for *one's* soul, which leaves no discomfort of heart, unless in the heir afterwards; land for which the thing which was given for it as its price, is offered *in order* to set it aside, but which is not done.

There are three other lands, i.e. there are three other lands, mentioned in the brehon law, which it is not easier for the Feine or the brehons to return *to their owners after sale*, than it is to confirm the *sale of the* lands which we have mentioned before. Land by which a chief is supported, i.e. land on which the chief is really fed, i.e., for seven refections, with taking of security, to give back the returnable 'seds' on the occurrence of the death of the chief. Though the heirs should attempt it, i.e. though the successors should try *to secure* its reversion, they cannot *succeed*. Unless it is lawful, i.e. unless the refection is supplied or the service done, for the stock is to be returned in that case. Land which is given to a church, i.e. for chanting a requiem. Which leaves no discomfort of heart, i.e. it leaves no disease in the heart of the person who gives it, for it is of his own accord he gives it, i.e. it is not deemed evil by the person who gives it, though it is deemed evil by his heir. Afterwards, i.e. unless it be afterwards grievous to the heirs that it had been given away; and even though it be, they cannot get it back, for the land is alienated from the time of chanting the requiem; or from the time of the giving of it. Land for which is offered what was given for it, i.e. this is all fraud here,[a] and the man outside is suing *against* the fraud *committed on him*, and the other man says, "give me back my own cattle, if they are living; and if they are not living, give me their equivalent in other cattle"; and if they are not given, it is with respect to the man outside a bar to their being given back therefor, i.e. out back again; and the bargain cannot be dissolved against the man within, *the purchaser*.

The case that is here treated of, is where one has sold land and is suing for fraud; his own property or land is offered him, but he does not take it, but sues for the fraud,—the land is the lawful property of the man who has it in his possession.

As to land which is obtained for a small price, if it be offered back for the same price, even though there should be fraud, it does not amount to (fraud?). Every bargain is similar; if *return of the price paid* is offered, it does not amount to fraud.

[a] In this case A sells land to B for a payment of cattle, which however prove to be diseased; B offers to take back the cattle, and rescind the contract, [the *redhibitio* of the Digest (XXI. I. 60)]; A will not or cannot give back the cattle; the land remains B's.

Of the Confirmation of Right and Law.

Atait tri tire aile, nadet usa do asdad a ndilsi, cia ro naisidar for macu ocus ratha: tir adubeṙar do eaclais ar anmain, nad oide folta ata coire fri hubairt; tir do-n-idnaig flaith do na airbiatar; tir ar a n-ingealtar log nad ruirtear.

Atait tri tire aile .i. tri ferunna aili, 7 noco n-usa a ndilsigud d'fastad i n[a] aititin na feaṙaind adubṙamar romaind do taitmeċ. Cia ro naisidar .i. ce fonaiscitep for mac nascaire do gradaib flaṫa, 7 raiṫ treabairi do gradaib Fene, a ndilsigud. Nad oide folta .i. nocu comoigenn si na folaid is coir di risin ti tuc udbairt di; 7 ni do na anfoltaib fofuaslaicet udbarta in domain uil ann aice. Ata coire fri hubairt .i. cen imfoiċid n-eiseirt. Tir do-n-idnaig flaiṫ .i. do'n ceile .i. feṙand tidnaicesi in flaiṫ 7 tar a cenn-seic, noco tabair in t-uasal-biad. Do na airbiatar .i. o'n ceile. Tir ar a n-ingealtar .i. feṙand ar a'r gellaḋ log a hinde, 7 nocor eirneḋ a tabairt tar a cenn.

Fearann do reac neaċ sund, 7 in t-arra ro gealltа di-a ċind ni fagabar iad, 7 ni fuil 'n-a seilb in bidbud anarra is fearr re feiċeamain toiċeda anas a ferann fein; 7 a bail ita tall, agardar folaid .i. do [f]riṫ na set ro geallad tar ceann in feraind ann-side.

Atait tri deirg-mireanda naidet usa a mbelaib cacha hecalsa, ar do focair fir n-aignaid ocus screbtra impe: tren-lige for dibud sealba na be creic na hubairt; indmus manaig adcuiriṫear o aclais in beathaig; gabail oc marb-crud do na daimtear dliged ar uair tarrachtan.

There are three other lands the alienation of which it is difficult to confirm, though it is fastened on sons and sureties: land which is given for *one's* soul to a church which does not perform the duties that are due for an offering; land which a chief gives, and for which he is not *duly* paid in food; land for which price is promised, but not paid.

There are three other lands, i.e. there are three other lands, and it is not easier to confirm their alienation after acknowledgment than to dissolve the contracts respecting the lands we have mentioned before. Though it is fastened, i.e. though their alienation is fastened upon a son as binder in the case of the chieftain grades, and on a surety as security in the case of Feine grades. Which does not perform the duties, i.e. she does not fulfil the duties which it is right for her to do to the person who gave her an offering; and this is one of the disqualifications which abrogate the offerings of the world.[a] Due for an offering, i.e. so as not to abrogate gifts. Land which a chief gave, i.e. to the tenant; land that the chief gives, and for that very purpose, but [the tenant] does not furnish the noble food. Land for which price is promised, i.e. land for which its real price was promised, but there has not been paid what was to be given for it; [see p. 421, foot].

This is land which a man has sold, and the consideration which was promised for it is not obtained,[b] and there is not in the possession of the defendant any other valuable which the plaintiff likes better than to have back his own land: *the vendor should get back his land.* But where it is *said* elsewhere before, "let the property be sued," i.e. the 'seds' which were promised for the land were forthcoming in that case.

There are three red morsels which it is not easy to put into the mouth of any church, for the truth of nature and of scripture forbids her: to make a forceable seizure upon property which is not a purchase or a grant; *to seize* the property of a monk who is removed from any other church in the world; to seize the property of the dead without submitting to law at the time of seizing it.

[a] So the Code (VIII. 56, 10) declares certain *donationes* to be revocable, where the donee had failed to fulfil the conditions of the gift, &c.

[b] Cf. the *lex commissoria*, by which a vendor could demand back the thing sold if the price was not paid within a certain day, si intra certum tempus pretium solutum non sit, D. XVIII., III. 5.

Of the Confirmation of Right and Law.

Ataiṫ tri deirg-mireanda .i. ataiṫ tri o-mirenda, tri mirenda oṁa indligṫeċa, uair derg caċ n-oṁ, caċ n-indligṫeċ; 7 is indligṫeċ do'n eclais a ngabail cuiċi o belaib. Ar do focair fir n-aignaid .i. uair do furograd imri do reir aicnid na fer fire 7 screaptra naime in fir leigind, gan a gabail. Tren-lige .i. laige di co tren for feruind dibaid in manaiḋ. Na be creic .i. noco reic do racaḋ ria he. Na hubairt .i. no tucad a n-udbairt di he, no amail deirg-mir di he. Indmus manaig .i. na hinde maiseċa bit ac a manaċ ro aḋa-cuirsitar o eclais bunaid budein i n-a beṫaid. Manaċ ecalsi aile, tainic ar turus ċuici and-sin, 7 marb aici-si he, 7 ata si a cosnam a dibaid uile, 7 amail deirg-mir di he. Gabail oc marb-crud .i. gabail di im cro in fir mairb, 7 ime-seic co damann si dliged ar a taraċtain aici re re n-aen uaire. Manaċ eclaisi aile, is marb ar a feruind ann-sin, 7 ata si a cosnam a dibaid uile, i bail na dligend aċt etaċ reilge 7 seċt bairgen 7 fleg cro-lige; 7 amail deirg-mir di he.

Ataiṫ tri deirg-mirinda nadet usa a mbelaib cacha flatha, na fadbad liubair na Feine a n-astad: bo co n-a timtach fri somaine n-aenaiġ; gabail aitidan tar duthracht; lan eric in ceile, ocus oġ n-airbid o comarbaib, ar us do-suidiu conameas la Feine:—ni do-s-li secht cumala, chumal as do flaiṫ; ni do-s-li secht leath-cumala, leath-cumal as do flaith; ni do-s-li tri cumala, tri seoit as do flaith; ni do-s-li cumal, set as do flaith; mad ni bes luga, confoglaigtear a riaraib Feine.

There are three red morsels, i.e. there are three raw bits, i.e. three raw unlawful morsels, for 'red' signifies everything 'raw,' everything 'unlawful'; and it is unlawful for the church to take them unto her in her mouth. For the truth of nature forbids, i.e. for it is prohibited to her according to the nature of the righteous men and to the holy scripture of the 'fer leiginn' (*vir legendi*) to take them. Forcible seizure, i.e. her entering by force upon the land bequeathed by the monk. Which is not a purchase, i.e. it was not a sale that was sold to her. Or grant, i.e. it was not given to her in offering: it is to her as a 'raw morsel.' The property of a monk, i.e. the fair substance which her monk had who was removed[a] from his own original church in his lifetime. This was a monk of another church, who came upon a journey to her, and died with her, and she is contesting all his legacy; but it is as a 'raw morsel' unto her. To seize the property of the dead, i.e. her seizing the property of a dead man; and respecting this she (regularly) submits to law after its coming into her possession for a period of one hour. This was a monk of another church who had died on her land, and she is claiming[b] all his legacy, while she is entitled to nothing but burial-clothes and seven cakes and death-feast; and it is a 'raw morsel' unto her.

There are three red morsels which it is not easy to put into the mouth of any chieftain, which the books of the Feine cannot confirm: a cow with its accompaniment as additional tribute at a fair; taking of acknowledgment beyond good-will; full 'eric' for the tenant, and full food from heirs; for it is to this effect it was laid down by the Feine:—"in what deserves seven 'cumals,' one 'cumal' is due out of it to the chief; of that which deserves seven half-cumals, one half-cumal out of it goes to the chief; of that which deserves three cumals, three 'seds' go to the chief; of that which deserves one cumal, one 'sed' goes to the chief; if it be anything less, it is divided according to the regulations of the Feine."

[a] Cf. the Canon, xviii. 7: 'quicumque *discesserit* de sua ecclesia, et in alia ecclesia sepultus fuerit.'

[b] Cf. Wasserschleben's *Ir. Kan.-Samml.*, xviii. 6. si postea exierit ad alterum abbatem, ...cujus erunt haec omnia? Prioris utique abbatis omnia sua... ..., novissimo vero abbati relinquetur et corpus ejus, et vestimentum et equus et vacca ..... ; cf. also § 7.

Of the Confirmation of Right and Law.

Airfogart Patraic inna hindra-so, ar nacon fabad la firu Eirind i flaith in fri Laegaire mac Neill do cach flaith ocus do cach eaclais, ar ed anfoltaig ando-so uile.

Acaic tri deirg-mirenda .i. ataat tri o-mirenda, tri mirenda oma indligfeda, uair derg cach n-om, cach n-indligfed, 7 noco n-usa do'n flaith a gabail duici o delaib i n-aitid mirenna na heclairi atrubramair romaind. Do co n-a timtach .i. ir e imtoid .i. in do curani timfaigfer le do biadaib aile re cend'm a romaine, re re n-aenaig do firiud do ar cach n-aenach oca frin amach; 7 amail deirg-mir he. Gabail aitidain .i. gabail do ar aitidmugad bid cenfine in ti dobeir duthracht do, amail ro gab Did Dunain, no in caer Muige Raigne. Dar duthracht .i. do co ted. Lan eric .i. lanad n-eirci dligid in flaith ar beo-coirpdine in ceile .i. in tan do firiud do ar a marb-coirpdine, i bail na dligend acht fedmad. Og n-airbid .i. comlaintear in uasalbid do firiud for na cometaibe, ar bed fe ac acra indligid orro; ir amail deirg-mir do he.

.i. In ceile fo marbad fann, 7 do fodt ceile ar mir do; 7 ata in flaith i cuingid frin a marb-coirpdine, 7 ni dligeann acht fedmad, cia do fo cin* co tora ceili ar mir do; no dono, ma do fodt ceile do ar mir, ni dlig acht fedmad, 7 muna toirfead ceili ar mir, comad frian do'n flaith, cid beo-coirpdine, cid marb-coirpdine.

Ar ur do-fuidiu conameas .i. ar ir do ni ada isin fo cannaimfigeb no fo cotaimfigeb do feir in feinedair. Ni do-f-li fedt cumala .i. inni tuillfer no airilfinigfer fedt cumala .i. coirpdine in urrand. Cumal ar do flaith .i. ar fedmad a marb-coirpdine do flaith daer-[f]aith .i. fedmad collann eirce do i n-a daer-ceilib dogfer.

Ni do-f-li fedt leat-cumala .i. inni a tuillfer no n-airilfinfeer fedt let-cumala 7rl.; co na gabar co cert fain, acht a n-aen inad amain, comfaic meic i n-aes a ica leit-dire, ar amus in cumlle; ar ir and-fain fo foich co cert fri cumala do leit and, ian mbar; comgnim fcuifer in leat aile de. Ni do-f-li fri cumala .i. ar fedmad .i. o fellad let-fiadad urrad no o fellad lan-fiadad deofad cen cuibdeg, no o fellad lan-fiadad urrad co cuibdeag .i. da framairci

* O'D. translates "although it was settled that a vassal should be procured for him," reading "*cia do ro-cin*," but it is plain that the text should be "cia *do-ro* cin co *tora*."

For Patrick forebad these difficult things, to every chief and every church that they should not exist among the men of Ireland, in the reign of the King Laegaire, son of Niall; for all these are disqualified.

There are three red morsels, i.e. there are three raw bits, i.e. three raw unlawful morsels, for 'red' means everything 'raw' and everything 'unlawful,' and it is not easier for the chief to take them to him in his mouth, than *is the case of* the morsels of the church which we have mentioned before. A cow with its accompaniment, i.e. which he sues, i.e. the cow with what is collected along with it of other foods to be consumed, as 'somaine' profit, during the time of one fair, *should not* be sued for by him for any other fair from that out; it is as a 'red morsel.' Taking acknowledgment, i.e. the taking by him beyond the acknowledged food of tenancy from the person who gives him good will, such as was Bid Bunain, or the berry of Mag Raigne.[a] Beyond good-will, i.e. to him *to be brought* to his house. Full eric, i.e. the full eric which the chief is entitled to as the live body-fine of the tenant, i.e. when he sues for this, for his dead body-fine, whereas he is entitled only to one-seventh. Full food, i.e. to sue the fulness of the noble food from the heirs (of the tenant), for it is an unlawful demand upon them; it is as a 'red morsel' to him.

That is, the tenant was killed in this case, and another tenant arrived at the end of a month; and the chief is demanding the one-third of his dead body-'dire,' while he is entitled to only one-seventh, whether a tenant should, or should not, be procured for him in a month; or indeed, if a tenant has been got for him within a month, he is entitled but to one-seventh, but unless a tenant has been got in a month, the chief is entitled to one-third, either of live body-'dire,' or dead body-'dire.'

For this is what is estimated, i.e. for it is in these cases it was rated or estimated according to the brehon law. That which deserves seven cumals, i.e. the thing which deserves or merits seven cumals, i.e. the body-'dire' of the 'urrad'-yeoman. A cumal out of it for the chief, i.e. for the seventh of the dead body-'dire' to the chieftain of 'daer'-stock, i.e. he has always one-seventh of the body of 'eric' in the case of his 'daer'-tenants.

That which deserves seven half-cumals, i.e. the thing for which seven half-cumals are deserved or merited, &c.; this cannot be justly obtained but in one instance only, i.e. in the wilful act of a son at the age of paying half-'dire,' *who rushes* against a stake; it is in this case that the fine for him amounts properly to three cumals and a half after his death; it is co-operation that takes away the other half of *the fine*. That which deserves three cumals, i.e. as the seventh for the chief, i.e. from a looker-on who is an 'urrad'-yeoman liable to half fine, or from a looker-on who is a 'deoraid'-stranger liable to full fine without participation, or from a looker-on who is an 'urrad'-yeoman liable to

[a] I do not know to what these refer; for the latter, cf. perhaps the *fire-ball* of the druid Mog Ruith, who pursued Cormac's druids to Mag Raigne; O'C., *Man. and Cust.*, II. 214. For the *kind* of exactions, cf. the account given in *I.na gCeart*, Introd., xx., by O'D.

Of the Confirmation of Right and Law.

7 colpać se screpall 7 da pingind co leit 7 sećtmaḋ leit-ṗingeinde i n-indeitbire torbaid no daer no drut no mac i n-aes a ica aitgena. Ni do-s-li cumal .i. indeṫbire torbaid in urraid, no comraiti in dair. Mad ni bes luga .i. indeṫbir torbaid in dair no in druit 7rl. Deić scripaill 7 crosoc 7 sećtmad crosoigi. Bes luga .i. leṫ aitgin no trian aitgena. Confoglaigtear .i. is cain-fodeiligter he amail is riar do na Feinib .i. im sećtmaḋ do flaiṫ.

Arrogart Padraic .i. ro urgairistar Patruic na airnaile seo is indsa no is annsa .i. na tri deirg-mirenna co ba di. I flaiṫ in rig laegaire .i. is ann-so urgairestar iat. Do cać flaiṫ .i. is doib ro urgaireḋ. Ar idt anfoltaig .i. ar is droć-foltać na harnaile seo uile.

Cis lir tairgsin cacha fine? Conn ar-do-labraidtar, eaclais fosuigaidter, flaith for-do-tuigaidtear.

Cis lir .i. cia ler no cia lin taircit no tacmainges tar caća fine no tar caća tuaiṫ? Conn ar-do-labraidtar .i. in codnać bis ac urlabra tar a cend .i. in breiṫem. Eaclais fosuigaidter .i. in eclais no-s-fosaigenn iat im baṫes 7 im comna. Flaiṫ for-do-tuigaidtear .i. in flaiṫ doni fortać imdenma orro, no in flaiṫ fir-tuiges iat do raṫ 7 do setaib turclaide .i. do cain 7 cairde, no-d fortać forro no 'n-a n[d]egaiḋ.

Atait tri cuir tindtai mac beo-athar im a athair, nach airmead liubair na Feine do ar in gaire a tindtog: forgo set as tualing gill de fri bas do sannad; a grian techta do sannad; ni rod imbi di beo-dil ocus marb-dil do sannad, con nach bi ni fris' nderna a bethu.

full fine with participation, i.e. two 'samaisc'-heifers and a 'colpach'-neifer worth six screpalls and two pence half-penny and the seventh part of a half-penny for an unnecessary profitable worker, or a bondman, or a fool, or a son at the age of paying compensation. That which deserves one cumal, i.e. the unnecessary profitable work of the 'urrad'-yeoman or the intentional act of the 'daer'-bondman. Anything less, i.e. the unnecessary profitable work of the 'daer'-bondman, or fool, &c. Ten screpalls and a 'crossoc' and the seventh of a 'crossoc'.[a] Less, i.e. half compensation or one-third of compensation. Is divided, i.e. it is fairly divided according to the will of the Feine, i.e. regarding the seventh for the chief.

For Patrick prohibited, i.e. Patrick forbade these kinds *of exactions* which are hard or difficult, i.e. the three 'raw bits' in two *sets*. In the reign of king Laegaire, i.e. it was then he prohibited them. To every chief, i.e. it was to them they were prohibited. For they are disqualified, i.e. for all these kinds *of exactions* are ill-justified.

How many are the guards[b] of each tribe? A judge who speaks for them; a church which sustains them; a chief who protects them.

How many, i.e. how many or what is the number of those who guard,[c] or surround on behalf of each tribe or each territory? A judge who speaks, i.e. the sensible adult who is speaking on their behalf, i.e. the brehon. A church which sustains, i.e. the church which sustains them as to baptism and communion. A chief who protects[d] them, i.e. the chief who makes oath of proof upon them, or the chief who truly shelters them in stock and returnable 'seds,' i.e. in 'cain'-law and 'cairde'-regulations; *giving* oath upon them or after them.

There are three contracts which are dissolved by the son of a living father against his father, which the books of the Feine do not mention as dissoluble by him, [but which are so] on the score of maintenance: to give away from him a choice property which would be a sufficient pledge to liberate him from death; to alienate from him his lawful land; to give away from him his live chattels and dead chattels, so as to leave him nothing to support him.

[a] The 'crosog' is apparently made to be 2½*d.* in the R. I. A. fragment of Book of Aicill [SM. III., 376, 21], 28, Q. 6, p. 39, a, bottom. It does not occur in any part of the published SM., and I have not met with it elsewhere.

[b] The word here used *tairgsin*, is in constant application in the phrase, *t. dligid*, 'offer of law, &c.,' cf. SM. I. 112, 29; II. 28, 18; 36, 21; III. 288, 23 480, 1; V. 16, 14; 78, 17; 178, 14; 256, 13; 258, 22; but cf. O'Dav., p. 119.

[c] For the two words in the gloss, cf. SM. I., 32, 21 *tarcas no tacmainges tar*, rendered, 'which excels and overtops.'

[d] The comment gives an option of *for-tong*, 'swear on,' or *for-tuig*, 'cover over,' as the root; the context seems to demand the latter, cf. p. 462, 3.

OF THE CONFIRMATION OF RIGHT AND LAW.

Ataid tri cuir tindtai mac beo-atar .i. impas mac in atar bi im a atair .i. cumad ar na huile docur atait seo. co na taitmigenn in mac saor-leicte acht so nama taitmigend in mac gor docur uile; sic dono in t-atair prisin mac. Mac beo-atar .i. saor-leicti. Nac airmead liubair .i. imleigind .i. liubair in peinecair, comad amail in gaire do'n mac a n-impod. Forgo set as tualing gill do fri bas .i. in set is fir togaide do na setaib is cuimgec gellad de co na ra basaigter he .i. in fail oir no in t-ec bretnac do comscaled uad .i. in set is fir-togaide bis aco. della airgit. no [p]ail oir 7rl. A grian tecta .i. a perand dligtec do comscailed uad. Ni rodimbi di beo-dil .i. inni fir-bis aici do beo-dilib 7 do marb-dilib do comscailed uad .i. a crod uile .i. scaile a set ar in los. 7 bit o[c] cuinge a gaire co a claind iar-sin. Co nac bi ni .i. co nac bi aice ni. d'a ndenand a betamnas.

Cisne tri biada na tuilleat leapta na hapta, cid-be ro caite? Biad solloman: de sechtmaine; ni tidnaic deorad De.

Cisne tri biada .i. caitiat na tri biada caites nec 7 noco tuillit. Leapta .i. an leit. Hapta .i. an triar. Ro caite .i. caites iat. Biad solloman .i. [illegible] De sechtmaine .i. [illegible]

Ni techta arpine dith an pine, ar us cach mochta tuillean a peibe readan im caine peibe.

Na seagan im tellach imbo-aineach ach tri haidche bede cona la thuaith ocus cenal co n-a n-uplaind techta. Tuirech cacha pine ar-a-nithead peib ocus bescna.

Ni tecta arpine .i. ni tectann arplait dit nec as laisin plait dligtec. noco tectat in arpine plaiter geilpine no pige na tuaite. Dit an pine .i. na [illegible] Peine [illegible] An us cac

There are three contracts, i.e. which the son of a living father overturns against his father, i.e. these are among the bad contracts, and the emancipated son does not dissolve but this alone; but the 'mac gor' [*filius pius*] dissolves every bad contract; so also the father in reference to his son. The son of a living father, i.e. the emancipated son. Which books do not mention, i.e. 'imleiginn,' i.e. the books of the brehon law, i.e. to overturn them is like [supplying means of] maintenance to the son. A choice property sufficient to liberate him from death, i.e. the choicest of the chattels, which is a sufficient pledge from him to save him from being put to death, i.e. to deprive him of the gold ring or the British steed (p. 221), i.e. the choicest property which he has, a silver brooch or a gold ring, &c. To alienate from him his lawful land, i.e. to deprive him of his lawful land. To give away from him his live chattels, i.e. to give away from him what he really possesses of live chattels and dead chattels, i.e. all his property, i.e. to deprive him of his cattle for their produce, and *the father* is asking maintenance from his progeny afterwards. So as to leave him nothing to support him, i.e. so that [the son] has nothing by which he maintains [his father].

What are the three foods which do not demand beds or 'apad'-notices, whosoever consumes them? Festival food; week-day food; that which is given by a pilgrim.

What are the foods, i.e. what are the three foods that one consumes, and which do not deserve, &c. Beds, i.e. as the half. Notices, i.e. as the third. Consumes, i.e. who consumes them. Festival food, i.e. of Easter or Christmas, from their universality. Week day, i.e. from its universality.

It is not lawful for an extern to encroach on the tribe, for according to the rights of dignity every higher person obtains what his dignity deserves.

Nothing is sought of the hearth of the 'bo-aire,' but the three nights which are proper for the country and the septs with their lawful retinue *at the election of a chief*. The chief of every tribe is the man whom his dignity and moral life ('bescna') support[a].

It is not lawful for an extern, i.e. it is not lawful for a usurper to destroy any thing which belongs to the lawful chief, i.e. an extern may not lawfully seize on the chieftainship of the 'geilfine'-tribe or the kingship of he territory. Encroach on the tribe, i.e. the Feine grades, whatever is lost to the hurt of the tribe. For every higher person obtains,

[a] For this word, *ar-a-nithead*, cf. Ml. 46d[14], ar-ut-neithius-sa, 'sustinui te,' 46b[20]; 50b[8], lase ar-ro-neith, 'sustinendo': 55a[2]. ar-an-nethe, 'ut sustineas; also 39d[25], ar-neithet, 'expectant', [cf. *irnaide*], and note that the gloss here gives *urnaide* (440, 11), and *airgither*, of which the latter is given as a gloss by O'Dav. to *ar-a-niastar*, p. 54, for which again cf. Ml. 50b[8], ar-ru-neastar.

Of the Confirmation of Right and Law.

moċca cuilleann a feibe .i. aṙ iffeo ir fe caċ moaiġeċ in ni cuilleṫ a feib coċuṙa do .i. flaiceṙ ġeilfine, no fuġe na cuaiṫe, no comaṙ iat na cunnċaṁfuṙme .i. la mac na fine no na flaṫa fmaċt cana. Im caiṙe feibe .i. im caiṙe na flaṫa .i. caiṁiṙiṫ im coiṁae inṫi ac aṫa feib coċuṙa, na cunnċaṁfuṙme. Ha feaġaṙ im ċellaċ .i. noco inṫaiġċeṙ im ċellaċ in bo-aiṙeċ aċt na ṫṙi haiṫċi ir coiṁ laiṁ cuaiṫ na moṁċuaiṫ 7 cenel na ġeilfine; 7 bo-aiṙe aṙ bṙiugaiṫ fin. Aċt ṫṙi haiṫċe .i. do ṫenam comaiṁle im ġabail fuġe. Co n-a n-uṙlaiṁ ṫeċta .i. co n-a n-uaṙal limaṫ dligiṫ i. caċ ġniaṫ na ṫaim coiṁ maṙ-aen fuṙ. Tuiṙeċ caċa fine .i. ir do ir coiṁ ṫaiṁiṫeċt caċa fine do'n ṫi ir feaṁṙ coċuṙ fṙi huṁaiṫe a mbiaṫa, no ac a n-aiṁġiṫeṙ na ṫṙi cunnċaṁfuṙme. Feib ocus beṙċna .i. ba fiṙ gnae no aiṫiṁ, can ġuin imṫeiċbiṁe 7 ġan ġaiṫ iṫiṙ.

In flaiṫ fo ṫibuiṫaṙ fumm; 7 ma ṫa bṙiugaiṫ ir ṫiṙ 7 comaṫbuiṁ imda, buḋ do luċt na cuaiṫe uile co ṫeċ in bṙiugaṫ, co n-a lan-ṫaiṁ la caċ feṙ dib; 7 a beċ ṫṙi la 7 ṫeoṙa haoiṫċe aṁ ac ṫenum comaiṁle, cia ġabuiṫ iṙin flaiṫiuf; 7 ġuṙub eṫ ġabaiṫ in ṫi d'ana ṫuchaiṫ in flaiṫeṁnuf, 7 ġuṙub mac flaṫa, 7 ġuṙub na aṙaile, 7 fo fabaṫ na ṫṙi conṫaiṁfuṙme aiṙge, 7 ġuṙub moṁuiṙc, ġin ġaiṫ can ġuin.

Oiṫle ḋuind ḋamaiġ i ṫṙiun ḋiṙe; ni ṫechta on na haṙaiṁġ, aṙ-a-ġeil finnfṙuṫh fine; imṫongaṫ uill ṫlachta; ḋlegaiṫ cind cuindṙeaċ; ḋiabla ḋaeṙ feṙfṫaiṙ iṙge; ir ṙiun cumṫuf aċt feamuṙ ḋaeṙ flaindṫeaṙ, a ṫṙiun ḋaeṙ feṙfṫaiṙ.

Oiṫle ḋuind ḋamaiġ i maḋa n-aḋbul-eṫlaiṫeṙ ni o'n uaṙal uil aṙ in ḋamṙud. i ṫṙiun a eneclainni ḟein aṫa in fiġ fe feṙ in ṫige ann. 7 feṙ in ṫige fe toiḃiġ eneclainni do'n fiġ iṙin ceṫṙamaḋ cṙiċ ṫaṙ ġabail maṙa; 7 aen ṫṙian do'n fiġ 7 a ḋa ṫṙian d'fiṙ in ṫige; no ir ṫṙian

i.e. for what every higher person owns is what his dignity of wealth deserves, i.e. the chieftainship of the 'geilfine' tribe or the kingship of the territory; or it may be the chief residences, i.e. to the son of the tribe or of the chief *belongs* the 'smacht' fine of 'cain' law.[a] Rights of dignity, i.e. the rights of the chief, i.e. these rest upon the rights of the person who has the dignity of wealth, i.e. [who holds] the chief residences. Nothing is sought from the hearth of the bo-aire, i.e. nothing is sought of the hearth of the 'bo-aire' but the three nights which the people of the great territory and the tribe of the 'geilfine' deem proper; and here the 'brewy'-farmer is *styled* a 'bo-aire.' Except three nights, i.e. but three nights, i.e. to hold a council concerning the selection of a chief. With their lawful retinue, i.e. with their lawful noble number, i.e. every grade with its proper retinue along with it. The chief of every tribe, i.e. he to whom the chieftainship in each tribe is due is he who has best wealth to furnish their food, or to whom are attached the three chief residences. His dignity and 'besena,' i.e. 'ba fis gne,' i.e. 'pleasant knowledge,' i.e. *who is guilty of* no unnecessary wound nor of any theft at all.

The chief died without issue in this instance; if there be a 'brewy' in the territory, and many competitors *for the chieftainship*, the people of the whole territory are to repair to the 'brewy's' house, each man having his full retinue, and to remain there for three days and three nights, holding a council, as to whom they should place in the chieftainship; *they are bound to see* that the person they select is he to whom the chieftainship is due, *viz.* that he is the son of a chief, and the grandson of another, that he has the three chief residences, and that he is pure, without *stain of* stealth or wounding.

Stealing the property of a chief[b] at a banquet deserves one-third 'dire'; the disgrace of the stealth cannot be legal; the fair noble of the tribe is responsible; the nobles swear their dependents; the chiefs are bound to rectify; double refection is given [on] petition; wise is the compact, but where 'feamur saer' is said, the third of refection is given.

Stealing the property of a chief at a banquet, i.e. if anything of importance is pilfered from the noble who is at a banquet, the king sues the one-third of his own honour-price from the master of the house, and the master of the house is to levy honour-price for the king in the fourth territory beyond an arm of the sea; and one-third of it is for the king, and two-thirds for the master of the

[a] For 'smacht cana,' see SM. I. 52, 14, and cf. quotation, *ibid.*

[b] Cf. the comm. at SM. II. 228, 4, where *duinn* is explained as *gait*, 'theft,' (l. 8), [cf. SM. III. 240, 22]; IV. 270, 26; 304, 7; as *flaithemnus*, 'chieftainship,' (l. 10) and as *corma*, 'ale,' (l. 11), just as O'Dav., pp. 75 and 77, explains *donn*.

Of the Confirmation of Right and Law.

a enecl̇ainni ſein ata ſer in tige riſin ſig, 7 in ſig ro toibiġ enecl̇ann d'ſiſ in tige iſin ceċramad criċ tar gabail mara; 7 a da trian do'n ſig 7 aen trian d'ſiſ in tige no dono ċena . . . . . [. . .]. Ni teċta on na haſaiſg .i. noco teċtand ſlaiċ eċtrand ni iſ on i n-inċaib ſmaċta cana nama, ni iſ uaſal ſeſcaċ leiſ, eiſic caiſde. Aſ-a-geil ſinnſruċ ſine .i. uſgeilid na neiċi ſin ſruċ taitnemaċ na ſine, ſlaiċ geilſine. Imtongad uill .i. iſ eim-toingit na uaſail ſoſ in luċt ditnit .i. a cele. Dlegaid cind cuindreaċ .i. dlegait na cind cain-diſgud na memuſ da ſeiſ coſbat comdiſge. Diabl̇ad ſaeſ .i. diabl̇ad a bid ſeċta ſeili do ſlaiċ eċtraind iaſ lecon eloċe .i. diabl̇ad a bid do do toiſiċin. Iſ cſin cumċuſ .i. iſ cſin in cumaiḋ uaiſ ſuil etaſſu 7 ſlaiċ eċtrann, aċt im itgi aſ impidi; 7 iſ e aiſet do ſaiſiter i nemḟoiſiċiu ſaeſ aiſnetuſ ſund[1] co ſuici a trian; trian aſ impidi cindtiġ ſin, cid i cſiċ cid a ſeċtaſ cſiċ, aċt muna ndligid a tabaiſt do; in tan imoſſo dligeſ in ſet 7 ni tibeſtea do, muna beiċ in impidi, iſ cuitiġ tobaiḋ uad aſ; ma ta aſ taſngaiſe do he, cid aſ impide tucad, co na beiċ ni itiſ uad. A triun ſaeſ[1] ſeſtaiſ .i. ſlainteſ ſeimmoſ[2] ſaeſad .i. trian neiċ ſo ſoſeſtaſ do.

Fallach cach ſine ſriſ a mbai mi-coſa, mada ſeallaſdaſ ſaeſ ſaiſgſe; ni ſanntaſ ni ſeacha ſine o becaib co moſaib co ſuige abad ſine, co n-aſſaſtaſ doib ſo lin ſiadan, acht allmuiſe ſeth ſlatha ocuſ ſoſcomal chiſ ſlatha i cain aicillne, no thoſc n-eocſaide, no boin gabala no molt coſuſa ſine. Aſ uſ do ſo-dileſ ſine, ſriſ na ngaibteſ athgabail naċai na giallna, acht toiſſeat a n-aithgena treiſe. Cidbe imdiſ oibſe d'ſindſine, iſ do anſuiglib aiſechta ſuigeall impu.

[1] Cf. O'Dav., p. 91, *sub* 'faer' and 'faer,' in both cases glossed='food'; cf. also *ibid.*, *sub* 'fearthar,' which is glossed 'ernithar,' 'is paid.'

[2] This gloss is evidently the same as that given by O'Dav., p. 91, *sub* 'femmor' .i. foirithin, "acht femmor saor sluinnter" .i. acht nemforithin saor aisneiter sonn imin itgi, lit. "but free non-help (which) is mentioned here about the petition," which seems to hint at a mitigation based on the length of time the supply was left unfurnished

house; or it is one-third of his own honour-price that the master of the house sues from the king, and the king levied honour-price for the master of the house in the fourth territory beyond an arm of the sea; and two-thirds are for the king, and one-third for the master of the house; or else indeed . . . . The disgrace of the stealth, i.e. an extern chief cannot legalize a thing which is a stain on the honour of the 'smacht'-fine of 'cain'-law alone, a thing which is nobly dear to him, the 'eric'-fine of 'cairde'-regulation. The fair noble of the tribe, i.e. the delightful noble of the tribe is responsible[a] for these things, i.e. the chief of the 'geilfine.' The nobles swear, i.e. in truth, the nobles swear for those whom they protect, i.e. their tenants. The chiefs are bound to rectify, i.e. the heads are bound to set right the subjects, that they may be equally upright. Double refection, i.e. double his food on a hospitable visitation is due to an extern chief, after the *tenant* has absconded *from his duty*, i.e. double his food to him to relieve him. Wise is the compact, i.e. wise is the noble compact between him and an extern chief, but *only* on 'itgi,' that is, on 'petition'; and the time that it is left non-supplied, the free non-help mentioned here, reaches one-third; one-third for a definite petition, whether within the territory or outside the territory, unless it is due to give it to him; but when the 'sed' is due to him, and it would not have been given to him, if there had not been the petition, 'levying share' is due from it in consequence; if it was on a *basis of* promise to him, though it was given *only* on petition, there is nothing due from it. The third of refection is given, i.e. great relief is mentioned, i.e. the third of the thing which he prepared for him.

Every tribe is guilty of neglect with whom a bad contract has been made, if a noble looking on has neglected to correct it; nothing is taken away to the prejudice of the tribe from small to large, until it comes to 'tribe notice,' until it shall have been shown before a number of witnesses, except the 'allmuire feth' of the chief, and the security of the chief's rent in the 'cain'-law of tenancy, or the wild boar, or the fat cow, or the wether of tribe regulation. For it is one of the inherent rights of the tribe, that no distress be taken *at an unseasonable time, viz., in Spring*, for tribute of vassalage, but they may obtain compensation in three days. Whatever animals perform work for the 'innfine,' to pass judgment for distraining them is among the false judgments of a *law*-court.

[a] The word here used, *urgeilid*, does not occur elsewhere in the SM., but it probably belongs to the set of ideas connected with *tairgille*, cf. the speculation in SM. IV. 118, 27, ni *airgillad* tar innraic, &c.; here there is evidently a play on *geil-fine*. *Finnsruth*, 'fair chief,' is only once found, SM., IV. 10, (with the same gloss as here).

Of the Confirmation of Right and Law.

Fallad cad fine .i. is faill og do'n fine bid a n-a aitichin na norod-cus fo fir cain a fuaithred .i. is faill do'n cinad na fine bid oc freslugud na mi-chus cen a fuaithred. Mada fealladar .i. madma rabat na fo-fir a faill ac a fir-decrain cain a fuaithred. Ni frantar .i. noco comfcailter ni de fed in fine dia roifit a lefr fein. O becaib .i. na fet, no na fine. Co mordaib .i. na fet, no na fine. Co ruige aban fine .i. co ruice in uirochruth bir do'n fine, isfed dlegar a fiadfaithe de. Co nar fartar doib .i. ni fo fecufa he co tairbentar doib he fa imad fiadnaife na fine, no co tairbentar in t-imat fin do'n fine i fiadnaife fiadan. Fo lin fiadan .i. na fo fenat. Acht allmuithe[1] .i. acht na hi olla-mordha atairgiter ac in flaith .i. cno gnae 7 cuirn 7 eich, uair is [f]ochur iat-fein, 7 ni tecor fae; 7 dochor fomaind. Fet flatha .i. dobeir flaith ar tairfecht. Forcomal cir flatha i cain .i. in ni bir ac fir-acomul a cira do'n flaith i fiadgail uca togairdecta na ceilfine, fiat ceilib No torc n-eochraide .i. in torc cuma eochraib aithi, cuma fiaclaib bir-athi .i. muc corufa fine .i. amail eochra aithe a fiacla. No boin gabala .i. bo martha beiter in fer geilfine isin erfiad. No molt corufa fine .i. in molt met .i. in molt gabair isin fine a fir coir .i. in molt corufa fine. Ar ur do fo-dilet .i. ar is do neithib is fo-dilud do feib in feinechair, 7 fiu-fein noco gabar atgabail fe fe in erfiad. Natai .i. fuigell .i. na hai cert na dligid do gabail umpu feisin fe fin. Na gialla .i. im a tochail .i. do gabail fiu feisin fe fin. Acht toirfeat a n-aitgena .i. acht co toirfit a n-aitgena a forba threir. 7 fet acu a fuil laith na gnimrad he and. Cidbe imdir oibre .i. fo daimne .i. cibe fo beter iat do'n fine. Is do anfuigliu .is da dliged-fuigliu airecta fuigell feichemnair a atgabala do gabail impu firsin fe fin.

.i. Slan do fir fine in bo met 7 in molt 7 in torc 7 cach coimailiur doib co threisi 7 tairgille leo o threisi amach corici lan dibi; slan do dono in lulgach 7 in dam 7 in t-each, 7 in gnimrad co cuici, 7 aitgin niblecta 7 gnimrad o cuici co

[1] This appears as follows in a gloss. H. 3. 18, p. 389. Acht allmuithe fesb .i. airmidm .i. corann, delg n-airgid 7rl. .i. ni rantar ni fech fine. Acht ce dobertar muirn na Fine na feodu frindar a cend a fine fri-a lerugud cin fir doib, is comadur do'n flaith forcomol cira and-sin.

Every tribe is guilty of neglect, i.e. it is complete neglect for the tribe to be cognisant of the following bad contracts without impeaching them, i.e. it is neglect on the part of the head of the tribe to be looking on at the bad contracts without impugning them. If he has neglected, i.e. if the noble-men are looking on them without impugning them. Nothing is taken away, i.e. nothing is removed against the will of the tribe, if they themselves stand in need of it. From small, i.e. of the property, or the tribe. To large, i.e. of the property, or the tribe. Until the tribe notice, i.e. until the warning that *should be given* to the tribe, it is necessary to enquire of him [*the chief*]. Till it is shown to them, i.e. it is not sold until it is shown to them before many witnesses of the tribe, or until that amount is shown to the tribe in the presence of witnesses. Before a number of witnesses, i.e. that they deny it not. 'Allmuire feth,' i.e. except the great valuable things[a] sued by the chief, beautiful nuts, and *buffalo*-horns, and horses; for these are a good contract, and are not opposed, but what we have mentioned before was a bad contract. Feth flatha, i.e. which the chief gives for the chieftainship. The security of the chief's rent in the 'cain'-law of tenancy i.e. that which truly secures his rent to the chief in the rule of choice of tenancy, i.e. the stock *given* to tenants. The wild boar, i.e. the boar with the sharp tusks, i.e. with the spiky teeth, i.e. the hog of 'tribe law,' i.e. his teeth are like sharp pins. Or the fat cow, i.e. the beef-cow which the man of the 'geilfine'-division brings *as tribute* in the spring. Or the wether of 'tribe law,' i.e. the fat wether, i.e. the wether which is got in the tribe from true knowledge. For it is one of the inherent rights, i.e. for these are among the things which are inherent rights according to the brehon law, and for these no distraint can be made during the season of the spring. Nathai, i.e. sentence, i.e. to bring charges of right or law with respect to them, during that time. Nor vassalage, i.e. about seizing them, i.e. to take them during that time. But they obtain compensation, i.e. but they get compensation at the end of three days, and this is when they have cattle which give milk or perform work. Whatever perform work, i.e. the great oxen, i.e. whoever takes them from the tribe. Among the false judgments, i.e. it is among the false judgments of a court to pass sentence in a decision *permitting* distraint to be made of them during that time.

Safe to a man of the tribe is a delay extending to not more than three days in the furnishing of the fat cow and the wether and the boar and everything like them, when they are due; and there is 'tairgille' with them from three days onwards to full 'dire': safe to him also are the milch cow and the ox and the horse, and their work till the end of five days; and compensation for the milk and the work from five days till ten, and 'tairgille'-fine from

[a] O'D. reads strangely here: αċτ na oḷḷam oṛṅa a taiṛgiteṛ ac in ꝼlaiṫ 7 ṫeiċ, and renders, "but the *golden ollam* which is sued, &c." The MS. has *na hi olla morda*, and the other items (omitted by O'D.) show of course what is referred to, cf. *supra*, p. 221, 28. The quotation in opposite page is thus rendered by Curry: "Except the great marks of dignity, i.e. honour, i.e. cup, brooch of silver, &c., they are not divided among [!] the family; but should the chief of the family pledge these jewels on account of the family to benefit them without their knowledge, additional rent is natural for the Flaith then." Here it is clear that the *feib* of H. 3, 18 is the same as the *feth* of our text; see the glossary.

Of the Confirmation of Right and Law.

decmaid, 7 tairgille o decmaid corice lan-dire; 7 dia mbe tim gaire, 7 ni fil tincisin dligid focetoir, is tairgille leo focetoir; dia mbe troscad focetoir, is diablad n-aitgena ind; ma ta troscad 7 ni ro tocaiter re in tairgille uile, is diablad n-aitgena ini ro tocait do tairgille, is e a etrocaire; a trocaire imorro, is diablad n-aitgena namma, 7 is comrit do'n ineclainn fri tairgille isna gneib-sea uile .i. trian n-eneclainni ar la co n-aidce, no aile dec eneclainni; no iar tocaitem re reites ind eneclann fo cutruma. Mad anfine imorro no-dm-bera di-a bronnad, 7 ro brondustar, is lan-dire 7 lan-eneclann 7 lan-smact; munar bronnustar, is diablad n-aitgena namma 7 eneclann 7 smact. Madia fo imrime, is fiac fo imrime co cenn sect laite iar cain, no deic laite iar n-urradus, muna be timgaire is aitgin ngnimraid; 7 dia mbe timgaire, is diablad ngnimraid 7 fiac fo imrime; dia mbe troscad, is diablad ngnimraid 7 lan-dire 7 lan-eneclann 7 lan-smact.

[Flait cetgiallna 7 flait foirgiallna bite sunn for damrud i tig a ceile, 7 gatair set a ceile in aidci sin, log n-eineć do cećtarde in da flait, 7 trian smaćta 7 dire na dula do flait cetgiallna; a trian-saide aridisi do flait foirgiallna, uair do rala in aidći sin. No is flait deorad o ngatar sund, in tan do-d-rala for damrud comlan flait in tire, trian uad ar tobać; trian do ard-flait 7 trian do flait na tuaite 7 trian do'n fir is a set; a trian-saide do flait bis acu for damrud. Mas i flait bis for damrud in set, is trian a trin berair uad ar tobać, muna be cain no cairde; no ce beit, muna caemsat tobać. Mad cetgiallna 7 foirgiallna bes for damrud, is trian dire do cetgiallna 7 a trian-saide do foirgiallna.]

ten days till it amounts to full 'dire'; and if there be 'recalling,' and that the law is not responded to at once, there shall be 'tairgille'-fine with them at once; if the fasting takes place at once, it is double compensation; if fasting takes place, while the whole period of the 'tairgille'-fine has not been spent, it is double compensation together with (?) what has been spent of 'tair-gille'-fine that is the severity of it, but the double of compensation merely is the leniency of it, and the honour-price and the 'tairgille'-fine run equally together in all these cases; i.e. one-third of honour-price for a day and a night, or the one-twelfth of honour-price; or after the expiration of the time of the 'tairgille,' the honour-price runs proportionately. But if it be an extern that takes them to injure them, and he has injured them, it is full 'dire' and full honour-price and full 'smacht'-fine; if he has not injured them, it is double compensation only, and honour-price and 'smacht'-fine. If he has over-worked them, it is fine for over-work to the end of seven days according to 'cain'-law, or ten days according to 'urradus'; if there be not recalling, it is compensation of work; if there be recalling, it is double of the work and fine for over-work; if there be fasting, it is double of work, and full 'dire' and full honour-price and full 'smacht'-fine.

[A chief* of first pledge and a chief of second pledge are in this case on a feasting visit at the house of their tenant, and the 'sed' of the tenant is stolen on that night; *here* honour-price *is due* to both the chiefs, and one third of 'smacht'-fine and the 'dire' of the beast *are due* to the chief of first pledge; the third of that again to a chief of second pledge, for he happened to be *there* on that night. Or, it is a 'deoraid'-chief from whom the property is stolen in this case, when the chief of the land happened to be on a full visit; *here* a third is due from him for levying, one-third to a high chief, and one-third to the chief of the sept, and one-third to the owner of the 'sed'; a third of that to a chief who is with them on a feasting visit. If the 'sed' belongs to a chief who is on a visit, it is a third of the third that is due from him for levying, if there be no 'cain' law or 'cairde'-regulation; or even if there be, unless they had power of levying. If a chief of first or of second pledge be present on a visit, there is one-third of 'dire' to a chief of first pledge, and the third of that to a chief of second pledge.]

* This is placed here by O'D. (from the lower margin of the page in the MS.), but it evidently belongs to p. 441, 28, 'stealing the property,' &c.

OF THE CONFIRMATION OF RIGHT AND LAW.

Fedb aindir be cairnna doraindar fecaib oige, dia rubla, fo fuiristar,[1] acht fo pennead a n-ilfeacta, ciarob iar n-ilar comleachta.

Fedb .i. in ben ir fedb ir ainder inora for a cairnaigit fir corthraga .i. teit co triar i cain 7 co cuicer a n-airfradud .i. comfaicsi fri triar no cetrar i n-oen lo, no i n-aen aidci. Doraindar .i. eirnigter feoit di anora ar comet i nglaine. Dia rubla .i. maidia n-airgiter co tairisimeć hi 7 co maiċ. Fo fuiristar .i. dia n-airistar. Acht fo pennead .i. acht co ndernat pennait .i. do fein anmcarat, irria pecdaib ilardda do rime curtraga, ir ann ata eineclann di. Ciarob iar n-ilar .i. cia fo comluigertar imat indligid do denam cortraga .i. a cuirpi do fochaide.

.i. Ocus ir ar-fo ar follus, ge dogne neaċ eirindrucus, o fo rindfead 7 o fo eircfead, 7 o fo innrcuiċaḋ in gnaḋ, co fuil eneclann in gnaid i n-indrcuchann do.

Ni mear na midear mu-dorinnaib; ni teid mech bid tar cumail; ni teid aithgin tar diablad.

Ni mear .i. noco n-amail meiremnaċt for aicidib no for ferannaib, muna bar meremnaigter he o dorinnaib mogda no o dorinnaib mora. Ni teid meċ .i. noco teit rmacc meda bid flaṫa cetgiallna tar cumail fiċit fet, d'a tecait deiċ mba. Ni teit aiṫgin .i. noco teit in diabladd tar cuirimur na haiṫgena.

Ni fuille fiath for ullaid; daba a ċin la chindtach, mad iar fod-folach ecaib ulla cacha techta.

Ni fuille .i. noco foleċann eirie re taeb aiṫgena in fiaṫa for comarbaib in ti ata fo'n uile ir uille na iaċ in ulaid cumdaċta. Daba a cin .i. dibai no eirid a cin mar-aen furin cintaċ, cen ni ir mo na aiṫgin o comarbaib in inbaid fo bar i failligid. Mad iar fod folach .i. mad iar n-a folaċ fo'n fot na hulltu do fein caċ dligid; 7 ec oponn ei-feic.

.i. Ro fear in galar rund, 7 i fail fo bai in feiċem toiċeda ann cen aṡra comarba in brobuid; 7 ni dlegar aċt cert-aiṫgin, cen lor cen far gen morbairt do na comarbaib.

[1] It is difficult to define exactly what the text was in this; but the words suggest a verse ending in trisyllables, of which two of the lines would be,

dia rubla fo fuiristar
ciarb iar n-ilar comlechta.

So in l. 16, we have plainly lines of verse, and in 17 and 23.

A widow is a penitent woman of adultery who is paid in 'seds' of chastity; if she abides firm, provided she has done penance for her various sins, even though it be after many prostitutions.

A widow, i.e. the woman who is *called* 'fedb', *widow*, is now chaste, but up to this men had cohabited with her, i.e. it extends to three in 'cain'-law and to five in 'urradus'-law, i.e. one who has intercourse with three or four people in one day or in one night. Who is paid, i.e. 'seds' are paid to her now for keeping in purity. If she is firm, i.e. if she is found steadfast and good. She abides, i.e. if she remain firm. Provided she has done penance, i.e. provided she do penance, i.e. according to the directions of a confessor, for the many sins which she has up to this committed; on this condition she has honour-price. Even though it be after many, i.e. even though she has been guilty up to this of various unlawful acts, i.e. has prostituted her body to many.

And from this it is evident, that although any man act unworthily, if he do penance and pay 'eric', though his grade be changed, he has the honour-price of the grade into which he changes.

It is no measure that is not meted by great hands[a]; no failure of food goes beyond a 'cumal'; no compensation goes beyond double.

No measure, i.e. it is not like a *due* measurement upon works or on lands, unless it is meted by fists of slaves, or by large hands. No failure of food, i.e. the 'smacht'-fine for the failure of food to a chief of first pledge does not exceed a 'cumal' worth twenty 'seds,' which are equal to ten cows. No compensation goes beyond double, i.e. the double does not exceed the proportion of the compensation.

Stock does not increase on a tomb[b]; his crime dies with the criminal, if he has been lawfully buried *after* death under the sod of any lawful tomb.

No additional, i.e. 'eric' does not accrue together with compensation of the stock upon the heirs of the person who is under the burden that is greater than the land of the ornamented *family*-tomb. His crime dies, i.e. his crime dies or departs with the criminal, so that nothing more than compensation lies against his heirs, when he was guilty of neglect, &c. If he has been lawfully buried, i.e. if it be after being covered under the sod of the grave according to every law; and this was a *case of* sudden death.

The disease was known here, and the plaintiff neglected in this instance to sue the heirs of the defendant; so nothing is due of the heirs but exact compensation, without produce, without growth, without increase.

[a] [b] The connexion with the preceding text is lost: the text in both these cases was metrical:

ni teid meth bid tar *cumail*
ni fuille rath for *ulaid*.

Of the Confirmation of Right and Law.

Cisne tri leaca robaid, nad fuaslaici dliged na fuigeall, na fasach, na fir n-aicnig? Eibirt nemda, for a n-iada comscribeann deoda; chis comdidean fria triar; sen-dliged forrsaide sine sen-cuimne; co boirisc in beatha, adsuitear saire a tarras.

Dliged .i. teistemain. Robaid .i. ro-buana. Fasać .i. roscad no dićetal .i. air budein. Fir n-aicnig .i. na fer firen. Eibirt nemda .i. trian dibaid i tir 7rl. Sen-dliged .i. cuaird erlama no dliged flaťa. Sine sen-cuimne .i. in da cuimnig cać sin. Co boirisc in beaťa .i. co bruised no co barr eisc .i. eisc, uisci, co tiaćtain uisci tarsin mbiť.

Cisne tri haimsera i n-adapail a torad ar cach flaith, co mbe dithle ith ocus blicht ocus meas: taithmeach n-udburta; saerad fuidre; fuaslugad dechmad; fuaslucad do mogaib.

Cisne tri haimsera .i. comaircini cadiat na teora re suťaine inad eipiltneć a torad ar cin cać is flaiť. Co mbe diťle .i. co n-adbul-etlaidenn uad. Ith .i. arbur. Bliċt .i. laċt. Meas .i. na caille. Taiťmeać n-udburta .i. taiťmeć uaiťe amać aris, na hudbarta tucad do'n eclais do taiťmeć uaide. Saerad fuidre .i. fuidir crai 7 fuidir gabla 7rl. .i. daer-fuidir do saeraď tarir ceim bas etar leis, be cop rig uga do denam. Fuaslugad deċmad .i. na decmaďa tucad do'n eclais d'uatuslucad uaiťi. Fuaslucad do mogaib .i. daer, noco dlegar.

Atait teora tedmanna ada andsum tecaid in biť; nuna do tiachtain; ar ciniuil do ċur; duineba dia tiachtain.

Ada andsum .i. is doilgi tecait isin mbiť. Nuna do tiaċtain .i. gorta do tideċt i n-a flaiťemnus. Ar ciniuil do ċur .i. ar do ċur ar a ceinel .i. cať do maidm fair re n-a comlin a re dligťi. Duineba dia tiaċtain .i. bad eipiltin do taideċt for na dainid, in buide Conaill no in martarlaic Parťalain.

What are the three durable rocks, which neither law nor judgment nor precedent nor law of nature can set aside? A heavenly gift which is encircled by holy writing; rent acknowledged during *the lives of* three persons; an old right of remission[a], older than the memory of the old;—until the immersion of the world, these shall be held free wherever they are found (?).

Law, i.e. testimony. Durable, i.e. most lasting. Precedent, i.e. commentary or recital, i.e. in its own *form*. Law of nature, i.e. of righteous men. Heavenly gift, i.e. the third of the legacy in land, &c. Old law, i.e. the visitation of a patron saint or the law of a chief. The memory of the old, i.e. the memory of each old man. To the immersion of the world, i.e. to its crushing or water over-topping, until the coming of water over the world.

Which are the three times in which his produce is destroyed (*as penalty*) on every chief, so that there is destruction of corn, milk and fruit? Revoking grants; freeing of 'fuidir'-tenants; abolishing of tithes; freeing of bondmen[b].

Which are the three times, i.e. I ask what are the three settled periods at which his fruit is lost for the crime of every chief? So that there is destruction, i.e. that it takes away from him. Corn, i.e. grain. Fruit, i.e. of the wood. Revoking of grants, i.e. to take away from her again the gifts which had been given to the church. Freeing of 'fuidir'-tenants, i.e. the 'fuidir-crai' and the 'fuidir gabla' &c., i.e. to free the serf 'fuidir'-tenant, *so as to raise him* beyond the degree which is possible for him, even were it for the election of a king. Abolishing of tithes, i.e. to take away from the church the tithes which were given to her. Freeing of bondmen, i.e. a serf is not entitled to *freedom*.

There are three plagues that are the most difficult that happen in the world: the coming of famine; the slaughter of a tribe; the coming of a plague.

That are most difficult, i.e. the most difficult that come into the world. Famine, i.e. scarcity to come in *a chief's* reign. The slaughter of a tribe, i.e. slaughter to be made of his tribe, i.e. a battle to be gained over him by an equal number in a legitimate battle-field. A plague, i.e. a pestilence to come upon the people, *like* the Buide Conaill, or Partholan's mortality, [SM., I. 50, 9, *seq.*].

[a] The word 'forrsaide' occurs in the glossary H. 3, 18, p. 625, .i. *sgailed*, 'with the aged is the preservation of the 'senchas,' and its *loosing* upon each one.'

[b] The three 'times' are referred to apparently in the three nouns, *revoking*, *freeing*, and *abolishing*, but the last 'freeing,' must be an apposition, perhaps with the second; in any case, it has a different government, for it is followed by *do mogaib*.

Of the Confirmation of Right and Law.

Atait teora fritheṙ no-da-icad: forcomed do breitheamnaib, aṙ na rugad gu-breath; almsana o cach di cach torad; nemfoirgeall gua no gu fiadnaise i tuaith.

Atait teora fritheṙ .i. atait tri airnaile icus sein, is denta do neoċ fir-aire riu im a ndenam, na tairisit na neiċi adubramaṙ romaind .i. tri fir-toriṫne no tri friṫailme. Forcomed do breiṫeamnaib .i. a fir-[f]orcomet fein do na breiṫeamnaib, aṙ na berat breṫa gua. Almsana .i. almsana do tabairt do caċ do'n eclais, do caċ torad dobera Dia doib. Nemfoirgeall .i. gen gae d'forgell. Gu-fiadnaise .i. can fiadnaise gua do denam. I tuaith i. i mor-tuaiṫ .i. cenel .i. aige fine.

Cain-berad[1] meirdrecha a lanamnus i muine; do ciallathaṙ loġ n-eineach in celad bain-fesa; ni taigi tarr-fine toranna mbruiġe; ni saig orba la Feine mac doirċe; is brecht ce roithne, mac muine, aṙ faim cach ndoirche cach i n-a comfogail; ni ma n-urcoillead lanamnus; in celad ruca cacha baitsaige a taige la fine mathaṙ; mac baitside do roigle i mbreathaib aicniġ ocus cuibse ocus screbtra, ocus la fine mathaṙ mac baidsaide.

Cain-berad meirdreċa .i. is taitnemaċ berait na mna is merdreċ in ni doniṫeṙ riu i lanamnus isna muinib anund, aċt co tucait fir 7 seoit faesma leis .i. a altram do denam di. O biaṙ aititiu comraic ac in fir, is le imdenam aiṙ, o ra geba luċt a fira .i. adbul diċeltir iat cen eneclainn doib, o diċlit a feis mbanda .i. in lanamnus taidi. In celad .i. dia ndiċlit feis leo. Ni taigi tarr-fine .i. noco n-urranntaṙ na feranna in fine doniṫeṙ re tarr, i taitius. Ni saig orba .i. noco n-indsaigteṙ isin feṙann do reir in feineċais in mac doniṫeṙ i ndorcaidetu, cia tir no aidċi, cen fir

[1] In the margin there is a note at this place, tosaċ bescna sonn, "here is a beginning of Besena."

There are three remedies which cure them: brehons to be on guard, that they pass not false judgment; alms to be given by all of every fruit; not to testify falsehood, or bear false witness in a territory.

There are three remedies, i.e. there are three things which cure these, which are to be done as antidotes[a] against them, that these things which we have mentioned may not be permanent; i.e. three true-reliefs or three remedies. Brehons to be on guard, i.e. a true restraint upon themselves by the brehons, that they pass not false judgments. Alms, i.e. all to give alms to the church of every fruit which God shall give them. Not to testify falsehood, i.e. not to give lying evidence. False witness, i.e. not to bear false witness. In a territory, i.e. the tribe, the head of the tribe.

Harlots fairly bring their offspring begotten in the brake *into the tribe;* honour-price is diminished according to the concealment of connexion; the concealed offspring shall not get a share of land; land is not sued, according to the Feine, by a son of darkness; the son of the brake is doubtful even though acknowledged, for she consents to receive, on every night, all into her embraces; she rejects not connexion; the stealthy conception of each harlot belongs to the mother's tribe; the son of a harlot, by judgments of nature and conscience and scripture, belongs to the tribe of the mother.

Harlots fairly bring, i.e. it is handsomely the women who are harlots bring the thing that is begotten on them through intercourse in the brakes, into *possession of land*, provided that they bring *proof of* truth and 'seds' of protection with him, i.e. she is to nurse *the child*. As the man has to acknowledge the connexion, proof against him lies with her, when she can procure persons to prove it; i.e. *the men* are disqualified from having honour-price, if they deny their connexion with women, i.e. their secret intercourse. The concealment, i.e. if they deny having had connexion with them. Shall not get a share of land, i.e. the tribe-man who is begotten stealthily shall not share in the lands. Land is not sued, i.e. the son who is begotten in darkness, whether land or night, shall not be brought into the land, without witnesses

[a] Cf. '*frither*,' in O'Dav., p. 61, where it is glossed *aire fris*, as here *aire rig*.

OF THE CONFIRMATION OF RIGHT AND LAW.

7 can fet faerma leir. Ir brecht .i. ir cunntabairt cia o'n cinoitcan irin muine, ir ime na dlegan a gabail can fir cen fetu faerma. Crfaim cach nooirche .i. fir-[f]aemaid ir irin aroi dorica caé aen i n-a comlebaid. Ni ma n-urcoillead .i. noco n-urcuillenn fi neé uaiti ar a lanamnur, carraid in clam ar a fetu. In celad fuca .i. diélid in ti dobeir fuici n-imdergta uirri can a gabail uaithe, act a cin 7 a altram uirri, noca tuca fir 7 fetu faerma. Caéa baitfaige .i. ir eo ir leirin mnai mbaith in lenam donitear fria i taitiur. La fine matar .i. irreo ir le fine matar in mac donitear furin mnai ir baeth, no co cennaigtear dib he .i. itir altram 7 cinaid. Do roigle .i. do rard deiligeth rain do rein breithemnair. Cicnig .i na fer firain. Cuibre .i. na creifen. Screbtra .i. naime in fir leigind. La fine matar .i. co cennaigter dib he.

.i. Mad bean indric, 7 adaim in fer comrag fria, 7 ir fir terta uaithe do breith a mic a n-oiba; 7 arra cuir, o mnai eirindric. Mad mac cunntabairtaé itir dir a n-aimsir comperta, 7 admaidter comrac ria, ir anad frir, no co tuca fine-gud 7 fine-cruth 7 fine-ber; 7 muna be aitide comraic, 7 atait na teora hairnaile reo, ir fir De do denam dib.

Mar da airnail dib fil, 7 ir bean na bai itir dir, 7 admaidter comrac fria, leth-fir terda o mnai indric, 7 leth-arra o mnai eirindric.

Muna be aidide comric ria, 7 ir deithe dib fil and, ir fir De da imdenam dib.

Mar en airnail dib fil and, ni tormaig luide forfin fer itir. Caé uair uircoingear in fer a meamar, ir lair imdenam, act mad tairgaid in bean fir De, 7 ni tairgeann fom; dia tairgead fom, ir lair no-m-beir dono caé bean fri hudacht mbair fria fiadnaib innricaib.

Mad marb a mathair, 7 aidite comraig fria, dobeir fecht cumala ar airritain, 7 geibaid greim fria in cumal; dia mbe aitide comraic fria, do-m-beir fo fecht fleigaib: 7 in ban-deorad to'n cetna.

and without 'seds' of protection with him. Is doubtful, i.e. it is doubtful by whom he is engendered in the brake; hence it is not lawful to receive him without witnesses, without 'seds' of protection. She consents to receive, i.e. she truly consents to receive in the dark night every one into her bed. She rejects not, i.e. she repels not anyone from her intercourse; she loves the leper for his 'seds.' The concealed birth, i.e. the person, who brings the blush of shame upon her, declines to receive the child from her, but its crime and its fosterage shall be upon her, until she brings witnesses and 'seds' of protection. Of each harlot, i.e. to the lewd woman belongs the child which is stealthily begotten on her. The mother's tribe, i.e. to the tribe of the mother belongs the son begotten on a woman who is lewd, until he is purchased from them, i.e. both fosterage and crime. As determined, i.e. that has been determined according to judgment. Of nature, i.e. of he upright men. Of conscience, i.e. of the religious. Scripture, i.e. the holy scripture of the 'fer leiginn.' The mother's tribe, i.e. until he is purchased from them.

If she be a worthy woman, and the man acknowledges connexion with her, what she needs is, testimony to bring her son into *possession of* land; but if an unworthy woman, she requires 'arra cuir.'[a] If it be a doubtful son between two men, at the time of conception, and connexion with her is acknowledged, delay is to be made until the child exhibits the tribe voice, and the tribe form, and the tribe habits; if connexion be not acknowledged, and these three characteristics exist, then they must have recourse to the truth of God, [casting lots].

If two of these characteristics exist, and it is a woman who has not been between two men, and connexion with her is acknowledged, half witness[a] is required from a worthy woman, and half 'arra'[a] from an unworthy woman.

If there be not acknowledgment of connexion with her, and two of the characteristics exist, the truth of God is to decide the case.

If it be one characteristic of them that exists, an oath does not at all increase *the evidence* against the man. Every time that the man swears by his member, the proof is with him, unless the woman offers the test of God, and he does not; if he does, every woman abides by that, to bequest of death, before worthy witnesses.

If the mother dies, and there is acknowledgment of connexion with her, *the son* gives seven 'cumals' for reception, and the 'cumal' has the effect of proof; if there be acknowledgment of connexion with her, one abides by *the test of* seven relics; and the woman-stranger [II. 390, 26] in like manner.

[a] The two expressions occur together, SM. II. 92, 8. The phrase 'arra cuir' here (l. 18), is glossed in H. 3. 18, p. 192, a, as 'coic fir dec,' 'fifteen men.'

Of the Confirmation of Right and Law.

Cisne tri mic na gaibead urtecta flatha la Feine? Mac cumaili; mac mucsaide; mac biride.

Cid fodera son? Ar is indsa mac cumaili i flaithius, ar id cutruma a doailce fri a mathair; ar us cora mac mucsaide fo chis; ni husa berach briatrac i flaithius.

Oisne .i. comaircim cadiat na tri mic, 7 noco gabait uasal-dliged flaitemnais do reir in feinecais. Mac cumaili .i. daire. Mac mucsaide .i. ingen daer-fuidre a matair, no mac ingene in sen-cleite. Mac biride .i. ban-cainte. Cid fodera son .i. can in feran daib, is e seo ni fodera. Ar is indsa mac cumaili .i. ar is do na neicib is indsa no is annsa and mac na cumaile daire do dul isin flaitemnus. Ar id cutruma .i. uair is cutruma a droc-ailci fria matair im roind inin atair. Muc mucsaide .i. is cora lim mac ingene in sen-cleite do bit fo cis daer-aicillnecta na ferand do tabairt do. Ni husa berac .i. noca n-usa lium mac na mna biriac briatraide, in ban-cainte, do dul isin flaitemnus.

.i. Cein bes micc mna dligtige ann, cid deolaid, is e racas isin flaitius so; no dono, in tan is commait iat, is e mac na mna dligtige ragas isin flaitius gen cranncor.

Baidseach cach be taige, no cac ben deiraig a lanamnus cen deithbire; ar ni saig a tarr-fine fine cen tocuirid, no cin log faesma, no gen fir fogerrta, no coimperta[1] noime.

Baidseac cac be taige .i. is ben masec, no is ben for asectar indliged cac ben cus-a tiagar a taitius. No cac ben deiraig .i. indeirge mborb-tuile can lobud can escomna[2]. Cen deitbire .i. cen deitbirius aici im a ndecaid. Ar ni saig a

[1] A gloss preserved in H. 3, 18, p. 391 b gives combruite noebe .i. is o Dia in combruit hisin .i. cairi fir; vel sic in aliis libris, compertae noebu .i. is noeb in compert .i. in luigin sin ainm. Similarly, *ibid.*, the word fogerta is glossed as cairi fir.

[2] This gloss is given in O'Dav., p. 83, escomna .i. inglaine no eisinnracus; "dergad morb-tuile cen logad cen escomna" .i. cen eisidhna no cen inglaine do .i. denam fria.

Which are the three sons who do not receive the dignity of chieftain with the Feine? The son of a bond-maid; the son of a 'mucsaid'; the son of a 'birid.'[a]

What is the reason of this? Because it is difficult to place the son of a bond-maid in a chieftainship, for his vices are like his mother's; it is more proper to have the son of a 'mucsaid' under rent; it is not easy to place a wordy 'berach' in a chieftainship.

Which are the three sons, i.e. I ask which are the three sons that do not receive the noble rights of a chieftainship, according to the brehon law? The son of a bond-maid, i.e. of a 'daer'-woman. The son of a 'mucsaid,' i.e. the daughter of a 'daer-fuidir' was his mother, or he is the son of the daughter of a 'sen-chlethe.' The son of a 'birid,' i.e. of a female satirist. What is the reason, i.e. that there is no land for them; the following is the reason:—Because it is difficult to place the son of a bond-maid, i.e. because it is among the hard or difficult things that the son of a bond 'cumal' should go into the chieftainship. Are like, i.e. for his evil qualities are like to *those of* his mother, as to sharing the property of the father. The son of a 'mucsaid,' i.e. I deem it more proper that the son of the daughter of the 'sen-clethe' should be under rent of base-tenancy than to have land given to him. It is not easy to place a wordy 'berach' i.e. I do not deem it easy to instal the son of a scold, a satirist, in the chieftainship.

That is, while the son of a lawful wife is extant, though indigent, it is he that shall go into this chieftainship; or even when they are equally good, it is the son of the lawful wife that shall go into the chieftainship without lot-casting.

Harlot is every lewd woman, or every woman who absconds from her marriage without necessity; for her illicit offspring shall not settle among the tribe without invitation, or without price of '*faesam*'-protection, or without test of cauldron or of the holy expurgation.

Harlot is every lewd woman, i.e. she is a large-buttocked woman; or every woman to whom access is had stealthily is a woman who is charged with illegality. Every woman who absconds, i.e. iniquity of fierce passions, without damage or impurity *done on her*. Without necessity, i.e. without her having any necessity for going. For her illicit offspring.

[a] O'Reilly has the word *birid*, 'shrew,' scold; neither it nor *mucsaide* is found elsewhere in the SM.; but the latter is evidently the word to which reference is made in note[1] at SM. IV. p. 323, in the '*mucleithe*'-chief.

Of the Confirmation of Right and Law.

tarr-fine .i. uair noco ro innsaidter ar amus na fine in fine donitér re tarr, i taitius, muna tocuirit fein ćuca iat as a ndeoin, no co raib fine-crut 7 fine-gut 7 fine-bes aice. No cin log faesma .i. no cen log ar a faisitnigud, .i. sect cumala.

Guach cach brathum aen-lus ocus taige; it coimfeich la Feine in gad is taige, a taige is merlle;—in merlle, it lan-feich, ar doran cach a laimnige ar a laim ocus a teangid ar a gnim ocus a cubus. Dia sasar slan brethaib seanca la Feine, it comarda ar eiric aen-lus ocus taige.

Guać cać bratum .i. is go in cać doni in brat gua eim. Aen-lus .i. gait. Taige .i. in t-airited. It coimfeić .i. is cutruma a feić do reir in fenećuis. In gad .i. focetoir. Taige .i. airited iartain e-sidé. A taige .i. in t-airited. Is merlle .i. is merle e side. It lan-fiać .i. lan-fiać isin merle. Ar doran .i. eirnig eruic in cać doni laim-tince. Ar a laim .i. im guin. A teangid .i. a mbrat. Ar a gnim .i. gaide 7 braite. Cubus .i. comgnuma. Dia sasar .i. dia n-indsaigi tu lan breitemnuis na senćad, is ed sin dogeba acu. Aen-lus .i. in gait. Taige .i. in t-airitiud.

Atait ceithre saba tuaithe no-do-dessruithidar i mbecaib: ri gu-breathach, espocc tuisleadach, filid diubartach, aire eisindric. Dlegar do cach rig firinde; dlegar do cach easpoc andgus; dlegar do cach filid neindiubairtce aircedail; dlegar do cach airig indrucus;—ar nad oige a mama, ni dlegar doib dire.

shall not enter the tribe, i.e. for the offspring begotten on her in stealth shall not come to *settle among* the tribe, unless they themselves willingly invite them, or until *the children* have the tribe-shape, the tribe-voice, and the tribe-habits. Or without price of protection, i.e. or without the price for their acknowledgment, i.e. seven 'cumals.'

Every betrayal, intentional or with concealment, is false; there are equal fines with the Feine for the theft which is concealment, the concealment which is robbery. They are full fines for robbery, for every one pays hand-fine for his hand and for his tongue, for his deed and for his conscience. If thou search the whole judgments of antiquaries with the Feine, the 'eric-fines' for intention and concealment are equally high.

Every betrayal is false, i.e. every one who makes a false betrayal is false. Stealth, 'aenlus,' i.e. intentional. Concealment, i.e. the receiving. Equal fines, i.e. these fines are equal according to the brehon law. Theft, i.e. at once. Concealment, i.e. this is the receiving afterwards. Robbery, i.e. '*merle*'-theft. They are full fines, i.e. full fines for robbery. Pays, i.e. every one who commits a deed of daring pays 'eric.' For his hand, i.e. for wounding. His tongue, i.e. for betraying. For his deed, i.e. of theft and of robbery. Conscience, i.e. of co-operation. If thou search, i.e. if thou approach the entire judgments of the antiquarians, that is what thou wilt find in them. 'Aenlus,' i.e. intentional. Concealment, i.e. the receiving.

There are four dignitaries [SM. I. 54, 7] in a territory who are degraded into little persons; a false-judging king, a stumbling bishop, a fraudulent poet, an unworthy chief. Every king is bound to truth; every bishop is bound to purity; every poet is bound to fairness in all his compositions; every chief is bound to honesty;—for if they do not fulfil these duties, they are not entitled to 'dire.'

[a] It seems clear that a distinction is made here between two forms of theft, viz. *aon-lus*, 'intentional', and *taige*, 'concealment', where 'intentional' seems to correspond with *fraudulosa* of the *Instit.*, IV. 1, 1; but *taige* seems the generic name for the delict ='furtum.' The text in any case equates them as to their fines, but the comm. is not clear; for *airited* means 'receiving,' which seems to denote that *deliberate theft* and the *receiving of* stolen goods had the same penalties; but *merle* though also often tr. *theft*, seems to refer to *bona vi rapta*, and so ='robbery'.

OF THE CONFIRMATION OF RIGHT AND LAW.

Ceithre faba .i. cethre thuinn. Eppocc cuirleabaid .i. eppoc coirlebaid a bae, a holc, no-fu-irligenn; no, a bae fae co hirrid, in mara im an avalenar. Filid diubairtid .i. filid beirer diubairt neid ar ne, ar a abairt, ar a dan. Aithe eirinnric .i. aithe grand flatha, doini eirinnrachar graici 7 bratci. Anogur .i. glaine. Dlegar do cach airrig innracur .i. lan-eneclann do neoch ar innracur 7 irona 7 tochur, .i. a let ar irona 7 innracur 7 a let ar tochur itir beo-dile 7 marb-dile; a let frin ar fcach beo-dile .i. cethruma eneclainne, cethraime aile fris itir 7 marb-dile; a let-side fris itir .i. ochtmad n-eneclainne, conid let frin di-fi[1] .i. in ferand fann dec; no dono, if comarbad itir itir 7 marb-dile; no comad hi in ferand fann dec do cethardae, mani bet comarba do neith mera. Ar nad oige a mama .i. in ti nibfrin na comoigenn in moamugad, no in gnoim dlegair de, noco n-ail eneclann do do neith in feinechair.

Ailid cuidrid cusa; ailig main meara; ailid fir forfidhe; nach grad ber irrle araile, if fair forcongar; nach grad ber uairle araile, if e forcong araill, la Feine.

Ni hura fir cen tuigidin; do feadad tuidigin doiche deithbire, cen cair, cen mircair, la Feine.

Ailid cuidrid cusa .i. airiltnigid no dligid flaith cuidrid cesa do, re comallad a ceilfine. Ailig main meara .i. airiltnaigid no dligid maine do meiremnugad irin rath no mer in fata. Ailid fir forfidhe .i. airiltnigid no dligid fir fir fiadnaisi anei, ar na fo fentar he .i. fiadnaise do fuirfunnud anei co tucaisear fesc irin rath. If fair forcongar .i. if air donitear forcad imdenma. Nach grad .i. nach ar cach, grad ber irriu na ceili. Ni hura fir cen tuigidin .i. firinde biatha 7 manchaine o'n ceili cen imdenam fair do neith fir. Cen tuigidin .i. tuarastal do rat 7 do fecaib tuaiscirt .i. dia n-arcaiter fair, dogni itir in fognam ann. Do feadad doiche .i. do fairccenn a tuarastal, doig deimin do-fom deithbiuir in fognam .i. do airccenn tuarastal fair, ma doig a brith do, 7 ma deithbiuir a liud fair im anotarcur. Cen cair .i. coi huair .i. cen cair eirci leir, namat into fir ut. Cen mircair .i. naimdiuir in deine.

[1] This introduces a difficulty into the text. Deducting ½ for purity and honour, the remaining half is divided into ¼ for live-chattels, and ¼ for land and dead-chattels: if this be divided simply, it gives ⅛ for each, and there the fractions must stop, ½+¼+⅛+⅛=1. Perhaps the *dead-chattels* had only 1/12, and the land got ⅛+1/12=5/12.

Four dignitaries, i.e. four powerful persons. A stumbling bishop, i.e. a bishop slipping into evil, i.e. his evil lowers him, or his hand under him low when he commits adultery. A fraudulent poet, i.e. a poet who takes an unfair advantage of one in his science, recitation or poem. Unworthy chief, i.e. an 'aire' of the chieftain grade who commits unworthiness in stealth and robbery. Purity, i.e. chastity. Every chief is bound to honesty, i.e. one has full honour-price for honesty, purity and wealth, i.e. one-half for purity and wealth, i.e. one-half for purity and honesty, and one-half for wealth both in live chattels, and dead chattels; one-half of which is for live chattels, i.e. one-fourth of honour-price; the other one-fourth for land and dead chattels; of this the one-half is for land, i.e. the one-eighth of honour-price, and the half of this again to it, i.e. one-sixteenth; or else it is a balance between land and dead chattels, or it is the one-sixteenth to each of them, unless there be a balancing according to arbitration. If they do not fulfil their duties, i.e. the person among them who does not completely fulfil the rule or the duty required of him, is not entitled to honour-price according to the brehon law.

The 'flaith cuitrid' is entitled to security[a]; he is entitled to estimation of property; he is entitled to true evidence[b]; whatever grade is lower than another, it is on him it is sworn; each higher grade always swears the other, with the Feine.

Test is not easy without proof; proof of certain necessity may be demanded with the Feine, without love or hatred.

The 'flaith cuitrid,' i.e. this 'cuitrid' chief is entitled to security for the performance of the tenancy. He is entitled to estimation, i.e. he deserves or requires to have his property assessed in the stock, or measurement of the stock. Requires true evidence, i.e. he deserves or requires to have true witness that it may not be denied, i.e. to have witness to prove clearly that he gave 'seds' in the stock. It is on him it is sworn, i.e. it is on him is made oath of proof. Each grade, i.e. 'nach' for 'cach,' a grade that is lower than his fellow. Test is not easy without proof, i.e. to get the truth of food and work from the tenant without proof had against him according to truth. Without proof, i.e. proof of stock *received* and returnable 'seds,' i.e. if they are fastened upon him, he certainly in that case performs the service. Proof of certain necessity, i.e. he demands his proof although he is certain of the legality of the service, i.e. he demands his proof from him if he thinks that he got it, *the stock*, and if it be necessary, he is to sue it from him on account of bad character. Without love or hatred, .i. 'cais,' i.e. 'cae uais,' 'noble way,' i.e. without any love of the 'eric,' n the enemy of that man. Hatred, i.e. the enmity of the person.

[a] A gloss at H. 3. 18, p. 590, a, says cuṙu .ı. ıṙ ꝑeṙṙ bıt cuıṙ aıꝛe ḷaıꝛın ꝛıeṙ ꝼlaıṫ [i.e. the 'cuitrid' .ı. ꝑoꝛgıallnae; ıṙ ꝼıꝺe a ḷoṙ, ḷeṫ-coṙuṙ ceꝛgıallna ıtıṙ gabala 7 ꝼıaꝛa]; cf. SM. II. 202, x; 226, 15; III. 334, 18; 'cuitriud' is glossed .ı. 'cutruma,' by O'Dav., p. 64.

[b] Cf. O'Dav., p. 91, *sub* 'foirrsi,' with similar gloss; but vide *infra*, p. 466, 12.

Of the Confirmation of Right and Law.

Sruith fer finntiu, sen fer findthiu, ni fuith muna fuasdar; ni techta a finntiu fo-da-fith, fo-d-aclaid, fo-da-derga, fo-da-tlean, for-do-tuigaidter anfine ocus micoraib.

Sruit fer finntiu .i. is uasal in fer saerda is dutaig do'n fine i. in fearand. Sen fer findtiu .i. is sen in fer saerda is dutaig do'n fine, in ferand; is ime naca coir docor na indligid do denam de. Ni fuit muna fuasdar .i. im claidi 7 doicte .i. ni dena cinta in fer-ann, mana derna nec cinta im dentaib indligtecа do denam air. Ni tecta a finntiu .i. no co dligtec lim dutcus na fine do tabairt do'n ti doni denta indligtecа air co fuactnaigenn, no do'n ti fuactnaigius ris im a tabairt i neicib indligtecа. Fo-d-aclaid .i. gin tuillium no do-s-claencoraigenn icin aclaid. Fo-da-derga .i. dogni fingail in fingalac. Fo-da-tlean .i. foetlas he dantait. For-do-tuigaidter .i. fir-tuiges he fo taeb anfine o flait eactrand, .i. daer-[r]at do gabail. Micoraib .i. doni docuru aili indligtecа de, do cur cunnarta.

Ni tuailing breitheamnacht la Feine na fiastar tellach ocus comicheas mbruigrechta, co fiachaib cacha ceathra ocus duine chindtaib a teallaig fo techtugad;[1] is ead do-s-li dilsi n-airme, a teallach fo let toirisin; is ead do-s-li tri seota fo imcumas n-athgabala.

Ni tuailing breitteamnact .i. noco cuimgec bretemnacta do reir in fenecais, mana roib a fis aici tellac tectaigi 7 aitecus cumaidi in broga taitnemaig risin coir diriataid re da taeb 7 re da n-aircenn .i. gell da screapall. Mbruigrecta .i. bruig frisr n-a coir racht iar n-a ime 7 a forngairi. Co fiacaib .i. cosna fiacaib dlegar i cinaid na cetra .i. na meic, no'n fiac duine-caite. Caca ceatra ocus duine-cindtaib .i. daine-caitib .i. do gait 7 brisid .i. na cinta doniat na daine .i. brised na n-ailed .i. dairt i tri cuailli. A teallaig .i. a tectugad ar daigin tectaigti .i. tre foreicin teit i tir cen coibni.

[1] The gloss in H. 3, 18, p. 390, is fo tectugad .i. tre forecen, sotla, cin detberus, cin dutugus etir.

Noble is the tribe-land, old is the tribe-land, it does not offend unless somebody commits an offence; it is not lawful to have in the tribe-land a person who erects unlawful houses, who sues falsely, who commits fratricide, who flies from responsibilities, who makes oath for externs and unjust contracts.

Noble is the land of the tribe, i.e. noble is the free land which is hereditary to the tribe, i.e. the territory. Old is the tribe land, i.e. old is the free land which is hereditary to the tribe; it is therefore improper to make an unjust contract or to be guilty of illegality concerning it. It does no offend unless, &c., i.e. as to fences and erections, i.e. the land itself does not commit offence, unless some one offends by erecting unlawful buildings upon it. It is not lawful to have in the tribe-land, i.e. I do not deem it lawful to give the inheritance of the tribe to the person who erects unlawful buildings upon it, and so commits an offence, or to the person who offends by giving it away for unlawful things. Who sues falsely, i.e. without deserving it, or who makes a false representation at the suit. Who commits fratricide, i.e. the murderer who perpetrates 'fin-gail,' tribe-murder. Who flies, i.e. who flies from his 'antait' [?]. Who makes oath, he makes oath on the side of an extern from an extern chief, i.e. to take base stock. False contracts, i.e. who makes other unlawful contracts in entering into a covenant.

Judgment cannot be passed among the Feine unless entry and co-tenancy of 'bruig-recht'[a] be known, with fines for the trespasses of cattle and men in making entry to take possession; forfeiture of stock is incurred for making entry under half delay, '*tarrying*'; three 'seds' are due according to the effect of distraint.

Judgment cannot be passed, i.e. he is not capable of judgment according to the brehon law, unless he has knowledge of entry for possession and common tenancy of the pleasant farm, in which it is right to have regulations, at its two sides and at its two ends, i.e. the pledge of two screpalls.[b] 'Bruig-recht,' i.e. a farm in its proper right, viz. after its fencing and notice. With fines, i.e. with the fines which are due for the trespasses of the cattle, i.e. the sacks, or the fine for man-trespass. For the trespasses of cattle and men, i.e. man-trespasses, i.e. of stealth and breaking, i.e. the trespasses which men commit, i.e. breaking of fences, i.e. a 'dairt'-heifer for three stakes. In making entry, i.e. its entry for the purpose of taking possession, i.e. they enter by violence into land which is without 'coibne.'

[a] Cf. SM. IV. 124, 9, for a notice of this *brug-recht*, 'farm-law,' under 'common-tenancy.'

[b] For the "pledge of two screpalls," cf. SM. IV. 75, 33, as security for the fulfilment of the duties of co-tenancy, IV. 125, 30.

OF THE CONFIRMATION OF RIGHT AND LAW.

Dligi n-airime .i. do irlib i n-urrathar i tectugad tire cen cumo cen coibne dar lan ime. Fo leth toisiden .i. a tectugad ar daigin lectaisrecta i riet a fearainn. Is ead do-f-li tri feota .i. bo 7 famairc 7 dartaid. Fo imcumar .i. fo'ni eimcoimrigther irin dligid athgabala na da ba, cen cob da ba co cert, co mbeitir a tectugad tire .i. a n-airisem tall a hairdi na treisi.

Fer tailge a ceathra a n-athbothar a ceile, no ar do aice and, do-f-li leith-riach fri himcumur n-athgabala, ar ata athgabail la Feine do-f-li fet i n-a foxal, no i n-a fuarlocad. Athgabail fuarlaicther ar toisidean, a comong la Feine; fir ire do-f-li leith riacha.

Fer tailge .i. in a bo-tuar .i. a feis atlumpaire feoil echtrann geimreda. No ar do aice .i. bis acan air feicem and .i. ad firi tairred a tabairt fo tri. Do-f-li leith-riaé .i. in atlumpaire dar lan ime. Fri himcumur .i. fo'n ni eimcoimrigther irin dligid n-athgabala. Ar ata athgabail .i. uair ata athgabail d'a n-airneidenn in penechur. Do-f-li fet i n-a foxal .i. in bo i n-a foxul ar in mbuc n-aéaro, no ar in druim fri liar. I n-a fuarlocad .i. a maindir tall. Athgabail fuarlaicther .i. a faitchi amaiè .i. ar in baili a gabar hi i cai cen maind cen liad .i. mad o cirt do-borcar de, ir bo 7 tairec na athgabala; dia tincidar di-a cind o brobuid, ir lan; dia tinci fein cen cert, ir tairec na athgabala namo. Ar toisidean .i. ar daigin tairisrecta. Leith-riacu .i. ir fir lim conad hi tuillet no airitchigur leth-riaé, in bo.

.i. Cairi doib dib-linaib in fer fo fo fuarlaic do'n athgabail .i. do brobuid 7 do feichemuin toichda; 7 ar maith fris dib-linaib do frigne, ir aire na fuil a[t] leth riaé indligid athgabala uaid; 7 damad a fiadh madura fe brobuid dogneth, fo ba lan-riaé, 7 ni fiaibe in brobuid oc tinchsin dligid dar ceann na hathgabala ann-sin; 7 da mbeth, fo ba flan.

Forfeiture of the stock, i.e. by low persons in 'Urradus' for entering over a full fence to take possession of land which is without 'conn.' without 'coibne'. Taking possession, i.e. taking possession for the purpose of half tarrying as in right of his land. Three seds are incurred, i.e. a cow, a 'samaisc'-heifer and a 'dartaid.' According to the effect of distraint, i.e. because it is provided in the law of distress that there should be two cows, (though it be not two cows exactly), when they are brought to take possession of land, i.e. they are detained within after the three days.

A man who puts his cattle into the field of his neighbour, or where there is tillage near, incurs half fine by the law of distraint, for there is a case of distraint with the Feine which incurs a 'sed' for driving away or for its release. A distress which is released for 'tarrying' takes effect among (?) the Feine; true it incurs half fine.

A man who puts, i.e. into a cow-field, i.e. into a paddock of winter grass-land. Where he sees tillage, i.e. where the defendant has tillage, i.e. he passes over it thrice [a] He incurs half fine, i.e. over a full fence into pasture. By the law of distraint, i.e. according to what is provided in the law of distress. For there is a case of distraint, i.e. for there is a distraint mentioned in the brehon law. Which incurs a sed for driving away, i.e. the cow, for taking away out of the paddock or out of the cattle-shed. For its release, i.e. from the fold within. A distress which is released, i.e. from the green without, i.e. from the place where it is taken on a road,[b] without fodder, without food. If it be by right it is claimed from him, it is a cow and restoration of the distress. If he offered law for it on behalf of the defendant, it is free; if he himself offers without right, it is a restoration of the distress merely. For 'tarrying', i.e. for the sake of tarrying. True it incurs half fine, i.e. I deem it true that it incurs half fine, viz. the cow.

This man who redeemed the distress is a friend to them both, i.e. to the defendant and the plaintiff, and it was for the good of both he acted; and this is the reason that only half fine for unlawful distress is demanded of him; and if it were for the good of the defendant *only* he were to act, it would be full fine; and the defendant was not then offering law for the distress; if he were, he would be free.

[a] This is the tr. given by O'D., but it cannot be right; for the gloss has, 'a length of time during which it would be possible to drive them out thrice,' exactly as at IV. 86, 8; and the phr. preceding is prps. *ár dó aice and*, 'tillage to him near there.'

[b] O'D. has *icai*, 'he shall pay,' but it is *i cai*, 'on a road'; cf. I. 270, 28.

Of the Confirmation of Right and Law.

Talgud do ceathra i mbuailaig do ceile, do-s-li set i n-a muin, ar ni mo d'ulc dogniat oldas do maith, acht na maith nach dichmairc.

Fer idaig ceathra a ceile i n-a fer diguin, adren tri seoto, amail bid a ceathra fodesin adnagad ind.

Fer dotlean a ceathra a faitċi i ndiguin a ceile, asrean tri seota la fer aithgin a taib no airceand; in ti na bi fer, feraid a log a reir breitheaman, ocus asrean tri seota ind a reir breitheman.

Dileas fer foirse i teallach sealba; na be dileas nach n-aen i tellach sealba acht fear foirrse. Caiti in fer foirse? fer do' na gellaid seoit ocus saidbrige. Is i saidbri caich i tellach sealba, dilsi a airme.

Inscuichebreath fondad; imtiagadbreatha ilbruige, inge bescna tellaig; air ata tir ndarta coruigi thir chumaile; o becaib co moraib, o lobraib co trenaib, o saeraib co daeraib, o rigaib co hamrigaib, is inann bescna a teallaig la Feine. Acht ni conroisceaD ban-tellach, ro suideaD a tellaċ saiġe, fine ceathra as comlabur doib uile, a hurd Feine ocus aicnid, acht ni conoisceaD ecmachta tellaig, ni hicar ni i n-ecmacht. Is eaD ecmacht caich, ni na tuca; ar ni ragar neach tar a cumang, no tar a folaig; na direanar do Dia, ni hereanar do duine.

Putting thy cattle in the shed of thy neighbour, incurs a 'sed' for the deed, for they do not do more of evil than of good, but it cannot be good without permission.

A man who puts the cattle of his neighbour into his preserved grass, pays three 'seds,' just as if it were his own cattle he placed therein.

A man who drives off his cattle into a green of preserved grass of his neighbour, pays three 'seds' together with compensation for the grass at the side or at the end; the person who has not grass, gives its price as estimated by a brehon, and he pays three 'seds' for it, according to the brehon.

The 'fer-foirse' is forfeit in entry for possession of land; no one is forfeit in entry for possession of land except the 'fer-foirse.' Who is the 'fer-foirse'? A man for whom 'seds' and 'saidbri'-wealth do not give pledge. The 'saidbri' of every one in taking possession of land, is the due amount of his stock.

The judgments concerning lands vary; the judgments on the various farms vary, unless in the 'bescna' law of entry; for there is 'tir darta' until it amounts to a 'tir chumaile'; from small to large, from feeble to mighty, from nobles to bondsmen, from kings to plebeians, the 'bescna' law of entry for possession of land is the same with the Feine. But female possession does not vary, their mode of taking possession has been fixed; they all bring the weakest cattle, by the ordination of the Feine and of nature, but there is no variation in the case of impossibility of taking possession: nothing is paid for 'ecmacht.' The 'ecmacht' of each person is that which he cannot give, for no one is fined beyond his power, or beyond his substance; that which is not paid to God, is not paid to man.

Of the Confirmation of Right and Law.

Ni tochta im fil fear forchride, coniab do nouo nemdiong, co io fuidigdar Padraig fir fer n-Eirend a noraib flatha, a comcetfadaib eacalfa.

Talgud do ceathra i mbuailaig .i. doithe in feoir .i. digaim buailed geimreda. Do-fr-li fet i n-a muin .i. tuillter no airiltnitir feoit ifna mainib fein; in bo i n-athlumpaire geimreda, no i ndigaim athbuaile geimreda. Deithire itir in mbuailid feo 7 a bail ata feir i fual .i. bec feoir uil funn, 7 noco nfuil ifin n-inad aile. Deithir itir feir i fual, 7 feir i feir; buaile glan hi i feir, 7 buaile falach feir i fual. Cr ni mo .i. im caithem in feoir. Do maith .i i n-a tuar. Ach na maith .i. acht noco maith in ni donither cen athcomarc; ir ime ata eiric ind. Fer i taig .i. cuiler. Ceathra .i. fir aile. I n-a fer digaim .i. fer in fir aile. Coiced tri feoto i. tri ba indlaega ind. Ni icfar aitgin in feoir, ma cethra dia tairciter do-d-melat; ma cethra do na tairciter, icfar aitgin ind feoir. Cmail bid a ceathra fodeirin .i. amail bid iat a cethra bodein dia indraigeo ind, ir amlaid icfar fmacht ind. Fer dotlean a ceathra .i. digaim feoir ethadain geimreda. Airdean tri feota .i. tri ba indlaega .i. fiach duine-caithe. La fer-aitgin .i. la aitgin in feoir re thaeb fir. C taib .i. in fata. No airceand .i. in gairit. In ti na bi fer .i. mana roib fer aici ar fon aitgina Feraid a log .i. atairgither a log amail ir riar do'n breithemain .i. uair ir ecmacht do cen fer. Tri feota .i. na tri feoit adubramar romaind.

Dileas fer foirfre .i. ir dilus in fer teit iar feir coir do techtugad in feraind. Foirfre .i. fer for feir techta. Ma be dileas nach n-aen .i. noco dilus nach aen aili teit do techtugad in feraind acht in fer imarcraid teit ainn for feir indligthi; 7 ro fear in fer foirfre airithe and-fin. Do na gellaid feoit .i. uad bodein, no o neoch aili, mana beit feoit i n-a fairdin. Ir i fairdin caich .i. ir i foadbur caich ic an techtugad .i. in mbaid na fear in fer foirithi airithi, flan a maithad aile, cen caemhthain artada, ir [f]lan a n-urgabail, no co tucat fein cumal dar a cenn[1]; 7 techtugad tire co cunn co coibni fin.

[1] This also is in O'Dav., p. 91, where the gl. to *foirssi* i.e. *imarcra*, is, 'in fer umeraidh berar do techtugh in feraind, is é *is diles co tardtad cumal tar a chenn.*

No oath was taken respecting the truth of a 'fer foichlide,'[a] until it was settled by the holy people, until Patrick settled the swearing-tests of the men of Ireland, according to the customs of kings, according to the opinions of the church.

Putting thy cattle in the cowshed, i.e. to eat the preserved grass of a winter booley. Incurs a 'sed' for the deed, i.e. 'seds' are deserved or merited for these deeds, i.e. a cow in a winter meadow or in a preserved old booley of winter. There is a difference between this booley and that referred to in the phrase, 'lying in urine,' i.e. there is little grass here, and there is not in the other instance. There is a difference between 'lying in urine' and 'lying in a litter'; it is a clean booley when lying in a litter, and a dirty booley when lying in urine. For not more of evil, i.e. in consuming the grass. Than good, i.e. in the manure. But it cannot be good, i.e. what is done without permission is not good; it is therefore 'eric' is for it. A man who puts, i.e. who places. The cattle, i.e. of another man. Into the preserved grass, i.e. the grass of another man. He pays three 'seds,' i.e. three in-calf cows for it. Compensation for the grass is not paid if the cattle that have consumed it are cattle for which restoration is made; but if not, compensation for the grass is paid. As if it were his own cattle, i.e. just as if they were his own cattle that had been driven there, he shall pay fine for it. A man who drives his cattle, i.e. into preserved grass in a plot of winter pasturage. He pays three 'seds,' i.e. three in-calf cows, viz., the fine for man-trespass. With compensation for the grass, i.e. with compensation for the grass along with that. At the side, i.e., lengthwise. Or the end, i.e crosswise. Who has not grass, i.e. unless he has grass to make compensation with. Its price, i.e its price is levied according to the decision of the brehon, i.e. for he is incompetent himself, being without grass. Three 'seds,' i.e. those we have mentioned before.

The 'fer foirse,' i.e. the man who does [not(?)] go after a proper manner to take possession of land is forfeit. Foirse, i.e. a man on an [un]lawful course. No man shall be forfeit, i.e. no other person who goes to take possession of the land is forfeited except the man of excess[b] who goes there in an unlawful manner, and the particular offender was known in that case. For whom 'seds' do not give pledge, i.e. from himself, or from any other person, unless he has 'seds' in his possession. The wealth[c] of every one, i.e. it is the good substance of every one at taking possession, i.e. when the particular 'fer-foirse' is not known, it is safe to kill them all, when [the persons injured are] without power to detain them; it is safe to arrest them, until they themselves pay a 'cumal' for their redemption; and this is taking possession of land with 'conn' and 'coibne.'

[a] Cf. SM. II. 284, 9, where 'fer foichle' is rendered 'a man who earns wages,' III., 266, 8, and cf. 9, 'attendant'; but cf. the gl. here given *focal-cae*, 'wrong road.'

[b] Cf. the gloss at O'Dav., p. 91, *sub* 'foirsi,' .i. imarcra; but it seems strang that there is no negative at 25 and 26.

[c] Cf. I. 184, 24, where *saidbre* is tr. 'the wealth of (a man's) rank.'

Of the Confirmation of Right and Law.

Inscuiċe breat .i. fo ai cana no urradaiṡ, no fo comraiti 7 aṡṡot, no fo indscuċad riġ. Fondad .i. fo fonndaim in ferainn. Imtiagat breaṫa .i. at saine breṫa forṡna bruiġi; no is [s]ain mes caċ bruiġi itir min 7 ainmin .i. fo imat[1] in feraind. Inge bescna teallaiġ .i. inge ar aċt .i. ata aċt lim and, 7 ba fis gnae no aibind in teċtaiġṫi, uair noco nfuil a deiṫbir seic im eṫam no im aneṫham. Air ata tir ndarta .i. cid luġa ina tir daiṙti. Co ruiġi ṫir cumaile .i. an as mo. O becaib .i. do ferund. O lobraib .i. enirte, o'n eclais. Co trenaib .i. a nirt, o'n tuaiṫ. O riġaib .i. grada flaṫa .i. orro fein. Co hamriġaib .i. grada feine. Is inann beiscna .i. is inann smaċt ata i n-a teċtuġad do reir ba-fesa gnae no aibind in feneċais. Aċt ni conroiscead .i. aċt ni cumscaiġes in deiṫbir ata itir in teċtuġad mbanda 7 in teċtuġad ferda. Ro suideaḋ a tellaċ saiġe .i. ro samaiġed no ro hordaiġed in ni beraiṫ-seic leo do'n teċtuġad. A tellaċ saiġe .i. a n-elleċ side. Fine ceaṫra .i. na ceṫra is comfand doib bis ac in fine, na cairiġ. A hurd feine .i. iar n-a ordugad do na fenib, do reir an aicnid. Aċt ni conoiscead .i. aċt ani cumscaiġes eicin smaċta in teċtaiġṫi; in inbaid na fagbat eoċu, slan doib ba do breiṫ ind. Ni hicar ni i n-ecmaċt .i. noco n-ictar ni isin n-eicin smaċt. Is ead ecmaċt .i. air is ed is eicin smaċt do caċ duine in ni na bi aici. Ar ni ragar .i. uair noco n-oirceṫer neċ. Tar a cumaing .i. uad bodein. No tar a folaig .i. o neoċ aile .i. mana beit eiċ acu, beraiṫ ba ind. Na direanar do Dia .i. in fennaiṫ. Ni hereanar do duine .i. in eiric.

Ni toċta im fir .i. noco toinge do neoċ conad ar firindi biṫ na fir bis ar foċal-cae, ar claen conair, co ra-s-urdraicaiġea imat fir naim .i. in firinde; .i. in deċais do naill i n[d]iaid in fir bis for focel-cae. Co ro suidisdar Padraig .i. can ro suidiġustar Patruic na fira-sa do gleo fear n-Eireand. A nosaib flaṫa .i. Laeġaire 7 Corc 7 Daire. A comcetfadaib eacalsa .i. Patruic, 7 Beneoin, 7 Cairneċ.

Tal no sliseau sean-craind, leasdar Baduirnd, tre lia mothar no fir n-airisme fri haltoir, no fir foġearrta, no comperta naime: ate ind-sin fira ro suidistar Padraic do gleod fer n-Erend i flaith in riġ Laeġaire mic Neill, i nos fer n-Eirend.

[1] The text has *fo imat*, but 'rough' and 'smooth' designate the *nature* of the land, not its *extent*; cf. the expression *do nimet* in gloss.

Judgments vary, i.e. with respect to 'cain' or 'urradus', or with respect to intention or inadvertence, or according to change made by a king. 'Fonda,' i.e. according to the 'fondam' of the land. Judgments vary, i.e. the judgments upon the farms; or the produce of each farm is different as to smooth and rough, i.e. according to the extent [nature?] of the land. Except 'bescna' of entry, i.e. except, i.e. I make an exception here of the delightful or pleasant knowledge of the entry, for there is no difference in this as to good or bad land. 'Tir darta,' i.e. what is less than a 'tir-dairti.' Till it amounts to 'tir-cumaile,' i.e. what is greater than it. For small, i.e. of land. From feeble, i.e. the feeble, from the church. To mighty, i.e. the strong, from the laity. From kings, i.e. of the chieftain grade. To plebeians, i.e. of the Feini grade. The 'bescna' is the same, i.e. the smacht-fine which is for taking possession of it, according to the pleasant and delightful knowledge of the Fenechus is the same. But female entry does not vary, i.e. but the difference that there exists between the female's taking possession and the male's taking possession does not vary. Possession was fixed, i.e. what they bring to take possession was fixed or settled. A taking possession, i.e. their seizure.[a] The 'fine' cattle, i.e. the weakest cattle which the tribe possess, the sheep. By the ordination of the Feine, i.e. it having been ordained by the Feine, i.e. according to nature. That which removes, i.e. but what the forcible 'smacht' of the taking possession changes; when they cannot procure horses, it is lawful for them to bring cows thither. Nothing is paid for 'ecmacht, i.e., nothing is paid for the forcible 'smacht.'[b] The 'ecmacht,' i.e. the forcible 'smacht' of each person is the thing which he has not. For no one is fined, i.e. for no one shall be plundered. Beyond his power, i.e. his own capability. Or beyond his substance, i.e. of any person, i.e. if they have not horses, they shall bring cows thither. What is not paid to God, i.e. penance. Is not paid to man, i.e. the 'eric.'

No oath was taken, i.e. no oath is taken by any one to prove that the men who are on the 'fochall-chae,' the wrong road, are on the *road of* truth, until the force of holy testimony shall have decided it, i.e. the truth, i.e. thou shalt not proceed to the oath in the case of the man who is on 'fochal-chae,' *on the wrong road.* Until Patrick settled, i.e. until Patrick established these tests to decide *the disputes* of the men of Ireland. From the customs of kings, i.e. Laegaire and Corc and Daire. From the opinions of the church, i.e. Patrick and Benen and Cairnech.

An adze or a chip of an old tree, the "Lestar Baduirnn," the three stones in the dark, or the test of standing at the altar, or of the cauldron, or of the holy draught.—these things were the tests Patrick established to decide the *disputes* of the men of Ireland in the reign of king Laegaire son of Niall, in the new knowledge of the men of Ireland.

[a] For the gloss here, cf., O'Dav., p. 82, *sub* 'ellach,' "for *ellach* or *tellach* from a house of any grade, lay or ecclesiastic, is the same."

[b] This is merely an *ety. gl.* on the word *ec-macht*, quasi *ec(en-s)macht.*

OF THE CONFIRMATION OF RIGHT AND LAW.

Tal .i. tenga tar tal n-erdarg.[1] Slicean fean-craind .i. fligis do'n crand fin d'eć-laigi in eclasa, no comraid in eclasa, in crand coiregaide. Leargar Baduirne .i. ba maid, for durn, no fo eiblen for durn .i. na fcailed, no na maided. Baduirne .i. do dornaib na filed.

.i. Tri cumarc do filaib creidmeda 7 di filaib geindligi ann-so fis, amail ata Colum Cilleneć gaba na tri fuan-gref. Is e fuair in Leargar Baduirne, da fucaid aiscida fcean uad do Coirpri fean Laigen, co tafla in duine do, ic Tigernaig Mail, co fil a beglad ain; conad ann do fuair in Leargar Baduirne.

Gne aile: Leargar Baduirnn .i. Dorn do bean do Feinaib Tem lad do lind do'n tigernad, co n-acaid ac an tigernad na teora inna, a fidaib tanzadar; teicfeat leompa, facfat le .i. Leargar Baduirne .i. Badorinn in bean; is an tan doberta in lam anuind, dia mbed go lair, no meabad; dia mbed fil lair, conaigeb. No leitir do eirled ar dornnaib na n-anfilan, no taidbeogad ar dornnaib na filed.

Tre lia mothar .i. tri lia do éur i n[o]ordaigad, lia brec 7 lia find 7 lia dub i. tredi la creidmeda: crannchor, airdirim, cairi. No fil n-airdirime fri haltrom .i. in t-airdirmetu im ailig n-anarda. No fil fogeadtha .i. in caine fina .i. irfed dom fil geindligde dib, fuba do bneit écus. No compeitea naime .i. deog liubair, amail ata lebar fata Leć-glinde, a dilegenn ar uirci. Cte ind-fin fina .i. no ramaigfitis, no no ordaigfitis Patraic na fira-fa, do deilugud fein Crifd. I fuaid in fid Laegaire .i. ir and no hordaigfed iar. I nos fon n-Girind .i. a fil nua, no a urdrucud nua fein n-Girind.

Cit lir di-a no fuidige comdire la Feine? Geocoir, cuicin, cailech, cana; it comdire la Feine; n, hica nach ae aithgin araile.

Cit lir .i. cia ler no cia lin, di-a no ramaiged, no di-a no hordaiged cutruma[r] dire, do neir in feineć? Geo .i. ceitri geoid .i. cuic feoir ind. Coir .i. leć-fmacht. Cuicin .i. cen gnima. Cailech .i. ceitri heoin ind. Cana .i. cuilen cen gnim.

[1] Thus put in H. 3, 18, p. 390, b, tal humae no bui la Moćte fraer; no gortad i cinn driaig 7 dobeirta tengaid tairir; in ti lair 'mbi go, no loifed; in ti ba filed, in loifed.

An adze, i.e. the tongue *was put* across a red-hot adze. A chip of an old tree, i.e. a chip of the old tree of the horse-rod of the patron saint, or of the coffin of the patron saint, or the consecrated tree 'Lestar Baduirnn,' i.e. 'ba,' good, 'for durn,' on the hand; it used to break on the hand, i.e. it used to open or burst asunder; *but it remained perfect* on the hands of the upright.

There is set down here a triplicity of religious tests and pagan tests,[a] as is, 'Colam Collereach' the smith, of the "three cold strokes." This was he who found the 'Lestar Baduirn,' when he gave away a present of knives to Coirpre, the old Leinsterman; the man met him at Tiprait Mail and asked him to shave him: it was then he found the 'Lestar Baduirnn.'

Another version. 'Lestar Baduirnn': Dornn, a woman of the Feine of Tara went to the well, and saw at the well the three women, who came out of the 'side,' *fairy hills*; they fled at her approach and left to her the 'Lestar Baduirnn,' (i.e. Badornn was the *name of the* woman); when a man's hand was placed on it, if falsehood were with him, it would burst; if the truth were with him, it would remain whole. Or a vessel which used to burst on the hands of the unrighteous, and to be remade perfect on the palms of the righteous.

Three stones in the dark, i.e. to put three stones in a dark place, a speckled stone, a white stone, and a black stone. The three things used by Christians were lot, 'airisem' and cauldron. Test of standing at the altar, i.e. standing at the stone of adoration. Or test of 'fogearrtha,' i.e. the testing cauldron, i.e what makes pagan tests of them is to bring 'fuba' to them. Or holy draught, i.e. the book drink, such as the long book of Leithglinn, its perusal on water. These are the tests, i.e. Patrick established or ordained these tests to distinguish the men of Ireland. In the reign of king Laegaire, i.e. it is then they were ordained. In the new knowledge, i.e. in the new knowledge or new distinguishing of the men of Ireland.

How many things are there for which equal 'dire' has been ordained by the Feine? A goose, a crane, a kitten, a cock, a whelp; these are of equal 'dire' with the Feine: none of them shall pay the compensation of the other.

How many, i.e. how many or how numerous are the kinds of animals for which equal 'dire' [viz. five 'seds'] was ordained or established according to the brehon law? A goose, i.e. four geese, i.e. five 'seds' for them. A crane, i.e. half 'smacht.' A kitten, i.e. without action. A cock, i.e. four birds for him. A whelp, i.e. a pup without action, *not able to hunt.*

[a] The three pagan tests are the adze, the three stones in the dark, (white, as proof of truth; speckled, of half truth; black, of falsehood), and Lestar Baduirnn, the three religious tests are as above, 'lot,' 'airisem,' and cauldron. See the Tract published in *Ir. Texte*, III. 1, 182, *the Irish Ordeals*, &c., by Wh. Stokes.

Of the Confirmation of Right and Law.

Crim,[1] feam, fiad-ubull, dia ro techtaidter; greas for indeoin; admad a cearda; tirad a n-aith; bleith a muileand; bleith a lam-broin dichmairc; bleith for li-broin; denam cleib; denam cleithe; loscad luise; loscad guaile; toba tire; claide mianna; tochar puirt; imirt glaith for rot; epe caċa feada, acht fid nemead no deg-fid; imfedain i ndamaib, fo imrim noe no leasdair; imrim eich ach tri heoċa conoiscead dire, each rig, each eapscoib, each suad; no noe co lin seasa, is i-sidе condaile comdire friu; dul tar chill; dul tar dun; urba in berna i fert aireach; glanad raite; coscrad aile; cain dorinn cliath; corus aenaig; urclaide tairis.

Crim .i. a caill gabala. Feam .i. amail in crim .i. iar n-a teċtugud. Fiad-ubull .i. na flaṫa .i. cuic seoit ind do rigaib co n-a comgradaib; amail glas fiadan he. Greas for indeoin .i. gabann, ac ata toṫċus graid flaṫa .i. cen aṫcomarc. Admad .i. in fir cetna. Tirad .i. graid flaṫa. Bleiṫ a muileand .i. graid flaṫa. Diċmairc .i. cen aṫcomarc. For li-broin .i. sic occ. Denam cleib .i. slan a mbuain a fid comaiṫċesa, co roib damna cleib no cleiṫi ann; 7 o bias imarcraid tairis, is cuic seoit ann; 7 a riagail re cliab no re cleiṫ tigi in ti as a tucad he.

.1. Ro boingeaḋ damna in cleib no na cleiṫi comlan ann sund, in tan ataid na cuic seoit; 7 damad easpaḋaċ ni de, is [s]lan; no dono, in t-ain[m]roinde bud easbadaċ, corab e in t-ainmroinde sin bus eas-baḋaċ do na cuic setaib.

Loscad luise .i. inad da cuailli dec do'n ferann do loscad .i. cuic seoit 7 aiṫgin .i. fo tir comaiṫeċ. Loscad guaile .i. a caill gabala .i. ni he trascras in crand; cuic seoit ind. Toba tire .i. foit do buain ann .i. tu-eiped, eipi i tai in ferann, inad da cuaille dec do toċailt de. Claide mianna .i. toċailt na mianna; cuic seoit indti. Toċar puirt .i. mona, cuic seoit indti, amail in connad.

[1] This paragraph is an enumeration of objects or circumstances that involve the penalty of 'equal *dire*,' 'five seds,' as in previous paragraph.

Wild garlic, sea-wrack, wild apple, if they have been appropriated; work upon an anvil; timber in a forge; drying in a kiln; grinding in a mill; grinding with a quern without permission; grinding on a whetstone; making baskets; making hurdles; burning fire; burning charcoal; stripping land; delving mines; cutting turf; using the 'glaith' upon a road; cutting every kind of wood except the sacred wood, 'fid-nemed,' 'deg-fid'; driving of bullocks; using a boat or vessel; riding a horse, except three horses, the 'dire' for which varies, the horse of a king, the horse of a bishop, the horse of a learned man; or a boat with a number of benches, which is entitled to equal 'dire' with *the horses;* going over a church; going over a 'dun'; cutting a gap in the grave of a chief; cleaning a road; breaking a fence; 'cain dornn cliath'; erecting the proper stands and platforms at a fair.

Wild garlic, i.e. in an appropriated wood. Sea-wrack, i.e. like the wild garlic, i.e. after being appropriated. Wild apple, i.e. of the chief, i.e. there are five 'seds' for it to kings, with those of the same grade; it is like a wild herb. Work on an anvil, i.e. of a smith who has the wealth of the chieftain grade, i.e. without asking permission. Timber, i.e. of the same man. Drying in the kiln, i.e. of the chieftain grade. Grinding in a mill, i.e. of the chieftain grade. Without permission, i.e. without asking leave. On a grinding stone, i.e. *sic hoc.* Making baskets, i.e. in a common wood, it is safe to cut as much as amounts to the material of a basket or a hurdle, but when it exceeds this, there are five 'seds' fine for it; and they are to be regulated by the basket or the hurdle of the house of the person from whose *part of the wood* they have been taken.

The complete materials of the basket or the hurdle were cut in this case, when there five 'seds' fine for it; but if any part of them is deficient, there is either no fine, or the proportion which is wanting is the proportion of the five 'seds' which shall be deducted.

Burning fire, i.e. to burn the space for twelve stakes of the land, i.e. five 'seds' and compensation for the burning, i.e. in a common land. Burning charcoal, i.e. in an appropriated wood, i.e. he does not go so far as to cut down the tree: there are five 'seds' for it. Stripping land, i.e. to cut sods on it, i.e. '*tu eiped*,' 'silent cutting,' i.e. he cuts in silence the land, i.e. to strip the space of twelve stakes of it. Delving mines, i.e. digging of minerals; five 'seds' for it. Cutting turf, i.e. of peat, five 'seds' for it, like the

OF THE CONFIRMATION OF RIGHT AND LAW.

Imirt glaid for fot .i. in connad, cuic feoit ind, 7 ni a maigin digona. Ere caéa feadna .i. letriad .i. diri na n-airéd fesa, 7 ni tuc a n-aidgin ar airid. Cét fid nemead .i. fid cilli. Deg-fid .i. fid derid. Imfedain .i. na ngrad flatha .i. cen atcomarc. Fo imrim noe .i. na ngrad flatha, sic &c. No leardair .i. cen atcomarc. Imrim eid .i. do grandaib flatha. Cét tri heoca .i. cumscaidit-feic; dirt ir mo ina frit i n-a foimrim. Eaé rig .i. ceitri ba doib-fide No noe co lin feara .i. na n-uaral; no cipe occa mbe ar febur a grema .i. no in nae bir acu co n-imat fera indti; 7 cid oen fer ber indti, bud he in cetna. Ir i fide condaile comdire friu .i. ir intti fide cain-dailtes cutrumur dirt riu, rigna heéaib. Dul tar éill .i. dul tar mur, no tar clad na cilli: diablad na cuic fet do'n eclais and. Dul tar dun .i. tar a lud .i. cuic feoit ann do tuaid. Uirba in berna .i. fuidéd na Taillten .i. mad da cuaill dec: cuic feoit ind. Cirdeaé .i. na ngrad flatha. Glanad raite .i. fmaét nem-glanta na fot; cuic feoit ind. Corcrad a le .i. da cuaille dec co n-a n-indtéé. Cain dorinn .i. cliat dorélai .i. riagail na cleiri, domiter o'n duin in cat-cliat; cuic feoit ind. Corur aenaig .i. cuic feoit a fir coir a fir-clairi tarir tar in n-aenaé.

Corur indbir a tuirorgain; forcraid fomelta for oin; fuarlucad athgabala a forrngabail; a gabail edechta; a foxal a faicte, ar coir dia didean; fuarlucad coimdeaé; far-cuibdeach for eoca; derged comlaig nad forndartar; cuibdeach fir na do-t-urgaid; imeasorgain oc a teilgtar fuili, na dligead ochtur; urgabail mna cen a meabluged; forcraid n-imana for ceathraib: ir aire conaimear na comdire feo i cuic fetaib, ar na helmigter mar i mbec, ocus ar na beth ni gen eiric, ocus ar n[a] himirbera neach na be hai.

fire-wood. Using the 'glaith' upon a road, i.e. the fire-wood, i.e. five 'seds' for it, but not out of a sacred precinct. Cutting every kind of wood, i.e. the 'dire' of the chief trees, and he has not mentioned compensation for them. Except the sacred wood, i.e. wood of the church, i.e. sacred wood. Driving of bullocks, i.e. belonging to the chieftain grade; i.e. without asking permission. Using a boat, i.e. of or belonging to the chieftain grades; *sic hoc*. Or vessel, i.e. without asking permission. Riding a horse, i.e. by the chieftain grades. Except three horses, i.e. they vary; there is a greater *dire* than this for using them. The horse of a king, &c., i.e four cows for such. A boat with a number of benches, i.e. belonging to the nobles, to whomsoever it may belong, on account of the goodness of its claim, i.e. or the boat which they have with many benches in it; and though it may have but one bench in it, it would be the same. Which is entitled to equal 'dire' with them, i.e. equal 'dire' is given for this and for the horses. Going over a church, i.e. going over the wall or the mound of the church; double the five 'seds' to the church for it. Going over a 'dun', i.e over its gate, there are five 'seds' for it to the laity. Cutting a gap in the grave; of a chief, i.e. 'suidech na Taillten,' i.e. the place of twe've stakes; five 'seds' for it Of a chief, i.e. of the chieftain grade. Cleaning roads, i.e 'smacht'-fine for not cleansing the road, i.e. five 'seds.' Breaking stakes, i.e. twelve stakes with their appendages. Cain dorncliath, i.e. "cliath dornclai,"[a] i.e. the battle-hurdle follows the rule of the hurdle which is made by the hand; five 'seds' for it. Law of a fair, i.e. five 'seds' according to proper knowledge, for not having the proper partitions across it, across the fair-green.

To plunder a lawful weir; to wear a loan to excess; to release a distress from pound; to take it unlawfully; to drive it out of a fair-green which is proper to protect it; to release it from a place of security; to over-fetter horses; to proclaim a combat without offering to submit to law; to fetter a man who has not pleaded for it; a quarrel at which blood is shed that is not entitled to sick-maintenance; to arrest a woman though not forcing her; over-driving of cattle: the reason that these equal 'dires' were settled at five 'seds' is, that much should not be paid for little, and that nothing should be without 'eric', and that no one should use what was not his own.

[a] O'Dav., p. 80, has "dorncla .i. *dorus* no *sinister*: cid imda ar tech ndiabail ndorncla iadhaigh neoach fa dorncla a dorus"; (iadaid neach fa *dorcha* a dorus, H. 3.18, p. 628). There is a gloss at H. 3, 18, p. 391, *d.-c.* a denam, a turcbail, ocus an adbaill fuirri, "to make it, to raise it, and what dies (?) on it."

Of the Confirmation of Right and Law.

Ar do imarna Patraig na tiarthair na comdiu reo tar ani do fuilmiream a fir n-aicnid ocus coibre ocus rerebtra; a ndul gan ni ir mo, ar ate comdire and-ro ro fuigeartar Patraic a nor fer n-Erenn iar creidiom: cuic reoit conaimeat in cach diire do rund, la haithgin.

Corus inabia .i. coir feir, fer coir ineic dobertar a ino in uirci, for ino in bera, in t-iarc. Ctuforgain i. a orgain, ir tar a gaic; cuic reoit ino do cac uiriad. Foicriaid fomelta .i. cuic reoit ino do cac uiriad. Fuarlucad adgabala .i. ar in oriuim fri liag, 7 duine comaiteć, 7 ni cartatrad .i. a cobann cen atcomarc; 7 ni bi feidem i fur, 7 ni uirgair a muinntir. Forrugabail .i. can a lecau irin mbac n-aćaid. Cgabail edećta .i. cen abud .i. can a lecan ar in oriuim fri liag, no artaid for conair cen ceart. Cfoxal a faitće .i. rig no eclaid .i. faitće graid fećta. Fuarlucad .i. co hinoligtećar in bac n-aćaid .i. oriuim fri liag cen farugad cen atcomarc. Sar-cuibreać .i. roinde im a fiaclaib .i. in laimgrit ein a cenn 7 a corra. Derged comrag .i. eirge d'fecmai in comraic, 7 nocon fir-fonaiged reime a denam, no a dleigtin; cuic reoit ino, manar tinc in ri for a ndernad in fecma; 7 ma ro tinc, a da n-indoliged aigid i n-aigid. Cuimreać fir na do tuigsid .i. cuimreć do éur do, ar in fer nar fir-gabertar tar a cenn i trebairi; lam i n-a brollać .i. timorcain dligid deit for fer, nar airgid ain. Imeafrigain .i. fuil erroma, no mine no caire, no irin fuil ceirt mbainn; no ir briatra do fetaib gabla do raime fund. Oćrur .i. noco bi oćrur and. Ufgabail mna .i. dorn i n-a brollać, ar daigin a artaigti re fiaćaib. cuic fet. Foicriaid n-imana .i. imain fo muin. in tan tegmaic ar gul. Ir aire conaimeat .i. ir airi ro cain-aimrized, no ro cotaimrized na neića reo, ada curtuinur diu, for diu, for cuic fetaib, d'a tecait da ba. Cfi na hernigéen .i. moran i bail i ndlegar becan. Cfi na bet ni gen eitic .i. cen a fir-ic in neić dlegar and. Cfi na himirbera .i. 7 ar na dernad neć a himirt ar in ni na bud leir budein.

For Patrick commanded that these equal 'dires' should not exceed what we have mentioned, from the law of nature, of religion and of scripture; that they should go no farther, for these are the equal 'dires' which Patrick established in the new knowledge of the men of Ireland after the establishment of the faith: five 'seds' were estimated by him as the 'dire' in these cases, with compensation.

A lawful weir, i.e. 'corus,' i.e. 'coir-seis,' i.e. the right way of the thing which is taken from the surface of the water on the top of a spear, i.e. the fish. To plunder, i.e. to pillage it stealthily; five 'seds' for it to every native yeoman. To wear a thing lent to excess, i.e. five 'seds' for it to every native yeoman. To release a distress, i.e. out of the cattle-shed, and this was done by a neighbour, and out of friendship, i.e. from a pound without permission; and the creditor is not to the fore, and his people have not prohibited the act. From a capture, i.e. not to let them into the paddock. To take it unlawfully, i.e. without notice, i.e. not to allow it into the cattle shed, or to stop it on the road without justice. To drive it out of a fair-green, i.e. of a king or of the church, i.e. the green of the septenary grade. To release it, i.e. unlawfully out of the paddock, i.e. the cattle-shed without violation, without asking permission. To over-fetter horses, i.e. a hair-rope between his teeth, i.e. the 'long-fetter,' between his head and his (fore-)legs. To proclaim a combat, i.e. to go to give the challenge of combat, when it was not truly incumbent or lawful to engage in it; five 'seds' for it, unless the person who has been challenged has responded[a]; and if he has responded, the two illegalities are face to face. To fetter a man who had not pleaded, i.e. to put fetters on the man who did not truly plead for it by security; to seize him by the breast, i.e. thy forcing the law upon a man who did not plead for it. A quarrel at which blood is shed, i.e. blood from the nose, or drawn by a nail or pin, or the blood of four drops; or it is a bundle of the lowest 'seds' that is reckoned here. Entitled to sick-maintenance, i.e. for which this is not paid. Arresting a woman, i.e. to seize her collar by the hand, in order to detain her for the debt, five 'seds.' Over driving of cattle, i.e. to drive them into the sea when they have escaped from it. &c. The reason, i.e. the reason that these things, for which equal 'dire' was due, were settled or fixed at five 'seds,' a sum equal to two cows. That much shall not be paid, i.e. much where but little is due. That nothing should go without 'eric', i.e. without true payment of the thing which is due for it. And that no one should use what was not his own. i.e. that no one should make use of what was not his own.

[a] In H. 3. 18, p. 391. the gl. explains *nad fornastar*, by *na* tabar tincisin *dligid*; the 'response' is the offer to submit to law.

Of the Confirmation of Right and Law.

Ar do imarna Patraic .i. ar na digdis na neiċe-sea, ada cutruinus diri, dar ani ro reimraidsemar romaind, dar na cuic setaib. Fir n-aicnid .i. na fer firen. Coibse .i. na creisen. Screbtra .i. naim, in fir-leigind. Ar ate comdire .i. na neiċi ata cutruma dire. Cuic seoit conameas .i. d'a tecait da ba, ise ni ro cain-aimsiged no ro cotaimsiged in dire caċ neiċ dib sin, re taeb n-aiċgina.

Cis lir cain i tir, na bi imaclaid la Feine, co na do ro-dilsib do cach dib, ce derna fri araile; cia himirbera cach dib fri araile, ni tuille acht aithgin co troscad no himcim iar troscad na hapad? Mac ocus a athair, ingean ocus a mathair, dalta ocus 'aide, ingean ocus a buime, mac ocus a maithre mad oige mama gaire, flaith ocus a ceile, eaclas ocus a manaig, fuidre bith comaideadan cis ocus a flaiṫi, rig ocus a n-athaig orrṫa, cumal ocus a flaithe techta, adaltraċa iar n-a hurnaidm no aidite dia finaib fria firu, cedmuindter ocus a ceili.

Do rairngairead, in tan do-n-icfat na himaclaide seo, is and do-n-icfad na duba digeanna, cen ail gen fasach, cen diceṫal na berrdar a fir aicnid na screbtra na fasaiġ, ar ro suigideaḋ na cana so o tosach domain co diaig, cen imaclaid.

Cis lir cain .i. comaircim cia ler no cia lin do riaglaib i tir, na bi emaclaid im fiaċ foimrime, no co comlogṫaib. Ce derna fri araile .i. cip ed done re ceile can fiaċ foimrim; no cip ed beriuf o ceile do comlogṫaib. Fri araile .i. agaid i n-agaid. Cia himir-

For Patrick commanded, i.e. that these things for which equal 'dire' lies should not exceed the thing which we have said before, i.e. the five 'seds.' The law of nature, i.e. of the just men. Of religion, i.e. of the believers. And of scripture, i.e. the holy scriptures of the learned. For these are the equal 'dires,' i.e. the things for which equal 'dire' lies. Five 'seds' were estimated, i.e. two cows; this is what was settled or fixed, as the 'dire' of each thing of these together with compensation.

What are the rules in a territory by which no suit lies with the Feine, as it is the inherent right of each of them to act so in their mutual relation to each other; whatever each of them uses belonging to the other, deserves but compensation until fasting or the additional time after the notice and fasting? A son and his father; a daughter and her mother; a foster-son and his foster-father; a foster-daughter and her foster-mother; a son and his mothers if he fulfils the duty of taking care *of parents;* a chief and his tenant; a church and her monks; 'fuidirs' who are in acknowledgment of rent, and their chiefs; kings and their steward-bailiffs; a bondmaid and her lawful chiefs; adultresses after their contract with their men or acknowledgment by their tribes; a 'cétmuinter' wife and her husband: *these correlatives do not sue against each other.*

It was promised, that whenever these suits should take place, the great disasters would come to pass, *a condition of being* without law, without precedent, without 'dichetal,' derived from the law of nature or scripture or precedent; for these rules were established from the beginning of the world to the end, against litigation.

What are the rules in a territory, i.e. I ask, how many or how various are the rules in a territory that there be no litigation for debt of wearing or with set-off. Act to each other, i.e. whatever he does to his fellow, there shall be no debt for wear; or whatever he gets from his fellow of set-off. To each other, i.e. face to face. Whatever each of them uses, i.e. whatever each of them takes from the other in the matter of forced [a]

[a] The meaning seems to be that even *errach*, 'forced exaction' is allowable up to a certain point; see III. 487, 11 seqq. But it is not certain that the meaning is not 'in the *spring*'.

Of the Confirmation of Right and Law.

berta .i. cip eo berrur rim cach dib o cele im an errad. Fri araile .i. i n-echraire. Ni tuille acht aitgin .i. irin errad co n-a tormuchtain i n-a uide ice choir. Co trorcad .i. for gradaib flatha, ir e airet ada aitgin ano. No himcim iar trorcad .i. in threir inceimnigthe no in diabul-to. Na hadad .i. for gradaib feine.

Mac ocus athair .i. ir dilri na comlaithe etarru-sain uile, magi comdligthi iat. Mad oige .i. mathia comoigeth moamugad no grem na gaire, ir ann ata sain. Mama gaire .i. in mac. Flaith .i. im a comloigthib. Ceile .i. daer-ceile. Manaig .i. daer-manaid. Fairde .i. na fo-daeir i mbith comaitetin in indus cetna .i. na fen-cleithe. Rig ocus a n-athaig orrtha .i. na rig 7 na hathaig bir acu d'a foirsetin, in indus cetna im a comloigthib. Cumal .i. daera .i. fo'n gne cetna. Adaltrada .i. cid fen' uaire. No aidithe .i. no bith do'n fine i n-a aititin, in indus cetna. Cedmuinoter .i. i n-a comloigthib.

Do fairngairet .i. fo tairngairet in tan tiscat na arnaile seo, ir indsa no ir andsa cen a n-artad. Ir and d-n-icfad .i. na di-[s]aebad cen cend orra, na galara no na tegmanna. Na duba .i. na di-saeb .i. cen saib-datha. Cen ail .i. cen forus nolugtec. Fir aicnid .i. na fer firen. Screbtra .i. naime, in fir leigind. Na cana .i. na riagla. Cen imacaid .i. im riad fo imrim, no do comlaigthib.

Cir lir fo furigead fo-dilse cacha tuaithe, ada comdilri do cach rechtⁱ? Nae aite; crum allda; main andach cach uisce; luath-foibirt cacha frotha; loitud aidche do crinach cach fid, gen threnugud; fulacht cacha daille; cnuas cacha feada; arad cacha fedna; crand fedna collna; crann gill achargaid; luit eachlaime da achlais; bir-crand threige n-urcomail; damna fondrra; damna loinda; fiad cacha feda, adais eadarba, co ndeithbire; feam cacha

[1] O'D. tr. "even for a momentary pleasure"; but the phrase is rendered, '*the luck of an hour*,' in MR. 74, note, q.v.; H. 3, 18, p. 391 says, '**adultresses** *at first* [*i tosaig*] but they go to other men afterwards by contract (*tre hernaidm*).

exaction. The other, i.e. in his absence.[a] Deserves but compensation, i.e. for the exacting with payment in the proper period of payment. Until fasting, i.e. upon the chieftain grades, it is the space of time at the end of which compensation is due. The additional time after fasting, i.e. the three additional days, or the double. After the notice, i.e. upon the Feine grades.

A son and his father, a daughter and her mother, &c. i.e. sets-off between all these are lawful, if they are adjusted. If he fulfil the duty of care of parents, i.e. if they fulfil the law or claim of maintenance, it is then this is so. The law of care of parents, i.e. the son. The chief, i.e. with respect to his sets-off. His tenant, i.e. his bond tenant. Monks, i.e. bond monks. 'Fuidirs,' i.e. the bond tenants, who are in acknowledgment are in the same way, i.e. the 'sen-clethi.' Kings and their steward-bailiffs, i.e. the kings and the stewards whom they have to relieve them are in the same position, with respect to their sets-off. Bond-maid, i.e. serfs, i.e. after the same manner. Adultresses, i.e. even for a brief period. Or acknowledgment, i.e. when the tribe are in acknowledgment, i.e. *have acknowledged the contract with the paramours;* in the same way. A 'cetmuinter' wife, i.e. with respect to her sets-off.

It was promised, i.e. it was promised that when these things should come to pass, it would be hard or difficult if not stopped. That the great disasters, i.e. the great calamities without any end to them; the diseases or the maladies. Disasters, i.e. the great destructions, i.e. without limit. Without law, i.e. without true knowledge of law. The law of nature, i.e. of the righteous men. Scriptures, i.e. the holy scriptures of the 'ferleiginn.' These rules, i.e. the regulations. To prevent litigation, i.e. respecting debts for wear or for sets-off.

How many things have been established as the inherent rights of every territory, and which are equally due to every person? The salmon of every place; wild garlic; the 'andach' property of each water; the quick drawing *of a net* from each stream; the sufficiency for a night of faggots of each wood which has not the tripartite division *of trees*; cooking-fuel in every wood; the mast [nuts] of each wood; materials for each carriage; timber for body-bearers [biers]; a handle for the champion's spear; a hand-stick for the horse-boy; twigs for three spancels; materials for hoops; materials for a churn-dash; the wild animals of each wood, through which there is a passage with necessity; the sea-

[a] Cf. the paragraph in Book of Aicill, III. 489, foot.

Of the Confirmation of Right and Law.

trachta; duilix cacha cairrige; torrad cach trethain ala cairrige; cach fid cen treimiugad; imbleith for lig; aenach n-aidtan; dul a n-eatheair; imirt fichċilli tige airreach; falamd tige bruigad; dirmd uar cach; flabrad for chimig, adaig eatarba, in glar.

Cir lir .i. cia ler no cia lin fo ramaigeó no fo hordaigeo do dilgiteó do'n duaiċ, 7 ir comdiler doib he 7 do caċ fiċt duine feċtar ċuaiċ? Nae aite .i. cibeó ait, .i. in bradan bir irin ait, irin n-inaó; flan a aen-gnim. Crim allda .i. ar na bi tecċtugad. Luaċ-foibirt .i. flan aen-tarraing in lin. Lortuó aidċe .i. cuit na naidċe do'n cruinaċ .i. i fid gabala. Gen treimiugud .i. cen teclamaó trit .i. cen arrac. Fulaċt caċa ċaille .i. in n. ar a ndentar fulaċt irin caill .i. indum. Cnuar caċa feada .i. a mer 7 a cno .i. lan a duirn, no ir caill cen gabail. Crad caċa fedna .i. cuing 7 ceċta. Crand fedna .i. adbar in arad .i. fuaiċ. Crann gill atharguib .i. adbur crainn gu do airig ecta 7 do rig gellur dib a dualgur acorgaib. Luiċ eaċlaime .i. bunnraċ no eċ-larc. Dir-crand .i. in berb-crand. Treige .i. in da ro, 7 in leiċri. Damna fonorra .i. flan a mbuaim fein a fid comaiċera. Damna loinida .i. crotan in ara. Fiad caċa feda .i. allaid, .i. cia bed tecċtugad ar in fid, noco dlegar a bid ar in fiad, uair ir coitcenn do in caċ mad. Coaig eadarba .i. in adaig bir etarru, itir na forrandaib, co ndeirbsiur duci for imrige .i. for teithed. Feam caċa traċta .i. cen treimiugad, .i. for na bi tecċtugad. Duilix .i. similiter. Torad caċ threċain .i. for tonnaib o ta cairdaic anunn .i. in torad tolegar do na cairgib tar a tecait na tren-tonda .i. cairge na tucumaigter trit. Fid cen treimiugad .i. cen tecċtugad .i. crinad trit .i. in bi gabail fair. Imbleiṫ for lig .i. bia coitcenn, no ir iar n-airiarraċt. Aenaċ n-aidtan .i. aenaċ n-aitim; cia tiagra dia cluiċi ann .i. do denam gnaiċfne and. Dul a n-eatheair .i. cin urgaire. Imirt fidċilli .i. na neiċe coitcenda

wrack of each strand; the salt-leaf of each rock; the produce of each wave outside the rock; each wood which is without triple division; grinding upon the *whet*-stone; an acknowledged fair-green; going into a boat; playing chess in the house of a chieftain; salt in the house of a 'brewy'; the mountain which overtops all; a chain upon a captive, there being a space between him and the fetter.

How many, i.e. how many or how numerous are the innate rights that have been established or ordained for the territory, and which are equally due to those within, and to every kind of person outside the territory? The salmon of each place, i.e. of whatever place, i.e. the salmon which is in the place, it is lawful to give it one thrust. Wild garlic, i.e. which is not appropriated. The quick drawing, i.e. one pull at the net is lawful. Sufficient for a night, i.e. as much of the withered branches as is sufficient for a night, i.e. in an appropriated wood. Without triple division, i.e without collecting through it, i.e. without security. Cooking-fuel in every wood, i.e. the thing which is cooked in the wood, anything cookable. The mast of each wood, i.e. its fruit and its nuts, i.e. the full of his hand, or it is a wood without appropriation. Materials for each carriage, i.e. yoke and plough. Timber for body-bearers, i.e. material for a bearer, i.e. a bier. A handle for a champion's spear,[a] i.e. the materials of a handle for the spear of an 'aire-echta,' or for a king who promises to give the price of it in wounding or valour. A hand-stick for the horse-boy, i.e. a rod or a horse-scourge. Twigs for three spancels, i.e. the pliant tree. Three, i.e. the two withes and the side-line. Materials for hoops, i.e. it is lawful to cut them in a common wood. Materials for the churn-dash, i.e. the cross stick *for churning* the milk. The wild animals in each wood, i.e. wild, although the wood is appropriated, it is not lawful that the wild animals therein should be so, for they are common in every place. Through which there is a passage, i.e. the space that is between them, between the lands with necessity for transit or for flight. The sea-wrack of each strand, i.e. without triple division, i.e. which is not appropriated. Salt-leaf, i.e. *similiter*. The produce of each wave outside the rock, i.e. over waves from the rock out, i.e. the produce which is brought from the rocks over which the strong waves pass, i.e. the rocks, i.e. the rocks which do not surround land. Each wood which is without triple division, i.e. without being appropriated, or seized to any particular use, i.e. dried sticks all through it. Grinding upon a stone, i.e. a common whetstone, or it is after permission being given. An acknowledged fair-green, i.e. an established fair-green; though one come to a game there, i.e. to practice horse-racing there. Going into a boat, i.e. without being forbidden. Playing chess, i.e. these things which follow down here

[a] O'Dav., p. 54, is doubtful whether this word *athorguibh* means *a spear* or *valour*; he quotes this passage and gloss.

Of the Confirmation of Right and Law.

fo fir sile, no ir neiti iar n-a n-airiaracht. Dirind mar cach .i. in tan na fecar a ler .i. in arbul-fainn, bir er cinn cach duine, in flaith corcenn. Slabrad for cimig .i. a flabra do tabairt do for in cimid ir dilfed bair, muna frit a cumang a comeca cena .i. cinc feoit, d'a tecait da bu 7 famairc, for nech dobera fair i n-indligud. Uaig eatarba .i. in aenig bir etarru. in glar 7 in cinn. Inann 7 fomann, acht fe fein docuaid i cor in dilfid fainn, 7 a glar no a gemal tuc fomann .i. mad cintach in ti for a tabair.[1]

Dean teite di tair i cain lanamna, no di mbar, ar fuidleat do cach bir aici; midcuine techta oc na hairdbeanair alt na feich, ar dian tiarar a fuidiu dligid a dilfi fo gnaidaib tuaithe; mir meinn; lora brochain cacha muige; creinm a crub each; combach tar aenach; fobuch n-atha; tocuiriud leibind; tomur cach airmide; criathrad tre criathar, acht tairfeard a nginnradha coire; flaith cacha cefdca; luaith cacha tellaig. ach mur-luaith; foitchi baic; tocuiread loirte; tuba frama; bruchi cacha claide: feir cach tinacuin; commairge cacha cefcaill: aideabla for coilcaid: fonesi fri cre'e: forbais each fria luag; tuarigad co n-etha; foitchi co ndeithbire chimceall arathair; foitchi for tuarta; gleas airiarachta for indeoin; timargain dam fri a ngabail; a leigad iar n-ai. a mbeatg ana ceathrar:—imta, cia fo uathad-fium.

[1] In H. 3. 17. col. 641. many additional details are given, thus rendered by O'Donovan: "If it be a chain with gain it is full fine for unjust death even when it is not the chain that has killed him: if it was, he shall pay full fine for unjust death: and there is no difference [between] a bond or a captive, for he is already condemned. If he be a captive and condemned to death, whether another chain has or has not been put upon him, if the captor himself went to mind him. If it be a gaoler that put it on for the purpose of injuring by ridicule, it is fine for [illegible] by ridicule. If it be for the purpose of killing by force, it is fine for [illegible], entering [illegible] a man. If his intention come of [illegible] it is [illegible] with gain for the purpose of killing by [illegible]. If it be for the purpose of killing by [illegible]—The gain in the text, 484. 5, *adaig* [illegible] is not found, but the gl. seems to indicate the meaning of the chain.

are common, or they are things for which permission was given. The mountain overtops all, i.e. when it is not required, i.e. [circuit of wood, III. 272*b*], the great eminence which rises over everyone, the common mountain. A chain upon a captive, i.e. he may put a chain upon a captive who is condemned to death, if he is not able to keep him otherwise, i.e. there are five 'seds,' which amount to two cows and a heifer, upon every one who shall put it upon him unlawfully. The space between them, i.e. the space which is between them, the lock and the captive. It is the same as what we have said before, but it was the person himself who went to watch the condemned prisoner here, and it was his lock or his fetter he brought in the former instance, i.e. if the person upon whom it is put is guilty; [cf. 189, 27].

A woman who dies after bringing forth a child in marriage, or without bringing forth, leaves all to her husband [?]. *A surgeon* is entitled to lawful medical-*fee*, so as he has not cut joint or sinew; for if this ensue, he is bound to make reparation according to the *person's* grade in the territory.

The following are free from fines: *a pregnant woman's* fancy bit; pot-herbs of every plain; the flying-off of a horse-shoe; struggle over a fair-green; scrapings of a kiln; sweepings of a threshing-floor; measuring with a scale; sifting through a sieve, provided they are doing their proper duties; filings of each forge; ashes of each hearth, except sea-ashes; use of a hook; gatherings from the kneading trough; cutting for a spade; out-pouring of each 'claide'; eating off each furniture; resting on each bed; sleeping on quilts; wearing before selling; whipping a horse to increase his speed; relieving with arms; helping with necessity about ploughing; helping at 'tuarta'; working on the anvil with permission; driving oxen to yoke them; letting them go after starting in [from?] their halters:—just so if he go away from them.[a]

[a] Cf. SM. III. 268, 13, note, i.e. "if they are left by those who should take care of them." In the line preceding, O'Don. instead of 'from their *halters*,' gives 'into their *tame freaks*,' but see III. 268, 5. On the other hand, the words *ro uathaib* [or *ria uathu* of III. 268, 13] might suggest rather *ro-*[*f*]*uachtaig*.

Of the Confirmation of Right and Law.

Dean teite .i. eirleg iar mbreit lelaip i riazail in lanamnaig .i. iar n-a breit. Ho dimbar[1] .i. immebar cen a breit .i. imme baag, .i. um in lelap .i. ruc romaimd he, 7 ni ruc ann-ro. Ar ruidleag .i. di-a rir. Midcuine .i. in midcuine dobeir in liaig, dobeir in liaig dligtec cen tercud alta na feite .i. flan do midac tecta tuirrec fola. Ar dian tiagar .i. madia tergtar ann-ro on. Mir meinn .i. cid gat, .i. a tri mirenda o cac duine acht a fein fein, a tri gadanna uad-fide do'n maimaid. Lorg broccain caca muige .i. ce berc tectugad ar in maig, noco dlegar a bid ar na lorgaib. Lorg .i. do leigeg. Sceinin .i. i n-a n-eirim deicbire torbaig; flan doib in t-erbaé. Combaé tar aenaé .i. marc-bag .i. in marc-baig doniat tar in aenaé, fo'n gne cetna. Fobuc .i. fobuaid .i. in ni fobentar a cairiul na hada tar eir in tirid. Tocuirid leibind .i. ir do a cronugad in lebind, .i. tabairt do neoc anba ar in ni tinoilter do'n lebund. Tomur cac airmide .i. airmed tomair coitcenn, no ir iar n-a uirriaracht .i. cac frecht ma dabera 7 no da-n-ailcnige dar[2] a fir aicnid. Tre criadar .i. in airmed 7 in criadar .i. in induir cetna. Acht tairrgad a ngnimrad .i. acht co toirrget do denam a ngnimrad do frein coir, a'r achtaigrit orrra 7 frecra d'iaracht eirium annraide. Slaid caca cerdca .i. ar na bi tectugad. Luaid caca tellaig .i. ar na bi tectugad. Cé mur-luaid .i. uair noco doid a bid-fide cen tectugad uirre. Daic .i. bac do, d'a toirtin do buain eimind tocuiread .i. in ni tinoilter do'n lorgait. Tuba rama .i. tu-eiri .i. eiri i tai andur coir in rama. Bruch caca claide .i. in ni bruchar de .i. in dentа tirad. Comnaige caca cerdcailli .i. cerdcaill coitcenn, no ir iar n-aurriaracht .i. do brecanaib 7 do cerdcaillib. Cideabra .i. sic 7 oc. Fomeilt fri creic .i. riadnaire fir bunaid, no 'n-a ecmais. Forbaig .i. sic 7 oc. Tuarlugad .i. in cac tuarlucad do-n-uarlaicther arm. Fortacht co ndeicbire .i. in ni dond d'foirtin neic aile co ndeicbirer aice budein in t-arrachd airmiten. Timcell arachair .i. in ti timcellur in t-arachar, in t-erbach co hor crich; no ni d'a timcelltar in arachair, in broc: flan a buain a fid comaidera. Greag .i. in induir cetna. Timargain daim .i. ceirt-imam i crich cen dichelt. Cleigad iar n-ar .i. in induir cetna .i. flan doib in t-erbaé go hor crich; 7 fo fedmuim tuag, i bail ata in timcell n-aradair, 7 iar madm dib fund. Cimbeadg a ia ceandarraib .i. flainte erbaid 7 etarbaid itir na hairemnaib budein; no dono, cid toibaé cid erbaé, da cuire fo coraib, ir [f]lan, acht nadab trie bid-bined foglaigit fir.

[1] The two expressions of the text, 486, 9, *di tarr* ['un-bellied'?] and *di mbas*, I have not found elsewhere; but the gl. 488, 3, seems to contrast them as here given in the tr., 487, 12.

[2] O'Don. repeats the text here, without translating the verb, and gives: *noda nailcnige bygond* its true nature"; but *ailenig-*, is a deponent, [cf. *aidlicnigedar*, *aidilgnigedar*, 'eget', Ml. 56 a 2]. The last words are clearly the same as at 490, 14 (491, 21, 22).

A woman who dies, i.e., who dies after bringing forth a child in the law of marriage, i.e. after the birth. Or without bringing forth, i.e. she dies without bringing forth, i.e. the child, i.e. in the former case she brought forth the child, but she did not in this. Leaves all(?), i.e. to her husband.* Medical-fee, i.e. the fee which the lawful physician obtains, who does not cut joint or vein, i.e. the lawful physician is guiltless for letting blood. If this ensue, i.e. if these be cut, *he is fined.*

A fancy bit, i.e. even theft, i.e. her three bits from every man except her own husband, who has to give her three full meals of what she desires. Pot-herbs of each plain, i.e. though the plain be appropriated, the herbs should be free. Herbs, i.e. for medicine. Flying-off of a horse-shoe i.e. in necessary riding; they are exempt, in the case of the idler. Struggle over a fair green, i.e. a horse-contest, i.e. the horse-battle which they make across the fair is after the same manner. Fobuch, i.e. 'fo-buaid,' i.e. the thing which is taken from the 'caisel' wall of the kiln after the drying. Sweepings of a threshing-floor, i.e. to him for sweeping the floor, i.e. a gift to any poor man out of what is gathered off the floor. Measuring with each scale, i.e. in the common measuring scale, or it is after permission had, i.e. in every condition in which one gives it and he needs it in its real nature. Through a sieve, i.e. the scale and the sieve, after the same manner. If they do their duty, i.e. provided that they come to do their work justly, as they had agreed, and this answers to a 'loan.' Filings of each forge, i.e. which is not appropriated. Ashes of each hearth, i.e. which is not appropriated. Except sea-ashes, i.e. it is not likely for it to be without appropriation. Use of a hook, i.e. a hook to enable him to cut ivy. Gatherings from the kneading-trough, i.e. the thing which is gathered from the kneading-trough. Cutting-oar, i.e. secretly [tuba = tu-eipi, 'cutting in secret'] cutting the material of a handle for the spade. Outpouring of each 'claide', i.e. what it pours off it, i.e. in a lawful erection. Resting on each couch, i.e. a common couch, or it is after permission, i.e. one of plaids and quilts. Aidearba, *sic et hoc.* Wearing for sale, i.e. in presence of the original owner or in his absence. Forbaig, i.e. *sic et hoc.* Relieving with arms, i.e. in every relief by which arms are released. Helping with necessity, i.e. what he does to help another, with necessity for himself, the 'arrecht airmiten.' About a plough, i.e. the person that is about the plough, the idler, to the border of a territory; or a thing by which the plough is surrounded, the goad, it is lawful to cut it in a common wood. To work at the anvil, i.e. after the same manner. Driving oxen, i.e. proper driving in a territory without concealment. Letting them go after ploughing, i.e. after the same manner, i.e. they are exempt of the idler to the brink of a territory; they were at work in the former instance, where they are at the ploughing, and it is after they are unyoked in this case. Starting from their halters, i.e. they are exempt of the idler and the useless among the ploughmen themselves; or whether it be profitable or idler they trample under foot, it is without fine provided it be not through confirmed viciousness they injure him.

* The difficulty is to see the connexion between the two clauses, if there *be* any connexion: "to every one who is with her," seems a curious periphrasis for a 'husband'!

Of the Confirmation of Right and Law.

Cungnum oc indill each cia ri oc a ndamnad, cia ri oc a tocamlad; scor fir mancuine ni haile fiacha na tidrudus; iasacht cungnuma do baethaib; gad ar techtaire co ndeithbire; gabail ac fomuillid, slan dosum cia gabad indlis do neoch nomuille; acht nib comrac da eccond, is asuidiu ailid cach econd a iarfaige; geall cubais do incaib didnag cach galair; tiscail gai a halad gen ealguin, asa suidiu ni haile fir thuaithe, acht fir cuibse aen fir doniscnai seach as coibne la Feine; imbrecht fo na-imbrecht do dine; eallach cach eathair co na fuiluing a lucht.

Conaim eas tra na ro-dilse seo do cach recht im da bera iar forrngaire flatha fer n-Erind; ocus Patraic do radad i sairbreith do cach richt ima beir, ocus no aidilngniter ocus do gne a fir coibse ocus aicnid ocus screbtra ro suidige na ro-dilsi seo a tosach domain co deread, gen agra cen eiric.

Cungnum .i. oc a ngabail anrect airmiten fos. Ciari oca .i. oc a munad co toic, no co tai.

.1. Slan d'fir in eic cia foglaide in teac, act narab tre bit-binci res-[s]ium; slan do-sum ge foglaide risin n-eac act narab tre borblacus.

Mancuine .i. in scor doni in fer, doni in mancuine oibre isin inad i n-ataigend dogres. Na haile fiaca .i. aitgena. Na tidrudus .i. dire isin esbac. Iasact cungnuma .i. in tiasait sirit na bait a cungnam riu oc gabail in seoit gaitte, is lan .i. cungnam fri baet oc gabail eic cia no brus in t-ec ni icfa in codnac.

Help in harnessing horses whether he goes to train them or walk them; the 'scor' of a labouring man is not liable to fine or 'tigradus'; lending of aid to idiots; stealing from a messenger on an urgency; what is taken by a hound set on, which is safe, though he has taken an animal which it was unlawful for the inciter to set him at; two idiots should not fight, hence: "every senseless person ought to have a guardian;" pledge of conscience for honour to feed the sick, or to extract a spear head out of a wound without evil intent, hence "he requires not proof of territory but conscience proof of the one man who drew it out," which is the 'coibne' with the Feine; driving a herd of cattle in or out; appropriation of each boat, though its crew does not allow it.

These innate rights were ordained for every person who may use them by the order of the chiefs of the men of Ireland; and Patrick gave his high sentence to every person who may use them, and who stands in need of them; on true conscience and the law of nature and of scripture these inherent rights were founded from the beginning of the world to the end without suit, without 'eric.'

Help, i.e. in taking them, i.e. at the taking of them; *arrecht airmiten* also, [as at 488, 30]. Whether he goes to train them, i.e. to teach them properly or quietly.

It is safe for the owner of the horse, even though the horse may injure *the trainer*, provided it was not through confirmed viciousness; it is safe for him if he has injured the horse, provided it was not through violence.

The 'scor' of a labouring man, i.e. the enclosure which the working man makes at the place which he always frequents. Is not liable to fine, i.e. of compensation. 'Tigradus,' i.e. 'dire'-fine in the case of an idler. Lending of aid, i.e. the loan which the idiots seek to assist them in taking stolen property, is safe, i.e. help given to a fool in taking a horse, if the horse has injured, the same man shall not pay.

Of the Confirmation of Right and Law.

.i. Na baid eirgeas neach leis do daeltaib, do cungnam i gabal in feoit gaide; slan d'fir in feoit ge fodlaig in fer fud; in dono, is lan doib-sium muna feadadar.

Gad ar tecetaire .i. ro ler fir bunaid fucaid, 7 ni comnacar in ler 7 in comet. Gabail ac fomuillid .i. co n-immuillfed ar, 7 ro deilid fiad do; 7 is e in fiad ro delgis do ro gabsatar. Slán do-sum .i. do'n gabaltaid. Indlis no neoch no muille .i. is indlas do'n ti do rigne in muilleo; cid indligis ro gabsatar. Nib comrac .i. do ni aba i ro comrac in don 7 in ecosnaid; arailcnigid no dligid cach aconad tairsigid im a comet; fer in don, do comet in con, can aconad d'a himmuillfed 7 cond in ecosnaig d'a comet can a lecad no n-muillfed. Geall cubair .i. in ni geallar ó cubar can cend a enis i n-algar dligteć. Dionag cach galair .i. a miadh fri duine galair. Tircail gai .i. tairrthaing in gai ar in aisc.

Cid fodera sin, 7 co fuil lan fir isin airect airmidean? Is e sat fodera, na co saibe cneo ar a cind a cuslp ann-saide; no ge ro bai, ro medigadar sum i co hindligtec; ro bai cneo ar a cind a cuslp ann-so imorro, 7 noco n-uil acht luide a aenar uad, co na caemnacar a denam ni bud dligtecha na amal do rigne.

Gen aelguin .i. cen eolgnai comraicde do denam de. Ar a fuidiu .i. luicht sira air isin tuaid. Acht fir cuibre .i. acht a firinde o cubur do'n aen fer ro tairrthaingar he, co nad anund ro cuirfed in gai, 7 co na caemnacar a denam ni bud dligtecha. Seac ar coibne .i. is é ni cobindtigedar in fer ar-tucar. Imbrecht .i. muin. Fo na-imbrecht .i. amail. Ealladi[1] .i. techtugad do bruit isin etar, co na imuilngenn a lecht; muna uair a fecna cen a badudad, no can dul ind; slán do, ge baitis fer in etair. Im da bera .i. ro berar iat.

[1] O'Don. renders this '*cattle*,' which seems quite irrelevant; the gl. *techtugad* can hardly refer to any other word. His tr. is very different: "if it has not escaped being sunk, or if it has not made good its voyage (arrived at the intended place), it is safe (guiltless in the crew), though the owner of the boat has been drowned."

The idiots whom one takes with him to assist in taking stolen cattle, it is safe to the owner of the cattle, if the cattle has injured them; or, on the other hand, it is safe to them, if they did not know it.

Stealing from a messenger, i.e. for the welfare of the owner he went, but he is not able to accomplish the errand and the guarding. What is taken by a hound,[a] i.e. when he is incited, and a wild animal pointed out to him, and it was the wild animal which had been pointed out to him he took. He is safe, i.e. the hunting-dog. Unlawful for the inciter to have set him, i.e. it was unlawful for the person who incited him, and it was an unlawful beast he took. Let there be no fight, i.e. this refers to a case where a dog and an idiot fight; every idiot is entitled to have a guardian to protect him; the owner of the dog should keep the dog from being enraged by an insane person and the insane person should be guarded so as not to allow him to hound on a dog unlawfully. The promise of conscience, i.e. the thing which he promises conscientiously on his honour in a lawful petition. To feed the sick, i.e. *to give* his desire to the sick person. To draw a spear-head out of a wound, i.e. to extract the spear-head out of the wound.

What is the reason of this, and that full proof is required in the '*arrecht airmidean*'? The reason is, there was no wound on his body before him in the former case; or, even though there was, the *operator* enlarged it unlawfully; but in this case, there was a wound on his body, and nothing is required from him but his own oath alone, that he could not do it more lawfully than he has done it.

Without 'elguin,' i.e. without inflicting deliberate, intentional injury on him. From which he requires not the proof, i.e. people to bear testimony for him in the territory [compurgators]. But the conscience proof, i.e. but his truth from the conscience of the one man who extracts it, who declares that the spear-head had been driven right in, and that he could not extract it any more lawfully. Which is the 'coibne', i.e. it is what settles the case of the man out of whom it was taken. Driving in or out, '*imbrecht*', i.e. driving in, and '*na-imbrecht*', i.e. driving out. Appropriation, i.e. to bring appropriation into the boat, which its crew does not tolerate; if he could not get his escape from being drowned, unless he got into (the boat), it is safe to him, even though the man of the boat is drowned. Who may use them, i.e. who takes them.

[a] Cf. the discussion in III. 518, 20, seqq., under the heading, *muilliud con*, 'setting-on a dog.'

DO TUASLUCAD CUNDRAD AND-SO SIS.

OF THE REMOVAL OF COVENANTS.

Of the Removal of Covenants.

Do tuaslucad cundrad and-so sis.

Fuaslaice cach rugrad forsna hiatha aiditiu; asingaib fir fithiu; fuaslaicter go comlabra fir; sealba, seoit, ni dilsigar airgse na haitidiu, iudail na tren-lide neirt.

Fuaslaice .i. is fo, is maith, is uatuaslaicti in ni bis re neć amuić ro comat rudarta; 7 air-fide noco fir-iadand aititiu anfesa in codnaid, uair noco n-uil fir aici. Esingaib .i. eisingbaider de in fer uil air, cid teć fiti donet air .i. bertar ar na tige fite dorontа forsin tir. Fuaslaicter .i. fuatuaislaicter do a comurlabra fir in bretemain in fear uil air, uair is go a bit air. Sealba .i. feranda .i. tir. Seoit .i. na scuiti .i. indile. Airgse .i. lobra .i. in mic bic. Na haitidiu .i. anfisa .i. bait. Iudail .i. bratarse .i. anfisa. Na tren-lide .i. ar eicin laigef in tren air.

.i. Rudrad caecat no ceathraćat, no rudrad trir, cidbe dib is luga re setaib 7 re serannaib; rudrad trir imorro, re riġe, re hapdaine 7 re ceilaib. For oin tucad in ferann sunn; 7 atatar iar re na hona 'g-a tećtaduġ, co fuil re re rudarta amuić.

OF THE REMOVAL OF COVENANTS.

Every prescription that acknowledgment does not firmly close [a] is to be set aside: it removes the man of the wooden house; falsehood is set aside by an utterance of truth; lands and chattels are not alienated by (inactive) looking-on, or acknowledgment, by 'iubail,'[b] or by forcible seizure.

Is removed, i.e. the thing which has been away from a person for the period of the prescription, is rightly to be recovered, and the acknowledgment of ignorance by the sane adult does not confirm it, for he has not knowledge. Is removed, i.e. the man who is in possession is ejected, though there were made a wooden house upon it, i.e. the wooden houses that have been erected upon the land may be removed from it. Is set aside, i.e the falsehood is set aside by the truthfulness of the decision of the brehon, i.e. to the man who is on it, for his being on it is a falsehood. Possession, i.e. lands. Chattels, i.e. the moveable things, i.e. cattle. Seeing, i.e. minors, i.e. little boys. Or acknowledgment, i.e. of ignorance, i.e. idiots. 'Iubail,' i.e. relationship (?), i.e. of ignorance. Forcible seizure, i.e. the strong man who seizes it by force.

A prescription of fifty or forty years, or a prescription of three lives, whichever of them is the smallest as regards chattels and land; but a prescription of three lives, as regards a chieftainship, an abbacy, or tenants. The land was let out on hire in this case, and after the period of the loan has expired, it is sought to regain possession, as it has been out during the period of prescription.

[a] O'Don tr. *iatha*, '*lands*', but the words *hiatha aiditiu* cannot mean 'lands of acknowledgment', and the gl. evidently connects the word with *iad-*, 'to shut', "the acknowledgment does not *truly-close* it."

[b] For the word *iubail* see *Glossary*.

Of the Removal of Covenants.

Acht ina tri ro-suidigthe deimnigthe cach deirb-dilse: cluas[1] la Feine tidnachar; laid la filid fursundud; litre la caid comarba im ard manach marb-dilsi. Ar ate a tri ro suidiche deimnigthe cach deirb-dilse do comed,—leac leanmanach, no chuir no ratha in forais focerdat a cet cora; ar is i raith in forais, raith cen imdernam flatha, raith lais-a mbi fota, raith na be mescrach cor.

Ar is i cetna leac astuga cacha sealba, a lan log; is i in leac aile, a hubairt ar anmain; is i in leac aile, a torind do flaith.

Acht ina tri ro suidigte .i. acht ina tri ro samaiged, no ro hordaiged, 7 deimnigit-seic a dilsi co deimin .i. cluas 7 laid 7 litir. Cluas .i. bit do ac eistecht a tidnacuil o cluais. Laid la filid .i. laid in filid ac faillsiugad a brite uad. Litre .i. in litir uasal bis ac na comarbaib, ac a faillsiugad a brite uad. Im ard manac .i in ni em ordaiter do dilsi leisin manac marb .i. trian dibaid .i. im ordugad na manac for in ti fod [dibad?] ro dilsi in fiallac is marb. Ar ate a tri ro suidice .i. art iat soin na tri ernaile ro samaid, no ro hordaiged d'a comet do'n ti ac ata he .i. cluas 7 laid 7 litir. Leac leanmanac .i. leic leis a somaine, o bias amlaid sin. No chuir .i. im a dilsi. Rata in forais .i. trebaire ac a mbi inde forais no inde arais, 7 ro cuirsit dib a cet cur ceilsine. Focerdat a cet cora .i. icait a cet rata ges. Ar is i rait in forais .i. in rait dligtec, 7 ise cuit in 'ar'ann, uair adubramar romaind, focerdat a cet cura. Rait cen imdernam .i. cen cengul flata uirre .i. di-flait. Rait lais-a mbi fota .i. ac a mbi bunad tocusa re hic a ratacais .i. in bo aire na cetre mbo ficet. Rait na be mescrac .i. noco

[1] This was undoubtedly a verse of trisyllabic endings,—see *tidnachar* in *Glossary*; but how much was understood of its meaning will be better realised from the perusal of the introduction to the *Battle of Magh Rath*, p. 90, where these words are partially quoted. Here there seem to be three stages of development; the *sutras*, down to *marb-dilsi*, 498, 4; the *prose* explanation, beginning *ar ate*; and the later *glosses* on all the preceding.

Except the three great-settlements that establish every certain right: an ear with the Feine as (guarantee) of conveyance; a poem with a poet as evidence; letters with a noble heir respecting the chattels of the deceased monk;—for these are the three great settlements that were established to preserve every certain right; they form the 'leac leanamnach,' or covenants, or lawful guarantees, 'rath in forais,' of those who fulfil their first covenants, for 'rath in forais' is the surety over whom the chief has no bond, a surety who has a basis, whose contracts are not in confusion.

Now the first 'lec' which binds every property, is its full value [having been given for it]; the second 'lec' is an offering for the soul; the third 'lec' is when it is divided by the chief [after the absconding of the tribe-man].

Except the three settlements, i.e. except the three things which were established or ordained; and they guarantee the right to a thing with certainty, viz. ear, poem, and letter. An ear, i.e. his listening by ear to its conveyance. Poem, i.e. the poem of the poet to evidence its conveyance. Letters, i.e. the noble letter which the co-arbs have, to evidence its having been given away. Of the deceased monk, i.e. the part of his property which is legally directed to be alienated in the case of the dead monk, i.e. the third of the legacy, i.e. the ordering of the monks upon the property the dead party possessed. For these are three things, i.e. for these are the three things which were established or ordained to keep the owner in possession of what he has, i.e. ear, poem, and letter. 'Leac leanamnach,' i.e. permit him to have his wealth when it shall be thus. Or covenant, i.e. about his due. Guarantees, i.e. sureties who have 'inde forais,' or household wealth, and they have acquitted themselves of their first covenant of tenancy. Who fulfil their first covenant, i.e. they pay their first suretyship. 'Rath in forais,' i.e. the lawful security; and the force of the 'for' here, is because we have said before that they acquit themselves of their first covenants. A surety over whom the chief has no bond, i.e. the chief having no lien upon him. A surety who has a basis, i.e. who has a foundation of wealth for paying his suretyship, i.e. the 'bo-aire' of twenty-four cows. Whose contracts are not in confusion, i.e. on whom are not confounded the contracts which he makes,

On the Removal of Covenants

comeirgead air na cuir dom, noco tecad fo cosmail. Ar is i cetna leac .i. in cetna laigi .i. ar is e in cetna ni amail lic, airgead dilsi ecna feisnid. Caca fealba .i. cat tri. A lan log .i. do tabairt dile dno. Is i in leac aile .i. in laigi aile .i. is i in ni aile amail leic, airgead he. A hubairt ar anmain .i. ar gabail n-echraide .i. an imna, no in tsiain dibaid. Is i in leac aile .i. in laigi aile .i. is i in eisnaile aile amail lic. A cosmid do flaith .i. ó da tarr dó'n flaith a roimd tsian dibaid.

Cis lir fala for a n-iadad dilsi cacha fealba ar n[a] cindcraigead cid diubairt? Fal fine icar a cuirp, co ro hicar fris cach fer ro-n-ic co n-a fomaine, na teit a n-airdeam do fer-gle na mear na hith in tire, cid maith, acht ni ro clanda a lam fadesin fri ar cathach.

Fala .i. fal fri brunde in fir amuig, in a mbrut uad. For a n-iadad dilsi .i. fir-iadar dilsi cacha feisnid. Ar na cindcraigead .i. ar na himpaiden ar cel he, cid diubairt ro naig a n-aidbed. Fal fine .i. in n-ime dom in fer fine icas[s] a cuirp. Cairde .i. a cintu. Co ro hicar .i. fursin fer fine cat fer ro suidiu amaig cap cenn a fir fine. Somaine .i. lor 7 ar. Na teit a n-airdeam .i. do'n fir fine. Do fer-gle .i. gleic in feoir. Mear .i. na cuille. Na hith .i. in t-aidbel. Cid maith .i. na neich fil. Acht ni ro clanda a lam fadesin .i. acht in ni ro fardesiu a lam luidem in fer if a cenn he .i. d'aidbel 7 do fuid. Ar a cathach i ar a cenn

[In fer fine ro lec eló aiarle fainn, co ndeacha iar sin for a feraind: comlecce isin domuid in feruinn 7 in fiaċ eloeti, .i. eisi fomuid no eisi emeclann 7 lecgabail 7 aitgin, co lor 7 ar 7 mboibairt do ic fair, act manar facaib fiord no cammenn, no ulca ann doneoch fo clann a lain buden: 7 mafo facaro in dil-sin, is comairdiu eclaisse 7 in aitgin, 7 crobe dib aga aibe an imaisecaid, iccaid sin aiarle. 7 ait ata fodis fiaċ ni decar for in feruind annsin, 7 in aitiacaid d'ic. A ngell taccaro in feruinn i cesail fine.

*From H. 3, 17, p. 342.

whose contracts are not impugned. Now the first 'lec,' i.e. the first oath, i.e. for it is the first thing like a rock, '*lec*,' which fixes the right to every land. Property, i.e. every land. Its full value, i.e. to be given for it. The second 'lec,' i.e. the other oath, i.e. the second thing like a rock, which fixes it. An offering for the soul, i.e. for chaunting the requiem, i.e. the hymn [gift?], or it is a third of the legacy. The third lec,' i.e. the other oath, i.e. the other thing like a rock. When it is divided by the chief, i.e. when the chief has accomplished the division of the third of a legacy.

How many are the bars which shut up the right to every kind of property, and which are not set aside, though it be fraud? The bar of a tribesman who pays for his trespasses, until payment is made to him for every 'sed' with its profits, that does not enter into the estimation of the grazing or fruit or corn of the land, though good, except what the man whose trespass it is, has planted with his own hand.

Bars, i.e. a barrier against the breast of the man outside, *plaintiff*, to keep it from him. Which shut up the right, i.e. which completely close the right to every land. And which are not set aside, i.e. and which cannot be turned back, though one may deem their retention a fraud. The bar of a tribesman, i.e. the barrier which a tribesman makes who pays for is trespasses. Until payment is made, i.e. made to the tribesman for every 'sed' which he paid out for his fellow tribesman. Profits, i.e the increase and the growth. That does not enter into the estimation, i.e. for the tribesman. Grazing, i.e. eating of the grass. Fruit, i.e. of the wood. Corn, i.e. the grain. Though good, i.e. the above things. But the thing which his own hand has planted, i.e. except what the man who is in fault, has set with his own hand, i.e. of corn and of 'roid.' Whose trespass, i.e. whose crime it is.

The tribesman absconded from another in this instance, and the latter afterwards entered upon his land; he shall be accountable(?) for both the grazing of the land, and the fine of the absconding, i.e. the grazing, the honour-price, the half-seizure and compensation, with growth, produce and increase, shall be paid to him: unless *the fugitive* has left thereon 'roid' or onions or apple trees which his own hand had planted; and if he has left any of these, there shall be an adjustment between these and the compensation, and whichever side has the excess, shall pay it to the other, and where is a 'port-fiach'[a], it is in that case he did not enter on the land and the entirety shall be paid. The land was given in pledge in the Corus Fine.

[a] The *port-fiach*, 'bank of debts', was probably the technical expression for the man who has become responsible for the accumulated debts arising out of the absconding of a fellow tribesman; see also 508, 10.

Of the Removal of Covenants.

Mad cin fuba 7 ruba fagbus in fer fine for araile, geibid grem einecluinne 7 dubulta do fer-gleit 7 mes, 7 ni gebinn greim aitgina. Ma ni clannus a lam fadeisin, gebid greim n-aitgina, 7 dubulta, 7 einecluinne ma cin fuba cin ruba. Ma cin coisi 7 laime imorro ni geb greim ann-side fomuilt orbu; gebid greim n-aitgina ani clannus a lam fadeisin cid cin coisi 7 laime.

Ma cin indetbire imorro dogni do dliged flata no gaiti no gona indetbire do lece in fer fine for araile, 7 ni elann uime, is aitgin cin los, cin as, 7 ni teit fomailt a orbu do, os cin indetbiri no eloithi cid detbir. Madrulla imorro 7 is cin indetbiri, is dublad co los 7 as isin cinuid ictar tar a cenn 7 fomailt, 7 tet a-n-airiuṁ n-aithġina do imorro ani clannus a lam fein in fir is a cinta so anuas uile in gać gne dib itir ubla 7 arbur 7 gać denta do neć is grema do'n fiur icus a caite

Ma gona detbiri imorro, 7 fuacruit di-a fine an eric lais, 7 ni elo som o fine, is cutruma na cota eric retus do o fine iccus cin los cin as.

Mana fuacra di-a fine in eric lais, 7 ni elo sum o fine, is cutruma in fec icas sam iar n-a urfogra do'n fine, is se icus 7 einecluinn an aigi is deać do'n fine.]

Fal fir crenas a mbec-log, do farguid[1] a rera ar a fertair, fris na cheda.

Fal fir crenas .i. in ime doni in fear cennaiges in ferund ar log mbec. Do farguid a rera ar a fertair .i. toircid in ni ro einnistar do gabail cuice in targuid in ni ro einnistar air do, do targuid amuic ar is [illegible] fetar.[2] [illegible] fagbail do .i. no co deċaid in duine ar in ferand tall [illegible] fać, docuaid sunn.

[1] This is incidentally referred to by O'Dav., p. 92. l. dofargaid *arrofera* .i. tairgidh inni roernistar taracend amach.

If the tribesman has left a crime[a] of *fuba* and *ruba* upon another, it involves a claim of honour price, and double of grazing and fruit; but not a claim on compensation. If it be a thing which his own hand had planted, it involves a claim to compensation, and double and honour price, if it be a crime[a] of 'fuba' and 'ruba.' But if it be crime of foot and of hand, the grazing of the land takes no effect. What his own hand has planted gets claim to compensation, even if it be crime of foot and hand.

If it be a crime without necessity, which he commits against the right of a chief, or of stealth, or wound without necessity that one tribesman has left upon the other, and that he has not absconded by reason of it, it is compensation without increase or growth; and the consumption of *the produce of* the land does not go to him when it is a crime without necessity, or of absconding though necessary. But if he has absconded, and it is a crime without necessity, it is double with growth and produce, for the crime that is paid for him, and the consumption; and the things which the hand of the man whose crimes are above referred to has planted, of what kind so ever, whether apple trees or corn or structures, shall go into the enumeration of the compensation for the person who pays for his crimes.

If, however, it be wounds with necessity, and they give notice to his tribe that he will pay 'eric' for them, and he does not abscond from the tribe, it is an equal proportion of the 'eric' levied on the tribe that he pays without growth or produce.

If notice has not been given to his tribe about the 'eric,' and he has not absconded from the tribe, the proportion of the fine, which he would pay after the notice, to the tribe, is what he shall pay, and the honour-price of the best chief of the tribe, *for not having given the notice.*

The bar of a man who purchases for a small price; he offers to take back what he paid, but it cannot be got for him.

The bar of a man, i.e. the barrier which a man makes who purchases the land for a small price. He offers to take back what he paid, i.e. he offers to take back what he paid, i.e. what he paid for the land is offered to him by the seller, but it cannot be procured for him. The man had not entered on the land, in the former case, where 'port fiach' occurs, but he had in this case.

[a] O'Don. tr.: "if the tribesman has left [*the land*] to the others without *fuba* and *ruba*"; but it seems clear that the parallelism demands *cin fuba*, as in *cin coisi*, &c., l. 5.

On the Removal of Co-VENANTS.

.i. Ar log mbec fo ceannas in feisenn ard forro, 7 ard in fer o'n ceannas in feisenn. ic acsa a dubaisce; 7 airesp in fer fo ceannas, "in tibsi-fa duit, ar se, act tabair mo fesc fein dam. [ma] marfid; 7 muna marfir, tabair a cumhnamhae do fecaib aili"; 7 muna tuccair, is fal.

Ma ta thebaithe, a dilsi uile ar cethri huaraib fichit; muna fuil, dilsi a trian ar cethri huaraib fichit, 7 dilsi a da thrian ar deichnaid; 7 is fal sin.

Marfid in fer oc in fer imdi ard-sin; no, cen co marfend, marfid fer a comaicinta, 7 gabaid-sium fer a comaicinta. Muna marfend in fer beo oc in fer amuich, no fer a comaicinta cia no taisigsium, a fer buden do gabail, no fer a comaicinta, nocham fail il-let fisin fear amach act a disparit do taitmech do.

[In * ti fecair fer mor ar log beg, ma ta frib a cumsi a diubaisce, 7 taisgaid in fer aile a fer beg do gabail 7 a fer mor do tabairt do-sum, 7 ni geib sium, is diubaisce fora gu thebuithe no gin thebuithe do fiagail fair; 7 is ann acta sin an tan maisit in da fer, no gin gu maithenn an fer beg taisga sum a cotsuma do fecaib aile do gabail.

Muna maithenn in fer mor, is diubaisce fora gu thebuithe no gin thebuithe do fiagail fair, ce no taisga a fer beg do gabail.

Diubaisce fuil ar na fecaib ann-sin; 7 ni fail fuil do fiagail fe galar bunaid fe haimib incleith dogneth, act mar cutsuimther cethruime no cuicid is erbadach de, is adcobr srl.; 7 mar cutsuimther feisid, is tuille sin srl.

Mara cobr da fodonn co fir 7 thebuithe, sia todaidem na cethra n-uaisi fichit taimic d'a agra a diubaisce, noda noligann a buna cunnaitha na a diubaisce do taitmech o cethra uaisle fichet, o'n uaisi taimic d'a agra.

Mar cobr da fodann gu thebuithe gin fis, leth a diubaisce dligid do taitmech o cethra uaisle fichit amach fri fe deichnaibe, muna tisa in fal; 7 dilsi in fal in leth sin di-a diubaisce o cethre uaisle fichit amach gin gur todait in deichnaid.

* From H. 3 17, col. 585.

For a small price he purchased the land in this case, and the man from whom he purchased the land is suing for fraud, and the man who purchased says, "I will not give it to thee, but give me my own cattle, if they are alive, and if they are not, give me their equivalent in other cattle"; and unless they are given, it is a bar.

If there be security, the transaction is valid in twenty-four hours; if there be not, the third is valid in twenty-four hours, and the two-thirds in ten days; and that is a bar.

In the above case, the cattle are alive with the man outside; or if they are not alive, he has live cattle of the same kind, and the other accepts cattle of the same kind. If the cattle be not alive with the man outside, or if he has not cattle of the same kind to offer in lieu of them, it is no bar in reference to the man outside, but he is to discharge the costs of his fraud.

He who sells a valuable article (*sed*) for a small price, if he is suing for fraud, and the other man offers to take back his small price and return his valuable article to him, but he does not accept of it, it is governed by the rule of 'fraud of knowledge,' with security or without security. And that is the case, where the two cattle (*sed*) are living, or if the small 'sed' is not alive, he offers to accept of other 'seds.'

If the large 'sed' is not living, it is regulated by 'fraud of knowledge,' with security or without security, although he offers to take back his small 'sed.'

It is fraud that there is out of the 'seds' in this case; and there is no bar at any time operative in original disease or hidden blemish: but if it be a proportion of one-fourth or one-fifth that is defective, the 'seds' are to be returned, &c., and if it be a proportion of one-sixth, it is more that is to be added, &c.

If it be a contract of two sane adults with knowledge and security,[a] and *one of them* came to sue for fraud before the expiration of twenty-four hours, he cannot dissolve his original bargain or the fraud *done to him* after twenty-four hours from the hour he came to sue.

If it be a contract of two sane adults, with security, *but* without knowledge, half the fraud must be discharged from twenty-four hours out, for a period of ten days, unless the bar should take place; and the bar does away with that half of his fraud from twenty-four hours out, although the ten days are not expired.

[a] See the *Glossary*, under *trebaire*.

Of the Removal of Covenants.

Mas cor da soċonn co sis gin trebuire, da trian a diubarta dligeſ do taitmeċ o ceṫra huaire siċit amaċ sri re deċmaiḋe; mana tisa in sal, dilsi in sal trian da trin a diubarta uada ar ceṫre uaire siċit o'n uair tainic d'a agra; 7 da trian da trin a diubarta uada ar deċmaid.

Mas cor da soċonn gin sis gin trebaire diubairt uile dligeſ co roibe deċmaid i n-aititin, mana tisa in sal; dilsi in sal trian a diubarta uada o ceiṫre uaire siċit amaċ o'n uair ṫainic d'a agra, 7 taiṫmig da trian a diubarta ar deċmaid, J².]

Sal ubarta i mbeolu uasal-neimid; sal torainde do slaith iar n-elod; sal sosuidigtear dag-nadmaim; ar us and teid sual so trebaire, in tan do-n-athmongar cuir tar einaige sear.

Sal ubarta i mbeolu .i. in ime doni o belaib in nemed uasail d'a ṫabair in udbairt, o tair in ecnairc do gabail .i. in ser amuiċ ata ac iaraid a udbarta ar in eclais, 7 ata in eclais ac iaraid na hecnairci ar in ser amuiċ: 7 muna tuctar, is sal risin ser amuiċ. [Noċa cumaing a diubairt d'agra, 7 ce no tairg sim ecnairc eile, noċa n-amail tarba.

O tair in ecnairc do gabail, ata in ser amuiċ ag iarraid a diubarta, 7 ata sim ag a rada, "sogabar dam-sa in ecnairc gusin cantain tucas sein uirre"; 7 mana sagabar, is sal sin, 7 is sastaiṫe, J².]

If it be a covenant of two sane adults, with knowledge, with out security, there is bound to be discharged two-thirds of his fraud from twenty-four hours out, for a period of ten days, if the bar does not take place; and the bar does away with one-third of two-thirds of his fraud from him in twenty-four hours from the hour at which he came to sue it; and two-thirds of the two-thirds of his fraud from him after ten days.

If it be a contract of two sane adults, without knowledge, without security, there is involved all his fraud until he is ten days in acknowledgment, unless the bar takes place; the bar does away with one-third of his fraud from him from twenty-four hours out, from the hour at which he came to sue, and it discharges two-thirds of his fraud after ten days.

A bar by the offering by the mouth of a noble 'Nemed' person; a bar by the division made by the chief after an absconding; the bar of a man who confirms a lawful contract with good securities, for it is then that filth is put under a surety, when obligations are dissolved in violation of a man's honour.

A bar by the offering, i.e. the barrier which a noble 'nemed' makes by mouth, to whom the offering is given, after he has finished the singing of the requiem. The man without, the *plaintiff*, is seeking to have his offering given back by the church, and the church is demanding the requiem of the man without; and if it is not given, it is a bar with respect to the man without; and he cannot sue for fraud in the matter; and although he offers another requiem, it is of no use.

After the requiem has been sung, the man outside is demanding (his offering to be returned to him on the ground of) fraud; and he, (the *nemed*-dignitary) says: "let there be obtained for me the requiem with the chaunting which I myself made upon it"; and if it is not obtained, that is a barrier, and (the contract) is binding

On the Removal of Covenants.

Dal eqiarroe do plant a ne nee ne plant aga pearra na pearra nga lecro slaide ne caile; e ee-aga de a pearra, 7 ne eagaile caile aga mar so; 7 ar dal fin. [Cro bee-slog cro maith-slog, a ceangaltas a ponn, ar tabaile ann aga e: 7 ne fne o' nagh aga ne plant pearra na pearra nga lecrn slaide ne caile, a eaga de a ponn, ar gall: ace aga.] a bee-slog do fugne ne caile ard-rin, 7 na pearrpeaga ne pearra a aga eaga a aga; 7 ne can cainne ne caile na slighe, ace ar eagaile a pearra fein aga ne plant; 7 acc ne plant ar eagaro a aghe slaide aga ne caile; 7 noco cacaid a aghe slaide do'n plant; ar dal a-last fagha caile a. noco cacaro ne cainne aga ne pearra caill, (a. a bail ann fagas gall,) 7 caillfe rinn. Dal pearraiseadh a ne nee cain ne ar a pearraiseadh pearra pearra cheliche. Das-nacmaire a aga ar faisne an fag 7 an cheliche fein. Ga ar ano ceic a ar ar ano cach faisne pa cheliche, ne can caidmiseadh na eagh 7 amis fan na slighe.

Ar e cainc an dal seo: an brobar ann 'e-a dail fagha cheliche, "leig dam cracan go'n carraig agh na lamh." ars se; "cuir-se dail m'anart rum-sa." ars an cheliche: "noco caillfe, ars an brobar, agh an seann": —ars na pearra, ar dal a-last fag

Dal imreasg: ar a-ege cindeadh agacan, ars ar Criste.

Dal [illegible] ne nee cainne a ne nee cain ne [illegible] 7 ne fne o' dal seo, a [illegible] ne caile a [illegible]; 7 ar dal fin, a [illegible] ne plant [illegible] ne caile [illegible]. Das-nacmaire a [illegible] ar fein [illegible] ne caile [illegible]. Dal imreasg: ar a-ege cindeadh agacan, ars ar Criste.

[illegible] ne [illegible] ne [illegible] ne [

A bar by the division made by the chief, i.e. the barrier which the chief makes upon dividing the land, after the tenant has absconded; i.e., when the chief has finished the division, and a tenant has not been procured for him in a month [v. 435, 23]; and this is a bar. Whether it be 'live-absconding' or 'dead-absconding', if he has finished the division, it is *iubaile* of one hour; it was the tribe in this instance that requested the chief to divide the land, after the absconding of the tenant: the completion of the division is a bar [to the fugitive].

That is to say, the tenant has committed 'live-absconding' in this case, and they divided the land into three parts after him, and when the tenant has submitted to law, he is demanding his own land from the chief, and the chief is demanding 'eric' for the absconding of the tenant; and if the 'eric' for the absconding is not given to the chief, it is a bar with respect to the tenant, i.e. the man had not entered on the land in the former case, i.e. where there is 'port fiach,' but he has entered in this case.

The bar of a man who established a lawful contract, i.e. the bar which one makes, by whom the good contract of a surety is made. Good contract, i.e. the contract of two sane-adults with knowledge and security. For filth is put under the security, i.e. for filth is thrown upon the guarantee when the contracts are dissolved, though the honour of men was pledged for their maintenance.

The nature of this bar is as follows—the defendant is saying to the surety, "let me impugn the contract in violation of thy security"; "give thou the fine of my honour to me," says the surety; "I will not give it," says the defendant, "because I cannot"; when he cannot, it is a bar as regards him.[a]

The bar of an infant; his contract is set aside afterwards, for it is not lawful.

The bar of an infant, i.e. a bar against the breast of the man who purchases *from him*, i.e. the barrier which the person makes who has not the complete exercise of reason, i.e. the little boy; and this bar recovers all his lands for the little boy after he has come to the age of discretion; or it is the barrier made by the person who has not the discrimination of reason, i.e. the lunatic. "Let it be got for me, says he, that I had sense when I made the contract"; for when this is not got for him the contract is dissolved. Is set aside afterwards, i.e. it cannot be made binding when he is without sense or out of the country.

[a] See the paragraphs at V. 429, foot. The general principle is stated at H. 3. 17, 587, "every bargain is similar: if there be an offer to return the price received, 'fraud' cannot be sued."

Of the Removal of Covenants.

Atait tri tire, fris' nacon cobair mac na raith
dilse; is go airechta a n-astad; digaib do log ene
aireach no-do-seagad: tir fo-mic, do' na tabair l
cia dobera fine; ar ni techta cond na ceill fo-
in tan nascair is a n-ecnairc meanman; tir dob
i coibche mna, na be maiṫ, nad urnaigead a f
coire; tir doberar tar braigaid fine,—ar us tr
in da teangaid dec di-a tindtug, oldas in aen tea
di-a hasdad.

Atait tri tire .i. atait tri fearanda, 7 noco cobfoiritnige
mac nascaire 7 raiṫ trebaire, na aitire na fiadnaisi. Mac .i.
caire. Raiṫ .i. uirre fein. Na dilse .i. o briaṫraib .i. ait
fiadnaise. Is go airecta .i. is go do'n airect, adera a n-
Digaib do log eneaċ .i. digbaid do loigideċt a eineċ ina
indsaidesiat, co troscad tar dliged 'c-a n-iaraid. Tir fo-mic .
and in mic bic. Do' na tabair log .i. 7 do-seic noco tabarta
d'a cind .i. do'n mac. Cia dobera fine .i. cia doberta d'[f]in
do mac ce doberta o'fine .i. ge doberta log do'n fine tar a ce
cid iat in fine dobera amaċ e, noċ dilside uad-sum he. An ni
cond na ceill fo-mic .i. uair noco teċtann ciall codnaid ac in
mac. In tan .i. in tan fonaiscitep sein. A n-ecnairc meann
ar is a n-ecmais ceille codnaid bis, in tan tucad amaċ he. Tir do
coibċe mna .i. in forcraid fri haclaid coibċe .i. in t-urnaidm n-i
no in t-urnaidm ar adall. Tir doberar tar braigaid f
tar sarugad no i n-ainfis na fine, do mac faesma d'anfine.
teangaid dec .i. cindteċ ar ecinnteċ .i. inna fine, indas ina fort
dobeir.

There are three lands with the Feine which neither son, nor surety, nor 'dilse' can relieve; which it is a false decision of a court to bind; which it derogates from the honour-price of a chief to sue:—the land of a minor to whom no price is given, even though his tribe give it, for there is no possession of sense legally in a minor when he makes a contract in the absence of full mental faculty; land which one gives as dower to a woman, who is not honest who does not attend to her proper duties; land which is given in contravention of the tribe, for the twelve tongues are more powerful to set it aside than the one tongue to retain it.

There are three lands, i.e. there are three lands, which neither son as binder, nor surety as guarantee, nor hostage nor a witness can relieve. Son, i.e. as binder. A surety, i.e. as such. Dilse, i.e. by words, i.e. hostage or witness. A false decision of a court, i.e. it is a falsehood to the court which should pronounce these gifts to be valid. It derogates from the honour-price, i.e. it subtracts from the honour-price of the 'aire'-chief who sues for them, with fasting beyond right in suing them. The land of a minor,[a] i.e. the land of the little boy. To whom no price is given, i.e. to him no price is given for it, i.e. to the boy. Though the tribe give it, i.e. though it is given to the tribe, or to the boy, though it be given from his tribe, i.e. though its value may have been given to the tribe for it, or though it may have been the tribe who sold it, it shall not be alienated from *the boy*. For a minor has not sense, i.e. the little boy does not possess the sense of a grown man. When, i.e. at the time this bargain was made. In absence of full mental faculty, i.e. for he was without the sense of a grown man, when the sale was made. Land which one gives as dower to a woman, i.e. the excess for payment of dower, i.e. the 'contract of waiting,' or the 'contract for visit' [p. 216, 15]. Land given in contravention of the tribe, i.e. against the will or without the knowledge of the tribe, to an adopted son of an extern. The twelve tongues, i.e. a definite number for an indefinite, i.e. *the many tongues* of the tribe, *are stronger* than the one tongue which gives it.

[a] The comm. on H. 3, 17, 345, adds, "if it was for the purpose of concealment it was sold in his presence, the contract is not binding until he has been cognisant of it during the period of prescription after he has come to the age of reason; but if in his absence for the sake of concealment, it shall never be binding against him."

Of the Removal of Covenants.

Cach fuidir co n-a tochus techta. Ni hicca cinaid a mic, nach a hai, nach a iarmai, nach a hindai, nach a comacas fine, nach a cinaid fadeisin. Flaith ar-ambiatha, is i icas a cindta; ar ni lais dire a seoit, acht coland aitgeana nama; ni geib dire a mic nach a ingeine, nach a heiric, nach a dibud, na dibud nata maithre, nach a chinaid. Is flaith ar-im-biatha, is i no-dom-beir, is e icas a chinid ocus foloing a chindta.

Cach fuidir .i. daer a atair 7 a sen-atair .i. cac fo-daer, in daer aicinta co n-a tocus dligtec .i. saer-fuidir fri re ndeisi; daer-bocac isin tres fir; sen-cleiti isin cethrumad fir. Dia tocaiter triar do daeraib a fuidres, noco rabat fri re teora flata, it dilsi iat d'a eis. Ni hicca .i. na duire.

.i. Act munab aice fein beid a saire; 7 noco n-uil eneclann do'n daer i marbad a mic nach a ingeine, na fogail do denam riu, act munab aice fein beid a saire; 7 mas aice, ata eneclann do, 7 corpdire mur-coirte do indtib. A ceitri harnaile ata eneclann do'n daer, a n-a aerad 7 i n-a cnedugad, 7 a ngaid a set, 7 a ndul co mnai. Sirnigter eneclann do a dualgus in tocusa fuil aice, do'n darna let .i. a dualgus a fearaind .i. in cudruma ro biad do budein, co n-a bet aice; at dilsi a triar do, co n-a gabail a rat fuidre; no, is a dualgus a set ata do in let so, a leat n-aill, is le flait .i. is leisin flait ei-sige .i. let na rainde ro biad do co n-a bet aice, ar dilsi a let do'n flait co n-a tabairt a rat fuidre amac.

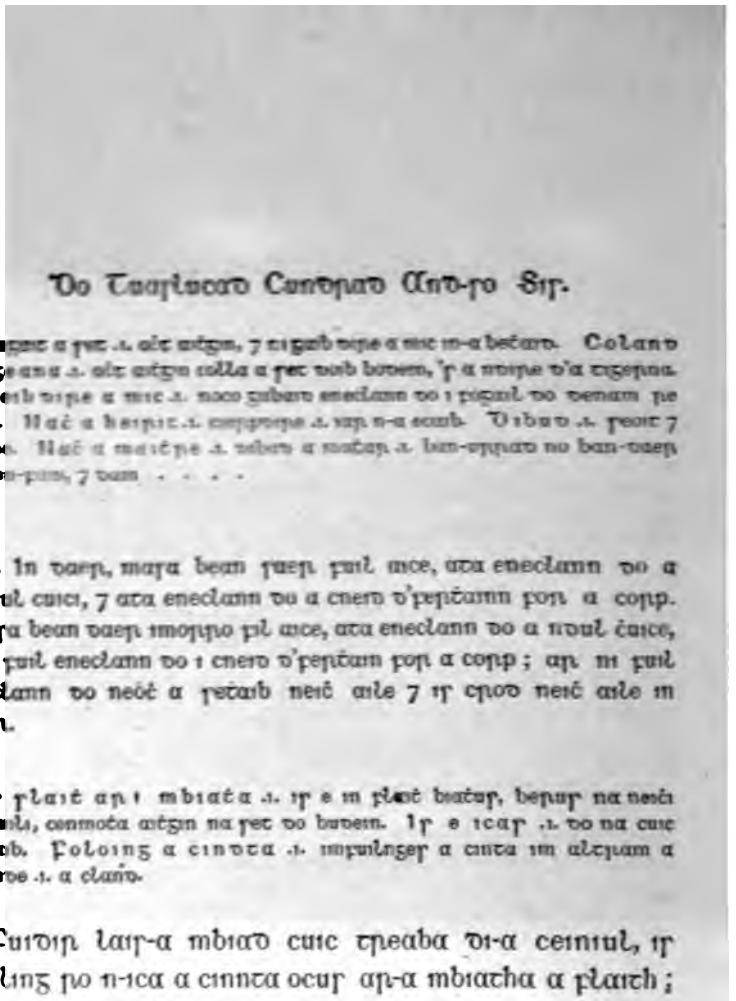
Nac a comacas .i. bratar .i. bratair a atar. Flait ar-ambiata .i. in flait biatus he. Is i icas a cindta .i. coisi 7 lainne .i. do na cuic cindtaib muna b[illegible] seoit aici budein. Ni lais dire .i.

Every 'fuidir'-tenant is to have his lawful property. He shall not pay for the crimes of his son, or of his grandson, or of his great-grandson, or of his great-great-grandson, or of his nearest of kin in the tribe, or for his own crime. The chief who supports him is the person who pays for his crimes; for the 'dire' of his cattle does not belong to him, except only the restitution of the object *stolen or injured*. He does not obtain 'dire' for his son or daughter, or her 'eric' or legacy, or the legacy of his mother, nor (does he pay for) their crimes. The chief by whom he is supported is the person who obtains all these; it is he who pays for his trespasses, and bears *the losses incurred by his* crimes.

Every 'fuidir,' i.e. his father and his grand-father were bondsmen, i.e. every 'fo-daer,' i.e. the natural bondsman is to have his lawful property. A free 'fuidir' is he who has been *a bondsman* during the life of two persons; the 'daer-bothach,' into the life of the third person; a 'sen-cleithe' into the life of the fourth. If three bondsmen have lived as 'fuidir-tenants' during the lives of three chiefs, they are complete bondsmen afterwards. Shall not pay, i.e. the bondsmen.

i.e. Unless he himself has their freedom; and the bondsman has no honour-price for the killing of his son or his daughter, or for injury done to them, unless he himself has their freedom; and if he has, he has honour-price, and gets the body-fine of a 'mur-chuirthe'-foreigner for them. The bondsman has four kinds of honour-price,—for being satirized, for being wounded, for the stealing of his cattle, and from criminal intercourse with his wife. Honour-price is paid to him as far as one-half, in right of the property he possesses, i.e. in right of his land, i.e. the proportion of it which he would himself have, if it was his; one-third is due to him, on receiving it as 'fuidir' stock; or it is in right of his 'seds' he has this half; the other half belongs to the chief, i.e. this belongs to the chief, i.e. half the division which would be his if he had it, for the half is forfeited by the chief by his giving it out as 'fuidir' stock.

Nor of his nearest of kin, i.e. his brother or his father's brother. The chief by whom he is supported, i.e. the chief who feeds him. It is he who pays for his trespasses, i.e. of foot and hand, i.e. for the five crimes, unless he has chattels himself. The 'd re', i.e. for the



Do Tuaslucad Cundrad And-so Sis.

[illegible] a set .i. act aitgin, 7 ti gaib dire a mic in-a betaid. Coland aitgeana .i. act aitgin colla a set doib bodein, 's a ndire d'a tigerna. Ni geib dire a mic .i. noco gabaid eneclann do i fogail do denam re 'mac. Nac a heirit .i. cierpdire .i. iar n-a ecaib. Dibud .i. seoit 7 [illegible]. Nac a maitre .i. dibad a matar .i. ban-urrad no ban-daer hi [illegible]-fain, 7 dam . . . .

.i. In daer, masa bean suer fuil aice, ata eneclann do a n[d]ul cuici, 7 ata eneclann do a cneid d'fertainn for a corp. Masa bean daer imorro fil aice, ata eneclann do a ndul cuice, 7 ni fuil eneclann do i cneid d'fertain for a corp; ar ni fuil eneclann do neoc a setaib neic aile 7 is crod neic aile in daer.

Is flait ar i mbiata .i. is e in flait biatus, berus na neici seo uili, cenmota aitgin na set do budein. Is e icas .i. do na cuic cintaib. Foloing a cindta .i. imfuilnges a cinta im altram a claindе .i. a clanb.

Fuidir lais-a mbiad cuic treaba di-a ceiniul, is tualing ro n-ica a cinnta ocus ar-a mbiatha a flaith; is las-suide dire a seoit ach trian do flaith.

Fuidir, ni beir cin comfogois, manib i cuig trebaib torbenaiter; mad a trebaib comlanaib, conrannad fintеda.

Fuidir lais-a mbiad cuic treaba .i. cuic treba 7 cet in cac n-ae; beirid cinaid a meic, 7 a dibad act trian do flait; 7 is dire deorad ind .i. daer-fuidir .i. rata 7 cet cacа raite d'indile. Di-a ceiniul .i. di-a ceinel bodein, do bodein. Is tualing .i. is tualaing e bodein ic a cinaib, o biaf amlaid sin. Ocus ar a mbiata a flait .i. is cuimgec he a [f]lait do biatad. Is las-suide dire a seoit .i. is lais ini eada i-sin, dire do na setaib. Ac trian do flait .i. cetruime dire dula urraid do i n-a duil.

[Fuidir .i. in fo-daer, in daer aigenta, noco berend cin in ti ra comoigsiged do. Manib .i. mani cuitid cuig treba aigi d'a toiritin .i. in cuig rait cedac; 7 manib ag in flait beid. Comlanaib .i. madia comlanaigter cuig treba accu, urnaided cac dib dutaig fine a cele. Is iad na cuig treba .i. teac mor, 7 bo-teac, 7 foil muc, 7 liaf caereac, 7 liaf laeg.]

stealing of his property, i.e. he gets but compensation, and he does not obtain 'dire' for his son in his lifetime. Restitution of the object, i.e. except the compensation of the body of his cattle to himself, and their 'dire' to his master. He does not obtain 'dire' for his son, i.e. he does get honour-price for injury done to his son. Or their 'eric,' i.e. body fine, i.e. after their deaths. Their legacy, i.e. 'seds' and valuables. Of his mother, i.e. the legacy of his mother, i.e. whether she is a native free-woman or a bondwoman in this case. . . . . .

If the bondsman has a free-born wife, he has honour-price for *another's* cohabiting with her, and he has honour-price for a wound inflicted on her body. If, however, she is a bondwoman he has, he gets honour-price for another's cohabiting with her, but no honour-price for a wound inflicted on her body; for no one has honour-price for *damage done* to aught of the property of another, and the bond person is the property of another.

It is the chief by whom he is supported, i.e. it is the chief who feeds him that obtains all these things except the compensation of the chattels to himself. It is he who pays, i.e. for the five crimes. Bears the losses, i.e. sustains his crimes respecting the fosterage of his children, i.e. *has to support* his descendants.

A 'fuidir' who has five houses of his own race, is able to pay for his own crimes, and to *contribute to* the support of his chief; he has the 'dire' of his cattle except one-third *due* to the chief.

A 'fuidir' does not take upon him the crime of a kinsman unless he is sustained by five houses; if he has the five perfect houses, he shares in the tribe lands.

A fuidir who has five houses, i.e. five houses and a hundred in each of them; he pays for the crimes of his son, and gets his legacy except one-third *due* to the chief; and the 'dire' of a 'deoraid'-exile is for him, i.e. the bond 'fuidir' who has five 'raths' and one hundred cattle in each 'rath'. Of his own race, i.e. of his own race to himself. He is able, i.e. he is able to pay for his own crimes, when he is so circumstanced. And to feed his chief, he is able to feed his chief. He has the 'dire' of his cattle, i.e. he has this very thing, viz. 'dire' for the cattle. Except one-third to the chief, i.e. he has one-fourth of the 'dire' of a yeoman's beast, for his beast.

A 'fuidir,' i.e. the 'fo-daer,' the natural bondsman does not sustain the crime of the person who is related to him. Unless, i.e. unless he has five houses to aid him, viz. the 'cuig raith cedach,' *five house hundredman*, and unless they are in the possession of the chief. Perfect, i.e. if they have five complete houses, each of them shares in the tribe lands of the other. The five houses are a big house, a cow house, a pig stye, a sheep fold, and a calf shed.

Do Tuaſlucad Cundrad And-ſo Siſ.

Log-enech fuidre, ma doer-fuidir[1], can mittir? A inchaib a flatha, cethramthu a dire a leſ; a lethſaide di-a mnai ar cać recht la Feine acht oen triar iſ log a enech di-a mnai: fer ſon cen ſelb, cen thothchuſ, laſ' mbi ban-comarba,—a inchuib a mna direnar ſide, ocuſ inetet toin a mna tar crić, direnar a inchuib a mna; ocuſ cu-glaſ, direnar ſide a inchaib a mna, ocuſ iſ ſi iccaſ a cinta, mad iar n-a urnadmaim, no aititin di-a finib.

Log eneċ .i. enecland. Ma doer-fuidir .i. in daer aigenta. Can mittir .i. can aſ a meiſſemnaigter e? A inċuib .i. a dualguſ enig na flaṫa, no gid i grad iſ iſli na flaṫa beſ .i. do daer erendać na ngrad iſel. Ceṫramṫu .i. ceaṫraime enecłaindi na flaṫa di-a fuidir, 7 oċtmad enecłainde na flaṫa do mnai inna fuidre; aċt iſ oċtmad a einecłainde di-a fuidir, in ſeċtmad rand dec di-a mnai. Reċt .i. duini. Aċt oen triar .i. aderam a n-ar ndeagaid. Selb .i. ſearand. Toṫċuſ .i. cruid. Laſ .i. aigi. Ban-comarba .i. comarba banda. A inċuib a mna .i. a dualguſ einig a mna eirniṫer enecland do-ſaide. In fer .i. fer teid i lenmain tona a mna tar in crić. Cu-glaſ .i. in ti amail coin imfaenledaigi gabar tar glaſ na fairgi, in mur-curṫe, na fuil ac tigerna airiṫe. A cinta .i. riſ. Aititin .i. di-a fine, iſ and ata ſin, uair maſa ei-ſium ro-ſ-airig hi, noċo n-icfa ſi a ċinta.

It [t]ualaing na teora ranna ſo imoicheda cora cele, con naċat meiſe recce na crecce ſech a mna, acht ni forcongrat. Fer dan ci-aſingba aſ a ngradaib, ni fairben log enech a mna, feib ni d'a tarraid; imtha dan, ci-aſingba in ben aſ a mamaib, ni fairben log n-ainech indi fir, feb ni d'a tarrad.

[1] H. 8, 17, col. 348, says: "there are two races (*da cinel*) of *d.-f.*; 1, the Gaelic *d.-f.*, and 2, the *d.-f.* beyond sea; the former has ¼ of honour-price, the latter ⅛," &c, v. supra, p. 113, 1

As to the honour-price of a 'fuidir,' if he is a bond 'fuidir,' how is it estimated? By the honour of his chief, the fourth of whose 'dire' is due to him; the half of this to his wife, as regards every class *of person* with the Feine, except three [classes of] persons only, whose wives are entitled to honour-price: a man without possession, without property, who has *to wife* an heiress,—he is estimated by the 'honour'-*price* of his wife; a man who follows behind his wife over the boundary,—he is paid for according to the honour of his wife; and a 'cu-glas',—he is paid for according to the honour of his wife, and it is she who pays for his crimes, after marrying him, or after acknowledgment by her tribe.

Honour-price, i.e. 'eneclann.' If he is a bond-'fuidir,' i.e. the natural bondsman. How is it estimated, i.e. whence is it estimated? By the honour, i.e. by right of the honour-price of the chief, or even in a lower grade than that of a chief, i.e. if he be an Irish bondsman of the low grades (p. 111). The fourth, i.e. the fourth of the honour-price of the chief is that of his 'fuidir,' and the eighth of the honour-price of the chief is that of the 'fuidir's' wife; but when it is the eighth that is due to the 'fuidir,' it is one-seventeenth [$\frac{1}{17}$] that is due to his wife. Class, i.e. a person. Except three persons, i.e. whom we shall mention hereafter. Possession, i.e. land. Property, i.e. cattle. Who has, i.e. with him. An heiress, i.e. a female co-arb. The honour-price of his wife, i.e. by right of the honour-*price* of his wife, honour-price is paid to him. The man, i.e. the man who goes following in the rear of his wife over the boundary. 'Cu-glas'' i.e. the person who like a stray hound is got over the azure surface of the sea, i.e. the 'Mur-chuirthe' who is not with any particular lord. Crimes, i.e. by him. An acknowledgment, i.e. by her tribe, it is only then that that is so; for if he (only) cohabited with her, she shall not pay for his crimes.

These three parties are able to disturb the contracts of their husbands, who cannot sell or buy without their wives, except what they order. Though a man has fallen from his dignity, it does not lessen the honour-price of his wife, who retains the best she happens to have; so likewise, if the woman falls from her obedience, it does not subtract from the honour-price of her husband, who retains the best he happens to have.

Of the Removal of Covenants.

Tualaing .i. em fuaidred in cundurta daniad a fir, a
ticfaidis fir dligteaca fa coraib a mban. Naćat me
cuimgeć iad. Recce .i. imać. Crecce .i. isteć. Ni f
.i. aćt ini forcongraid na mna budein doib as a ndeoin. C
.i. gia eisingbaid in fer as a grad im eisinracus do dena
eneclann do. Ni fairben .i. nocon fir-etirimdibend
gan let na heneclaindi is ferr tarraid aci do bit di .i.
dane in fer beanas a eneclaind uad. noćo lugaidi ata e
mnaei, as a dualgus, fo'n eneclaind as fearr tarras a
ingba .i. cia eisingbaid in ben as a moaimugud, no as a g
im eisinrucus, noćon fir-etirimdibend eneclaind imo'n
na heneclaindi is ferr tarraid aici-si d'a tabairt, inn
for ban-tincuir e.

Log n-ainech cach fuidire acht doer-fuidi
as a leth-[t]othchus; al-leth n-aill is na fl
nech iccas a cinta.

Log n-aineć .i. a eneclaind. Doer-fuidir .i. in
noco n-e deirim, aćt daer gabla no crai. Direnar .
in toćos uil aigi da'n darna leit as a scuićtib, no as
in cutruma ra sia ar a scat do eneclaind. Let-toću
ro saig as a tir dilesse, is ed ro saig a tir na flata, 7 a
lais-i ndecmuicc; no let-eneclann in graid urraid is cu
fris, do'n fuidir. Al-leth n-aill .i. in let-tocus eil
i. in cuid do'n eneclaind ata ar a scat 7 is e icas a cinaid
and fuidri is laisin flait ei-side a bunad, 7 as laisin
deorad no masa murcoirte e, 7 mani fuiled seoid aci
iccas .i. file no eclais. A cinta .i. oćtmad do tir, no in
cać dib i n-araile, 7 a marb-dile olceana.

Are able, i.e. they disturb the contracts which their husbands make; according to the principle by which lawful husbands could impugn the compacts of their wives. Who cannot, i.e. so that they are not able. Sell, i.e. out. Buy, i.e. in. What they order, i.e. except what the women themselves prescribe of their own will. Though a man has fallen, i.e. though the man falls from his dignity through perpetrating an act of unworthiness, so that he has no honour-price. It does not lessen, i.e. it does not disparage the wife so that she should not have half the best honour-price she happens to possess; i.e. though the husband has been guilty of an unworthy act which deprives him of his honour-price, the wife has none the less honour-price, but retains the best honour-price which attaches to her in her own right. Falls from her obedience, i.e. though the woman has fallen from her obedience or from her lawful claim through unworthiness, it does not subtract from the honour-price of the husband, nor prevent him from having one-half of the best honour-price that she had before; *this is the case* when he is a man *that lives* on the wife's property; [SM. II., 356, 7, 18].

The honour-price of every 'fuidir,' except the bond 'fuidir,' is paid according to half his property; the other half belongs to his chief and the person who pays for his crime.

Honour-price, i.e. 'eneclann.' Bond fuidir, i.e. the natural 'fuidir' is not the person I am speaking of, but the 'daer-gabla', or 'daer-crai' [451, 25]. Is paid, i.e. it is paid out of the property which he has, to the extent of one-half, out of his moveables or his land, i.e. the proportion of his honour-price which it would amount to for him. Half his property, i.e. half what he would get out of his own land, is what it amounts to out of the land *held by him* under the chief, and the other half belongs to the chief with whom he happens to be; or half the honour-price of the yeoman grade who has equal property with him is that of the 'fuidir.' The other half, i.e. the other half of the 'fuidirs' property, i.e. the portion of the honour-price which is due therefor, and it is he who pays for his crimes. The land of the 'fuidir' belongs fundamentally to the chief, and it belongs to the chief whether the 'fuidir' be a 'deoraid' or a 'mur-chuirthe,' unless the fuidirs themselves have chattels. Who pays, i.e. poet or church. His crimes, i.e. one-eighth part of his land, or the relative proportion which the one bears to the other, and his dead chattels in general.

[The text of H. 2, 15, p. 13, has been incorporated into the Heptads, v. supra, p. 360, 13.]

Do Tuaslucad Cundrad And-so Sis.

Fuidir o ucca set, arbiatar side a flaith, co taiselbud set huaidi doberar do, na tet i n-airim do'n flaith, cia tormala dia fuillium. Do estethar meth cacha fuidre for cuic setaib, ocus issed dan doberar do ar a aucca, ar a chain, ar a chairde, ar a rechtnge, ar dire a cethra, ocus ar a dond, ocus ar a meisce. Cach fuidir acht doer-fuidir, it messe imscartha fri flaith, acht ni fargbat domuine na cinta foraib.

Fuidir o ucca .i. d'a tabar seoit ar a togu. Co taiselbud .i. in tan daniat imscar. Na tet i n-airim .i. cib ead caitear do biud, uair nogo lugaidi is egen a rat d'aisec do. Tormala .i. cid gu n-a somuine caites e. Do estetar .i. tarraistet, conad e ni ta o'n fuidir ar met a fognama uire .i. in tan daniat imscar. For cuic .i. cuic seta in rait fein sin, uair noco n-uil uaiti act aitgein in neic metas uirai, no gor leigea elod; 7 o leicfes, nocon fuil uad act diablad cac neic im-a leicfea elod. Ar a auccu .i. ar a toga i n-a rait. Ar a cain .i. trian erce a cana. Ar a cairde .i. trian erce a cairde. Ar a rectnge .i. trian a eneclainde. Ar a dire .i. trian dire a dula. Ar a dond .i. trian in neic tuilles a dond a [f]laitemnas do .i. trian na heneclainde dliges ma taid celi egi; no is ed sin tuilles a [f]laitemnas do .i. na neici sin romaind. Ar a meisce .i. trian coirpdire na cneide fearfaidir eir ar meisce. Act doer-fuidir .i. noco n-e adeirim. It messe .i. is cuimgec iad imscar risin flait in tan is ail leo. Ni fargbat .i. im altram a claindе no do coraib. Cinta .i. coisi 7 laime.

The 'fuidir' on choice of 'seds': for he feeds his chief until he exhibits and delivers up the cattle given him which go not into the reckoning against the chief, though he has consumed somewhat of its interest. The failure of every 'fuidir' is estimated at five 'seds,' and this is indeed the number given him for his choice, for his 'cain,' for his 'cairde,' for his 'rechtnge,' for the 'dire' of his cattle, for his 'dond'-theft, and for his drunkenness. Every 'fuidir' except the bond 'fuidir,' is able to separate from the chief, provided that he leaves no debts or crimes upon the chief.

'Fuidir' from choice of 'seds', i.e. to whom 'seds' are given on his being selected. Until he exhibits, i.e. when they make a separation. Which goes not into reckoning, i.e. whatever quantity of food he has consumed it will not be the less necessary for him to return his stock. Consumed, i.e. though he has consumed it with its profits. Is estimated, i.e. it is settled that this is what is recovered from the 'fuidir' on failure of his service to the chief, i.e. when they make a separation. At five, i.e. five 'seds' which is the stock itself; for there is nothing to be had from him but compensation of what he failed in, until he abscond, and when he does this, there is nothing to be recovered from him except the double of everything on account of which he absconds. For his choice, i.e. on his being chosen for the stock. For his 'cain', i.e. the third of the 'eric' of his 'cain'-law. For his 'cairde,' i.e. the third of the 'eric' of his 'cairde'-peace. For his 'rechtnge,' i.e. the third of his honour-price. For his 'dire,' i.e. the third of the 'dire' of his cattle. For his 'dond,' i.e. the third of that his 'dond,'[b] his lordship increases for him, i.e. the third of the honour-price to which he is entitled if he has tenants, or this is what his lordship gains for him, i.e. the things we have above referred to. For his drunkenness, i.e. the third of the body-fine of the wound that may be inflicted on him when drunk. Except the bond 'fuidir,' i.e. it is not he that I speak of. Is able, i.e. they are able to separate from the chief when they please. He leaves no debts, i.e. for fostering of his children or for bargains. Crimes, i.e. of foot and hand.

[a] Immediately preceding this entry is the 'fuidir' Heptad [LXXII], which is printed above, p. 360, 13.

[b] Cf. the quotation in O'Dav., p. 78, *sub* donn '.i. flaithius, &c., where this passage is referred to; cf. also the nearly identical gl. on II. 228, 10, but O'Dav.'s gl. is not from the same source, as it differs in its explanation of the *trian*.

INDEX.

Abbot:
Of the 'annoit' church, rebuke by, 123, 15; 127, 1.
And lay-'erennach,' 119, 7; 123, 11.
Abrogation [*fuaslucad, taithmech*]:
Of gifts of land, 431, 15, to church; 16, to tenant; 18, to buyer.
Of tithes, 451, 18.
Absconder: Heptad [LXIII.].
Seven, that cannot get sanctuary, 319, 16:—
1. Bees that are carried away, 16.
2. Runaway thief, without cattle, 34.
3. Absconder from tribe, with cattle, 35.
4. Murderer, till *eric* is paid, 37.
5. Woman who elopes, till separation is obtained, 37.
6, 7. Man or woman who evades maintenance of parents, till such maintenance is given, 40.
Absconding [*elod*]:
Eric for, 175, 37.
When not liable to fine, 179; 181.
Of debtor, fine for, 343, 15, 40.
Absolute possession:
[*ro-dilse*, 'dominium'] 421, 20.
Acknowledgement [*aititiu*]:
By head (of tribe, &c.), validates contracts, 7, x.
Of undisturbed possession for 50 years, 367, 19, 35, 40.
To be in, i.e. to be cognisant of a transaction, without impugning it, 385, 21.
Additional time [*imcim*]:
After fasting, the three days, 481, 13; 483, 5.
Adjustment [*comlogad*]:
Of set-off, between fine and compensation, 483, 7; 501, 37.
Adoration:
Standing at stone of, a non-pagan test, 473, 24.
Adultery:
With many women in a *cell*-church, 123, 7.
Disabilities in case of marriage with women who commit, 273, 3, 26.
Adultress [*adaltrach*, concubine]:
'*Smacht*'-fine of, compared with *smacht* of *cét-muinter* wife, 145, 27.
Fines for injuries committed by, 147, 11; 14 (full debt).
Proclaimed by her 'man', 227, 12.
With sons, 287, 28.
Without sons, disabilities of, 287, 31; 365, x (her contracts impugned); 385, 19.
No respite from battle while burying, 309, 6.
After contract [*urnaidm*], 481, 21.
'Even the luck of an hour,' 483, 16; 482, note.

Advocate

[illegible] 39.

[illegible] (*[illegible] surberta*), 38.

[illegible] 33 (sues for Feine-[illegible]).

[illegible] (sues for *[illegible]*-grades).

[illegible]

Adze

[illegible]

[illegible]

Age

[illegible] (16).

[illegible]

Aldiltour [illegible]

[illegible]

Aldilme [illegible]

[illegible] see II. 223, [illegible]

[illegible]

Aldearba

[illegible]

Algne [illegible]

Aire-chief [illegible]

[illegible] 175, 18:—

[illegible]

[illegible] without per-[illegible]

[illegible]

Aire

[illegible] 33.

[illegible] best, [illegible]

[illegible] whereas the [illegible]

[illegible] whereas the *[illegible]-aire* [illegible]

[illegible] than in case of *aire* [illegible]

[illegible] 255, 5, 24.

Aithech:
-chief, stock repaid to, in 9 years, 21, 8, [see II. 216, 3]
-forrtha, 'steward-bailiff,' 255, 5, 24, 27, 31.
Defined, 255, 32.

Aithgin [compensation, restitution]:
Compensation, 'dire,' and honour-price, for dead cattle, 141, 34; 279, 18.
Compensation, for lost cattle, 139, 28; 141, 1 seqq.
Half-compensation, 139, z; 161, 36; 279, 23; 281, 11; 283, 35.
One-third, two-thirds, of, 143, x.
Debts of, 143, 17.
Of the body of the pledge, 241, 8, 15, 21.
=return of the identical object lent, 415, 27.

Alienation [*dilse*]:
Of land, 427; 437, 31; 497, 5; 501, 18.

Allmuire feth:
Great valuable objects of a chieftain, 443, 30; 445, 10

Alms:
To be given, of every fruit, 453, 3.

'Amus' [servant]:
Confidential, co-dwelling, of 'coigny,' 73, 29 seqq.

'Anair':
Metre of *cli*-poet, 69, 13.

An-arra:
A substituted valuable, 431, 23.

An-fine:
Person not of the tribe, 247, 7, 10, 38.

Anamain:
Metre of *ollam*-poet, 59, 7.

'Andach'-property (?): 483, 30.

Anger:
Disqualifies from giving evidence, 285, 21.

Animals:
Damage for injuries by, 489, 43, y.

Annoit'-church:
Abbot of, 123, 16; 127, 1, 17.

'Anrad'-poet:
'Dire' of, 20 seds, 69, 21.
Metre of, 'nath,' 71, 2.
Honour-price of, 113, 21, 35.
The tanist of the 'ollam'-poet, 389, 27.

Antiquary [*senchaide*]:
Of long memory, 369, 4.
Judgements of, 459, 24.

Anvil:
Work at, free, 489, 39.

Apostle:
Chair of, 57, 1.

Applause
Of the world, forbidden to the church to buy, 131, 4.
Apple-trees
Planted by absconding debtor, how allowed for, 501, 35.
Apprentice
Relation between master and, 97, 25.
Earnings of, [illegible].
Leaving-gift of, 34.
Appropriation (*[illegible]*)
Of a wood, [illegible] (cf. 13, 20, 39).
Of a boat in cases of necessity, 207, 18.
Of and [illegible].
Of and though in usucaption of another, [illegible].
Cf. the Treatise, Taking *Lawful Possession*, IV, pp. 3 to 65.
Arms
Three persons, not entitled to pledge-interests for, 421, 1.
Arra
The earnest sign of a bargain struck, 421, 34.
Contrasted with *in-arra*, [illegible].
Arra cuir [illegible] as fifteen men.
This seems nothing but an adaptation of the *arrale pactum* of the Code, [illegible] IV [illegible], ex *arrali pacto personalis* [illegible] praeparatur).
Arracht airmiten [illegible] 493, 2c.
[illegible]
Art [illegible]
[illegible]
The entire profits of an apprentice go to the master and the first earnings of his art, after completing his apprenticeship [illegible].
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Artizans
Payment of skilled, [illegible] of the [illegible], [illegible].
Payment of unskilled [illegible].
Pay of [illegible].

Back-surety [illegible].
Ballan [illegible].

Bar: enumerated, 501, 9 seqq.
Fixing rights, defined, 501, 17.
Of tribesman, who pays, 501, 11.
Of purchaser, at a small price, 503, 31.
Of offering, on the word of a Nemed, 507, 14.
Of division, by the chief, 507, 15.
Of confirmation by good securities, 507, 17.
Of an infant, contract set aside, 509, 22.
Nature of, exemplified, 509, 17.
Effect of, in confirmation of bargain, 429, 30.
Effect of, in recovering land, 509, 26.
Bards:
Free, 389, 17.
Tigern-, 19 (satirists).
Female, 10, 18.
Pledge-interests of free, 3 dairt-heifers, 389, 21.
Bargain:
Forced, is invalid, 217, 4.
Barley: half a sack, worth a *pinginn*, 83, 30.
Relative value of, to other grains, 28.
Barren:
Asking for children by the, 297, 27 (299, 6).
Basket:
Material for, may be cut, in a common wood, 475, 27.
Battle (-field) [*ré*]: Heptad [LV.]
Seven, that are indispensable, 301, 24.
1. To bring a son into the tribe [*cinél*], 301, 25.
2. For defence of possession, [to decide claims], 26.
3. For swearing about a murder, 26.
4. For verbal contract, 27.
5. For false conviction, 28.
6. For a war, 28 (the claim of sovereignty), 303, 22.
7. To ward off (unlawful) rent, 29.
Battle:
Immunities in, 149, 11.
Pitched, for sovereignty, 303, 18, (149, 18).
Not to be fought, in seven places, 303, 38.
To be fought, when right cannot otherwise be recovered, 303, 24.
Suit by, 307, 2, 16, 28.
Suit by, vehemence of, only 3 days respite, 309, 13.
Battle-field:
Lawful spoils on, 299, 22.
Battle-hurdle: 477, 23.
Bees:
Stolen, 319, 32.
Bell and psalm:
Church from which have gone, 119, 8.
Benches:
In boats, 477, 10.

Benedictions:
Given by artisan upon his work, 99, 15.
A thing forgiven for, 267, 12.
'**Berach**':
A wordy, not to be made chief, 457, 9.
Berla: Brehon Law (?), 297, 8.
Berla bán: 'the White Language,' 93, 22, 26.
Berla Feine: 'the Feine Language,' 101, 1.
'**Bescna**' [*vitae ratio*, Ml. 14c[11]]:
Judgement of church by *one*, of poet by *two*, of chief by *three* &, 13, 10, 19, 28.
Of surety [*ruith*], 349, 1.
Of entry [*tellach*], 467, 22.
Bier:
Materials for, may be cut, 485, 22.
'**Birid**':
Son of, not to be made chief, 457, 4.
Birth: low, not a bar, 21, 20, 34.
Bishop:
Pledge-interest of the cup of a, 413, 19.
Bound to purity, 459, 30.
Blemish:
In a man, unfits him for marriage contract, 133, 16.
Inflicted on a wife, fines for, 295, 26.
Blood: Heptad [VI.].
Seven, that do not deserve fines nor sick-maintenance, 143, 1:—
1. Shed by a fool (instigated by others), 7.
2. Shed by a wife through jealousy, 9.
3. Shed by a physician, on permission given, 11.
4. Shed by a soldier in battle, 13.
5. Shed by a man in enforcing contracts, 14; 149, 22.
6. Shed by a man (necessarily) 15; 149, 2.
7. Shed by a boy in lawful sports, 15.

Blood: Heptad [VII.].
Seven cases of, shed by beasts, without penalty, 153, 1:—
1. Shed by a cow after calving, 4.
2. Shed by a cow in fury, 5.
3. Shed by oxen, yoked, 6.
4. Shed by pigs, meddled with in their sty, 7.
5. Shed by pigs, in litter, 7.
6. Shed by horses, when leaping, 8.
7. Shed by animals, in the rutting season, 9.

Blood: Heptad [LXXIII.].
Seven cases of, for which a physician gets half, 363, 19:—
1. In battle, 21.
2. In wound of enmity, 21.
3. Of a man escaping from a battle-field, 22.
4. Of a 'carpat for bliadain' (?), 22.

5. Of a man who draws his sword upon another, 24.
6. On a rock, 6.
7. By falling from a tree, 6.
[These are unfortunately unglossed].

Blush:
Of shame, brought on a woman, 455, 7.

'Bo-aire' chief:
Tanist of, dire of, 3 seds, 87, 26.
Tanist of, is the best *og-aire*, 29.
Tuise, dire of, 5 seds, 89, 19.
Three, (lowest, middle, and best), status of, 91, 1.
Best, amount to which he can give security, 343, 16 seqq.; 345, 18.
Has wealth for giving security, 24 cows, 499, x.

Boasting:
Of a chief, over ale, 359, 8, y; 361, 2.

Boat:
Forcible entry into, in case of need, 207, 20; 493, 34.

Bond: Heptad [LXXVI.] (incomplete).
Seven, that seek (recovery) . . . . 367, 1:—

Bond:
For restoration, 197, 8.
By son and security, 293, 21.

Bondsman:
In his proper dignity, worth a *cumal*, 393, 27.
In his indignity, worth an *ounce*, 28, 33.
Has four kinds [*ernaile*] of honour-price, 513, 26.
Has no honour-price for the killing of his child, 513, 23.
During the lives of three persons, 513, 19.
The property [*crod*] of another, 515, 15.
Honour-price for evil done to bondswoman as wife of, 515, 12.

Bone-breaking: Heptad [LXIX.].
Seven, viz., of teeth, fingers, elbow, &c., 355, 5; see note[b].

Book:
Long, of Leithglinn, 473, 26.
Of Feinechus (Brehon Law), 439, 5.

'Book-drink':
Holy draught, test by, 473, 26.

Border-combatant [*caithche*]:
Who guards the marches, 245, 19; 419, 34.

Borrowing: Heptad [LXXXI.].
Seven, that are not restored, 371, 27.

Borrowing: Heptad [LXXXII.].
Seven, that incur honour-price, 373, 14.
[In all these Heptads on the Law of *Loan*, the absence of glosses makes the text and translation too speculative.]

Borrowing:
Law of, not easily harmonized, 371, 13.
With limit, or without limit, 371, 15.
Every, to full limit, 371, 20.

Boundary:
Cain-law of, Cain Patraic, 365, 13.
Brake [*muine*]:
Son of the, of doubtful paternity, 453, 19; 455, 2.
Branch [*gabail*]: Heptad [LXXIV.].
Seven, of the judicature of the world, 365, 1:—
1. *Cain*-law of a son in his right, 365, 7.
2. of monks, 8.
3. of chief, 12.
4. of marriage-relation, 11.
5. of family-amity (*cairdes*), *Corus Fine*, 12.
6. of boundary, St. Patrick's law, 13.
7. of *cairde*-regulation, 15.
Branching [**sed**]:
Sed gabla, 389, 12, note; 479, 32.
Brass:
Difficult restitution of, when given in stock, 221, 34.
Breaking-in:
Of a horse, price paid for, 213, 32, ($\frac{1}{19}$ or $\frac{1}{24}$ of its price).
Brehon:
Class of *daer-nemed* persons, 91, 26.
Kinds, and values of, 93, 1.
Of three judgements, (*feinechus*, *poetry*, and *reading*), 93, 20.
Competent judge of art-work, 99, 1.
The '*dire*' of, seven seds, 99, 6; ten, 101, 1; fifteen, 101, 21.
Of Feine language, and poetry, 101, 1.
Of three languages, 101, 22 (*feinechus*, *poetry*, and *reading*).
Exercises his [illegible], 273, 18.
Wont to be at assemblies, [illegible], 24.
Determination rests with, [illegible], 25; 469, 28.
Forbidden seven things, 353, 3 [see *Prohibitions*].
False decision of a case of disease and difficulty, 353, x.
Dignity of, by what knowledge attained, 365, 6.
Ten days after the decision of period of payment, 401, 9.
A sensible adult [illegible], 21.
Not to pass a false judgement, 453, 2.
Effect of the decision of, 467, 13.
Brehon [Heptad [LXVIII.]]
Seven who do not adjudicate, 353, 23:—
1. Of whom [illegible] is known, 27.
2. Who dares not give pledge for his judgement, y.
3. Without foundation of knowledge, 355, 1.
4. Passes judgement without hearing both sides, 2.
[Remainder wanting.]
Brewy-farmer [*brewy*]:
When of equal grade with the *fiach*, 77, 1.
When of equal dire with king of territory, 19.
Of hundreds, [illegible], 77, 7, 20, 25, 33.
[illegible] brewy, [illegible].
Pledge of wife of brewy of hundreds low, 387, 25.
Styled a [illegible] in what case, 441, 9.

Brewy [*b leitech*]:
Has double the property of the 'brewy of hundreds,' 79, 13.
A 'two-hundred-man,' 79, 20.
Has twice as much property as the *b. cétach*, 79, 10.
Pledge-interests of wife of, high, 387, 25.
Bridle:
Valuable of a king, as a pledge, 245, 28; 417, note.
Pledge-interest of, 415, 22, seqq.
Bringing:
Law of: 337, 34; 339, 2 [*tabairt*, 'giving'].
British mares: 221, 28, note[b].
Bruig-recht ['farm-right']:
Entry and co-tenancy of, 463, 23.
Buckets, three-horned: 413, 5.
Buffalo-horns: 221, 29.
Buffoons: 109, 26 (with their lips).
Builder:
Status of, 93, 10, 14, 19.
Of an oratory, 103, 31, (equals *aire desa*).
Of ships, 105, 10, same honour-price, 6 cows.
Of a mill, 105, 12, same honour-price, 6 cows.
Of chariots, 107, 9, equals *bo-aire* (tanist, or *tuise*, i.e. two, or four, cows).
Building:
Fees for, 95, 3, seqq.
Made on land, in virtue of possession, 317, 18.
Made on land, with a view to prescription, 317, 15.
Erection of unlawful, upon the land, 463, 12.
Bunan's root (?): 435, 14 (303, 30; 302, 25).
Burden, champion- [*aire ruanada*]: Heptad [LIV.]
Seven, that are equally the right of every grade, 299, 10:—
1. Taking the spoils of the dead on a battle-field, 12.
2. Taking from a great depth, 13.
3. Taking from a dreadful horror, 14.
4. Taking from over the sea, 15.
5. Taking from a fire, 15.
6. Taking from a battle-field, 16.
7. Taking by climbing (?), 16 (311, 22).
[The last clause denoting prps. the cause of the climb up a dangerous height, see note on 301].
Burning:
Of a house in town, effect of, in exemption in case of deposits, 161, 13, 15.

Caecdach:
Student, honour-price of, 103, 24.

Cáin-law:
Cáin, and *cuirde*, 45, 15, 32; 47, 26; 393, 10.
Cáin and *urradus*, 51, 9; 123, 17; 125, 25.
Oath of, infringed, 237, 27.
'Smacht'-fines of, 259, 4: 443, 6.
Seven sections of, 365, 7, [son, monk, chief, marriage, kinship, boundary, amity].
Of 'loan', 369, 13.
Of 'borrowing', 371, 13.
Caire toll (?): 415, 18.
Cakes:
How seasoned, garlic, &c., 41, 15.
How calculated, 47, 6; 49, 12 (of men's or women's baking).
Two, of men's baking, for each man of a 'retinue,' 111, 37.
Counted by *scores*, 51, 24.
'Cano'-poet:
Honour-price of, 4 cows, 67, 1, 19.
Emain imrinn, name of the poem of, 67, 20.
Canon-law: 9, 21; 103, 23 (doctor of).
Canonical hours [*trath*]:
From one, to its fellow, measure of a day, 87, 35.
Church in which there is neglect of, 119, 14.
Captive:
May be chained, when, 487, 4.
Carpait for bliadain (?): 363, 23.
Carpenter:
A *daer-nemed* person, 91, 25.
Honour-price of, 107, 9.
Cathair-dwelling:
Woman violated in, 275, 16.
Cathedral (?): 55, 13; 28; 57, 14; 173, 16.
Seat of an apostle, 57, 12.
Cattle:
The *ten*, [*cows*, *pigs*, &c.], that constitute the property of farmers, 77, 25.
Legal driving of, 137, 16, seqq.
Forfeited to King, 265, 34 (19).
Forfeited to abbot, 267, 9.
Put into a neighbour's shed, fine for (one sed) 467, 1; 465, 9.
Put into preserved grass, (3 seds), 467, 6.
Put into green of grass, 3 seds and compensation, 8.
Cauldron:
The ever-full, 79, 11, 26; 243, 28.
Test of, 457, 32; 473, 22.
Ceilsine- (tenancy):
Seven, not valid, 219, 2, seqq.; [see *Service*].
Ceases to be binding, when, 219, x; 221 6.
Celebration:
Church, deserting the, 179, 31.

Celi Dé [*Culdees*]: 127, 3.
Cell: see *Church*.
Cell Coire: 231, 4, note (by Curry).
Cennaithe-bequest:
Invalidation of, 129, 17.
[By the Law (cf. III. 33), the Church had a claim on the laity for this *cendaithe* and for one-third of *dibad*].
Cétmuintir-wife:
Three kinds of, 145, 8.
Sons of, divide the land equally, 10.
Of contract, 12.
On the neck of another, 16.
Bed-ridden, 14.
Safe of her minor-offences, 34; in everything, 147, 7.
When proclaimed, *eric* for, 183, 15.
Child begotten upon, despite the '*apad*'-notice of her husband, 199, 10.
'Proclaimed' by her husband, contract impugned of a, 227, 11.
Chain:
Upon criminal condemned to death, free, 487, 4.
Champion [*feinnid*]:
Honour-price paid to, 419, 17, 21, 26.
Champion-burdens: see *Burdens*.
Characteristics:
Three, of paternity, 455, 23.
The tribe *form*, *voice* and *habits*, 459, 3.
Charcoal:
Fine for making, in another man's wood, 475, 36.
Charge: see *Deposit*.
Chariot-builder:
Equated with *bo-aire*, 107, 9.
Chariot-driver:
Practises a 'mean art' [*fo-dán*], 109, 25.
Chattels:
Live-, and land, 461, 9.
Dead-, and land, 461, 10.
Chess-board:
Considered as a tribal pledge, 251, 16.
Chess-playing:
In house of chief, free, 485, z.
Chief:
And vassal, correlations of, 25, 23.
Grades, fasting upon, 247, 13.
Who slays a vassal, disqualified till he pays, 359, 31.
Not to exceed his dues of food, 435, 13.
Claim of, for *coirpdire*, on the slaying of his tenant. 435, 20.
Makes 'oath of proof' on his people, 437, 23.
On death of, without issue, succession how chosen, 441, 17.
Qualifications of, 22.
Valuables of, (nuts, horns, &c.), 445, 13.

Of first-*giallna*, &c., 447, 22, seqq.
Offences committed by, that entail destruction of fruit, (5), 21.
Bound to honesty, 459, 32; 441, 25; 461, 7.
Answerable for the offences of his *fuidir*, 513, 5, y.
Obtains legacy, &c., coming to his *fuidir*, 515, 16.

Chieftain [*flaith*]: Heptad [LXXI.].
Seven, not entitled to *giallna*-dues, &c., 359, 1 :—
1. Who does not perform his promise, 5.
2. Who is reddened by his vassal's blood, 6.
3. Who defrauds his vassal, 9.
4. Who burdens his vassal's property, 10.
5. Who pays theft, 11.
6. Who swears to a thing that truth does not sustain, 12.
7. Who takes stock from another, 14; (361, 12).

Chieftainship:
Attack upon the chief who is in the, 239, 1, seqq.
Of tribe due to the richest, 441, 14.
What a chief gives for the, 445, 16 (*feth flatha*).

Child:
Of dead mother, given back to its father's tribe, 201, 3.
Born of a woman when apart from her husband, not brought into his tribe, 201, 29.

Childbirth:
Husband inherits on death of woman in, 489, 1.

Chip:
Of an old tree, a test, 471, 38.

"**Choice**":
To the suitor, of penance or *eric*, 391, 12.

Choicest property:
i.e. gold rings, &c., 439, 10.

Christmas:
The two, 259, 19.

Church:
Of the twelve apostles, 55, 12.

Church [*cell*]: Heptad [I.].
Seven, that are not entitled to *dire*, &c., 119, 1 :—
1. That refuses food, 3.
2. That is made a den of thieves, 4.
3. That is made a place of sin, 5.
4. That has a layman as 'erennach,' 6.
5. From which bell and psalm have departed, 8.
6. In which is an 'erennach' of broken promises, 10.
7. In which the canonical hours are not kept, 14.

Church:
Vacant, has no right to smacht, dire, honour-price or penance, 121, 3.
Loses half honour-price, if three 'companies' go away from it without food, 123, 1.
Grades of, not to have wives, 123, 8.

Vacant, i.e. of *law*, not of people, 125, 30.
That is unlawful, 125, 33.
'Annoit'; 123, 16; 127, 1, 17.
Two-thirds [of the *dire*] to the poor of the original and one-third to the poorer of the 'annoit', 127, 14.
Offerings to, invalidated, 129, 19, seqq.
Land of, prescription of 50 years, 317, 26.
That does not perform the duties for which it had received a gift, 431, 4.
May not claim the property of a dead (extern-) monk, 431, 30; 433, 17.
Gifts to, not to be revoked, 451, 23, 27.
Churn-dash:
Cross-stick for, free, 485, 28.
Cid:
Grammatical functions of, *indef. pron.*, 5, 10, *adverb*, 12.
Cingid-goblet: 409, x.
Circuit:
On, from Calends of January till Shrovetide, 33, 7.
Civil Law: 103, note.
Claenan-man: 135, 22.
Cli-poet:
Honour-price of, 10 seds, 67, 29; 69, 12.
'Anair,' name of metre of, 69, 13.
Cliff-climber: 239, 21; 301, 22 (?).
Cloth-figurer:
Honour-price of, 107, 10.
Cloth-figuring [*gebidecht*]: 105, note.
Co-herding: 323, 27.
Co-operation:
(Contributory negligence?), 435, 38.
Co-tenancy:
Trespasses in, 269, 21.
Fences in, hard to be estimated, 271, 18.
Local *cáin*-law of, 285, 34; 289, 5.
Circuit of, 325, 27; 339, 28.
To be known, before judgement passed, 463, 23.
Cock:
Worth of, 83, 24; 473, y.
Cocoa-nuts (?): 221, 28.
'Coibne':
Land with, or without, 211, 16 (*co cond co c.*), (*cen* c.) 17; 21, 22; 463, z; 469, z; but see 493, 31.
'Coire ainsicc':
The ever-full cauldron, of brewy, 79, 11, 15; 243, 26, seqq.
Coirp-dire:
Contrusted with 'honour-price,' 81, 35.
'Body-fine,' for blows, 83, 13.
Gl. on *othrus*, 'sick-mainteuance,' 143, 18.
Half, 149, 15; 207, 34; 209, 5.

One-fourth, 151, x.
Eloping from, 181, 5.
For child, after a month, 199, 18.
Paid to husband of woman violated, 201, 14.
Equated with *eric*, fine for violation, 275, 6.
Live, to chief for murder of vassal, $\frac{1}{3}$ of full *eric*, 435, 16.
Dead, to chief for murder of vassal, $\frac{1}{7}$ of *eric*, 435, 18, 32.
Of *urrad*-yeoman, seven cumals, 435, 30.
Of *muir-chuirthe* foreigner, 513, 25.
Equated with *eric*, 515, 5, cf. 275, 6.

'Colba' (?):
A king's *protection* (?), 175, 7.

Cold-strokes:
Smith of the three, [whitesmith ?], 473, 7.

Combat:
Legal, 151, 1 seqq.
Safe for either to kill his fellow where both parties appeal to the law of, 151, 4.
Illegal challenge to, 479, 22.

Combers:
(Wool-c.), honour-price of, 107, 23.

Commodatum:
Loan, with return of the identical object, 283, 21 "*de ea re ipsa restituenda*" [Instit. III., XIV., 2] = *a taisic uodein*, 282, 14.

'Compairche':
Co-parish (-church), see note, 313, 21.

Companies [?]:
gl., 'they kill the *sith-caire*' (?), 109, 26.

Company:
In attendance on King, &c., 43, 6 seqq.
Two cakes of men's baking, for each man, and a screpall's worth of flesh for every five men of a, 111, 37, z.
Refusal to a lawful, 165, 29.
Extra, not entitled to honour-price for their stolen goods, 165, 34.

Compensation [*aithgin*]:
Double of, 249, 25.
Exact, 351, 7.
Nothing more than, on the heirs of a criminal, 449, 35.

Compurgators:
People of testimony in the district, 493, 28.

Conall Ech-luaith:
First paid full eric, for return of surety, 349, 24.

Concubine: see *Adultress*.

Confirmation of Right and Law: 426–493.

Conjurers:
Who practice 'mean arts', 109, 25.

Connexion:
With women, concealment of, 453, 16.

Conscience:
"Of wrong, incurs a fourth", 139
Conscientious:
Promise, 493, 15.
Consensus:
Of the Church, (as to oaths), 469, 5.
Consent and refusal: 299, 27, seqq.
Contract:
Damages in enforcing, true or false, 149, 24, 29.
Impugned, 185, 5, 32; 189, 7, &c.
Of waiting, or, for a visit, woman's, 217, 21.
Better to keep than to break, 287, 2.
Only three invalid, of emancipated son, 287, 18.
By what classes not to be made, 287, 32.
Two classifications of members of family with respect to, 287, 25, 32.
Three, dissolved by son of a living father, 437, 26.
Non-impugning of, with cognizance of their badness, 445, 2.
Bar of man who makes a good, 509, 11.
Contract: Heptad [L.].
Seven valid, made by son of a living father, 285, 29:—
1. Purchase of land, if he has no room, 33.
2. Purchase of goods at a fair price, 36 (289, 7).
3. Purchase of house-furniture, 37 (289, 9).
4. Purchase of joints of meat (but not to excess of *amount* or *price*), 38 (289, 14).
5. Co-ploughing with another, if he has no room, y (289, 16).
6. In payment of fosterage for excess of children, z.
7. Lawful dowry to a wife of equal family, 287, 1.

Contract: Heptad [LXX.]
Seven binding, after certain limits of time, 355, 20:—
1. Of a free-tenant, 24 hours, 357, 7.
2. Of emancipated son, 3 days, 11.
3. Of free monk, 5 days, 15.
4. Of abbot, 10 days, 20.
5. Of wife, without husband's consent, 15 days, 23.
6. Of base-tenant, &c., 30 days, 31.
7. Of a fool, [24 hours, or] 30 days, 35.

Cooking-fuel:
Free, 485, 18.
Corn:
Oats, barley, wheat, relative value of, 83, 26.
Corus Fine [Tribe Law]:
Absconding from the *dliged*-responsibilities of, 259, 5.
Mutual-herding by, 323, 28.
Twenty-five *slicht*-branches of, 341, 9.
Ety. gl. on *cairdes*, 365, 13.
The wether of, 443, 32; 445, 17 (hog of).
Ety. gl. coir-seis, (of a weir?), 479, 9.
In pledge was given the land in, 501, z.

Couch:
Resting on a common, free, 489, 31.
Counter-qualifications:
That restore his privileges to the Chief, 221, 9.
Court:
Judgement of an ignorant, binding, if the parties suing in it, knew of its ignorance, 9, 32.
Covenants, Removal of: 497 to end.
Covetousness:
Vitiates worthiness, 285, 7.
Cow:
The great, six-year old, a three-calf, 49, note.
Inflicting damage on idlers, when free, 153, 17.
A 'cumal' of interest, i.e. the, 249, 23, 30.
Which pays the rent, 261, 25.
Whose milk is used in medical prescriptions, 261, 17.
Fine of *twelve*, for absconding: four of *aithgin*, and four of *double*, and four of *honour-price*, 343, 17, [39].
Number of cows, how calculated 87,, 31, &c.
Crane:
Of equal *dire* with goose, &c., 473, 32.
Crime:
Of co-tenancy, 271, 5.
Of father and grandfather, 365, note.
Of *fuba* and *ruba*, 503, 1.
Of foot and hand, 503, 6.
Of non-necessity, 503, 10.
The five, 513, z; 515, 18.
Of kinsman, *kincogus*, 515, 25.
Crossog:
(Name of small coin), 437, 7, [2¼*d.*]
'**Cruimther**'-priest:
Each grade from first up to, 389, 33.
'**Cu-glas**':
Son of a, 203, 9, (205, 13); 235, 31; 237, 4, note; defined, 517, 27.
'**Cuitrid**':
Flaith c., entitled to securities, 461, 17.
Culdees:
Celi Dé, 127, 3.
Cumal:
Worth of child of free woman and slave, 203, 22.
Seven, of *urradus*, 205, 21, (see note[a]).
Two, of *cairde*, 205, note[a].
Of one cow, 249, 23, (30 of a *bo-aire*).
Of three cows, 347, 27.
Of four cows, 347, 42.
Of five cows, 249, y.
Of six cows, 347, 28.
Seven, a man worth, 393, 23.
Seven, for the killing of a man, 393, z.

Of an ounce, or a cow, 392, 2, 20; 395, 2.
Worth of freeman in his indignity, 393, 26.
Worth of bondman in his proper dignity, 393, 27.
Of ten 'seds,' 395, 12; 401, 29.
Echta, horse worth a, 415, 27.
Of thirty 'seds,' horse of highest value worth, 415, 32.
Three and a half, for *coirp-dire*, in what case, 435, 38.
No failure of food exceeds a, 449, 21.
Seven, for reception into tribe, 455, 39.
Paid as a fine, 469, y.
Cumal [bondmaid]:
The first, that took quern in hand, 395, 5.
The son of, not to become a chief, 457, 3 (6 why).
Cup 'trenege':
Pledge-interests of, 411, 29.
Customs:
Of Kings, oaths according to the, 469, 4.

Daer [bond]:
-nemed persons, 15, 19; 91, 25.
Becomes, by receiving stock, 19, x.
From whom no stock was received, and service was due, 19, 21.
Becomes *saer* by wealth or art, 21, 18.
Four kinds of honour-price to the, 513, 26.
Bothach, during life of three persons, 513, 17.
Gabla or d. *crai*, 519, 22.
Dairt-heifer:
Worth four screpalls, for the *fer mbidbad*, 85, 34.
Slán for honour-price, and '*fuillem*'-interest for *the dairt*, 243, 2.
One, for every combat, 245, 8.
Of $\frac{1}{6}$ of a cow, for driving animals, 347, 30.
Worth 4 screpalls, as interest of needle, 381, 27
Seven, as interest of working-dress, 399, 3.
Five, ten, fifteen, thirty, as pledge interests of silver-pins, 397, 10 seqq.
Darkness:
Son of, = begotten in, 453, z.
Death [*crai*]: Heptad [XXXV.]
Seven [gl. *timortain*], for which body-'eric' is not paid, 237, 14:—
1. Of a man in battle, 15.
2. Of a captive, 15.
3. Of a law-breaker, 16.
4. Of a man killed, while in the act of offending, 17.
5. Of a man present at, and not hindering, bloodshed, 18.

[illegible]
[illegible] by a rope [in a specially [illegible]

Date
[illegible] 14.
[illegible] 137, 8; 139, 14.
[illegible]
[illegible] 147, 2; 157, 16.
[illegible] 1, 2, 3.
[illegible]
[illegible]
[illegible] 11 (viz. a horse= [illegible]
[illegible]
[illegible] 14.
[illegible] 11 (viz. a [illegible]
[illegible]
[illegible]
[illegible] 11
[illegible] 297, 20.
[illegible]
[illegible]
[illegible]

Decision
[illegible]
[illegible]
[illegible]
[illegible] 30 (303, 33).

Dedicate
[illegible]

Deorad [illegible]
[illegible]

Deorad De
[illegible]
[illegible] of a vacant church. [illegible]
[illegible] grace of God [illegible]

Deorad Deodar
[illegible]
[illegible]

Departure [illegible] see [illegible]
[illegible] prayer, 297, 32.
[illegible] carrenness, 29[illegible]

Deposit [illegible] Hector, XIX.
[illegible] 191, 17:—
1. On the sea, 191, 20 [illegible] Inst. IV, [illegible]
2. Placed amongst other cattle, 20.
3. In a conflagration, 22 [illegible] ibid.].

4. In flight before a pursuing army, 23.
5. In a contest, 24.
6. Of a horse to a messenger, [stolen from him], 25 (195, 4).
7. Of a hound to a huntsman, [killed in hunting], 26 (195, 30).

Deposit: Heptad [XX.].
Seven, that must be restored [*taisic*], though there be no bond, 197, 1 :—
1. From hand into hand, 197, 3.
2. Of eye, 4.
3. Verbal, 4.
4. Acknowledged, 4.
5. Put in a particular place, 5.
6. Not properly secured by lock or bolt, 5.
7. For which there is a special bond, 6.

Deposit:
Article of, if sold by depositee, is not forfeited by the real owner, 217, 15.

'Derb-fine':
One-third honour-price given for, 247, 5.

Descendants:
Honour-price for satire, continued even to, 229, z; 233, 35, seqq.

Detention:
Share of, 339, 11.

'Dian'-metre:
Kinds of, 61, 1.

Dibad:
Land which reverts to the tribe, 209, note by Curry.
The tribe's share of the, 361, 7.
Property of monks, 365, 9.
Share of tenant's, after death, to the chief, 367, x; 515, 30.
Of the monk, 433, 7, 12.
The third of, 451, 11; 499, 24; 501, 6; cf. III. 33, 27.
Of 'seds' and valuables, 515, 6.
The third of fuidir's, due to chief, 515 30.

'Dichedal do chendaib': 59, 1.

'Dichubus':
Excessive wealth of penance, 121, 8.

Difficult:
Difference between, and impossible, 223, 10.

Difficulties:
Of '*rath*'-stock, 221, 11 (Heptad).
The three ['*decmainge*,'] of the world, 427, 3 [in setting-aside land-contracts].

Difficulties: Heptad [LXVII.], a mere fragment.
Ansclithe dligid, 353, 10.

Dignity:
[*Catu*] dependent on qualification, 71, 11.
Half one's own for his wife, &c., 71, 32.

Dissolution (?): Heptad [LXXVIII.] (no gloss).
Seven things that constitute binding proof, 369, 1 :—
1. Worthy witnesses, 2.
2. Surety of prescription, 3.
3. Immoveable rocks, 3.
4. Antiquary of long memory, 4.
5. Divine old writing, 4.
6. Testament at death.
7. [Caret].

Distraint: Heptad [XXXIX.].
Seven, that bring no gain to the levier, 255, 1 :—
1. Upon an *aire*-chief, who has a steward-bailiff that is liable to distraint on his behalf, 5.
2. Upon a '*nemed*' person, 7.
3. Of [an animal on] the road, 8.
4. By a son upon his father, 9.
5. Made in spite of customary offer, 10.
6. Of a *nemed*-person, without previous fasting, 12.
7. Of a *nemed*-animal, 13.

Distraint: Heptad [XL.].
Seven, for taking which, fines are paid, 257, 33 :—
1. Without fasting and notice, 37.
2. Of a noble *nemed*, [upon Sundays, 259, 18], 38.
3. Between the two Easters or Christmases, 38 (259, 19).
4. Upon noble days, (Easter), 39.
5. Despite exemption, 40.
6. Despite competent protection, 41.
7. Despite the offer of right, 42 (259, 28).

Distraint: Heptad [XLII.].
Seven, made on absconders, 261, 20 :—
1. Of an absconder from the territory, 24 [see I. 214, 11].
2. Of an absconder from his tribe, 25.
3. Of an absconder from his chief, 27.
4. Of an absconder from the marriage-tie, 28.
5. Of an exile abroad, x.
6. Of one fleeing over the border, y.
7. Of one who has stolen a *nemed's* beast, 263, 1.
[8. Of one who carries off a beast of a co-tenant, 4.
9. Of one who carries off an aire ruanidh, 3].

Distraint:
In order to force a sale, invalid, 217, 10.
Of *aire*-chief, though he has a steward-bailiff, fine for, 255, 27.
Prohibitions of, 267, 27.
A horse is the fine for unlawful, 393, 12.
Not to be taken at a certain time, 445, 34.
Incurs a 'sed' for its driving away, or release, 465, 12.
Released for '*tairisen*'-tarrying, 465, 14.

'**Dithim**,'-period:
Determination of, 241, x.

Divisions of excellence [*fodla feibe*]: 79, 31.
Divorce (see Separation).
Forbidden, 291, 31.
Doctor of literature [*sui litre*]: 113, 21.
Doctor (medical).
Ranked amongst those who practice a 'mean art', 91, 26.
Treatment by, a respite in law, 309, y.
"**Doors of the soul**".
The twelve, 363, note[4].
Dorun
Woman who saw at the well the three banshees, 473, 12.
Dos'poet
Status of, 63, 1 seqq.
Metre of, laid, 63, 21.
Double
Of the land is deserved, 249, 27, 40.
Of a pledge, 249, 31.
Of compensation [*aithgin*], 347, y; 349, 12.
Of another [article] of the same value, 385, 16; [and so, in the subsequent items in which the phrase occurs, *ni aile* [illegible] *fin ina muin*, 384, 2; cf. 387, 26].
Refection, 443, 11.
No compensation [*aithgin*] goes beyond, 449, 22, 27.
Of five seds to the church for trespass, 477, 22.
[illegible] as compared with laity, 477, 23.
Dowry
[illegible] 25 (all), cf. 295, 14.
[illegible] when, 135, 12, 17 (divided).
[illegible]
[illegible]
Of every woman, half the honour-price of her father, &c., [illegible]
[illegible] woman on separating, 295, 5.
[illegible] honour-price with eric, to be paid her when lied about, [illegible]
When a man takes her on separation, &c., 295, 9, seqq.
Draught [illegible] see [illegible].
Dried sticks
In a wood free, 485, 32.
Dris-cu [illegible]
389, [illegible] bounds for acuteness.
Drisiucan [illegible]
Example of the [illegible] of, 65, 20.
Driving-seds
What due out of, 335, 27.
From whom due, 347, 19, 21.
Driving [illegible] Heptad IV.
Seven [illegible] neither debts, nor *tigradus*, 137, 7:—
1. Cows into grass (of co-herding, 19), 137, 9.
2. Oxen to lawful service, (co-ploughing), 9, 21.

3. Cattle out of one's field, 10.
4. Cattle out of one's meadow-land, 11.
5. Cattle into their shed, 12.
6. Pigs into their styes, 13.
7. Horses into the stable, 14.

Driving of cattle: Heptad [V.].
Seven (fast and unlawful 11) that incur *aithgin* and *dire*, 139, 14:—
1. Into the sea, 14.
2. Into puddle, 15.
3. Into mud, 15.
4. Into resort of companies, 16.
5. With (fatal) malice and neglect, 16.
6. With angry vehemence that breaks their bones, 18.
7. Into a diseased cowhouse, 19.

Druid:
Counted among *daer-nemed* persons, 91, 26.
Who performs *feth fia*, 35.

Drunkenness:
Of 'fuidir', fine for, 521, 9.

'**Dun**'-fort: Heptad [XII.].
Seven, not entitled to *dire*, nor *log-enech*, 169, 12:—
1. Where food is refused, 13.
2. Where stolen food is consumed, 14.
3. Of a man who betrays his honour, 15.
4. Of a man who tolerates satire, 16.
5. Whence a son has cast his father, 17.
6. In which fratricide [tribe-murder] is committed, 18.
7. Which is empty, 19.

Ear:
Proof of evidence, by, 499, 19.

Eastern tree with nuts: 409, 23.

Easters, the two: 259, 19.

'**Echlach**':
Common prostitute, 273, 6.
Takes no dowry, unless, &c., y.

'**Ecmacht**':
What a man cannot give, 467, 31.
Cannot give what he has not got, 469, 28 (grass).
A forcible 'smacht', ety. gl. [*ecen smacht*], 471, 24.

Election:
Of chieftain, procedure at, 441, 17.

Elopement:
Of debtor, proceedings after, 343, 17.

Emancipated son:
Son of a living father, 439, 1, 2.

Embroideress:
Difficult maintenance of, 313, 6.
To be replaced, 25.
Merits more than a queen, 383, 5.
Embroidery-needle:
Ounce of silver as interest for pledge of, 381, 29.
Emigration:
Usually a protection from distraint, 261, 24.
Empty house:
Dire of, given to '*nemed*,' 169, 19.
Enclosure [*scor*]:
Of working man, free, 491, 31.
'**Enech**' [honour]:
Gl., one's protection [*comairce*], 369, 11.
Engagements:
Impugned (by father, chief, &c.), 183, 27 seqq; 185, 16; 189, 9.
Engraver [*rindaige*]:
Status of, like *bo-aire* tanist, 107, 10.
Entreaty [*impide*]:
Share of, 225, 29.
Entry [*tellach*]: Heptad [XXIII.].
Seven, for which no '*dire*'-penalty is paid, 207, 1:—
1. On one who does not consent to law, 3, 14.
2. Into a boat to escape danger, 4, 18; (493, 34).
3. With bond-binder and witness, 5 (208, 13).
4. With proper number of prescribed animals, 6 (208, 20).
5. By tribe into derelict land, 7.
6. By (tribal) brother on brother, for his share of their common land, 8.
7. By abbot upon his monks.

Entry [*tellach*]: Heptad [XXIV.].
Seven, that involve the penalty of *eric*, 211, 1:—
1. Notwithstanding verbal agreement, 3.
2. After acknowledgement of division made, 4, 23 (during the occupancy of the hirer).
3. With an improper number of prescribed animals, 5, 28.
4. By brother on brother [after five years' division], 6, 31.
5. Into a '*dun*'-fort over its door, 7.
6. Into a church, over its wall, 8.
7. Upon a man, who consents to accept law, 9.

Entry:
Land that is given on loan or on rent, has to have, 209, 25.
On land, in order to compel an acceptance of legal decision, 209, 30.
Brehon to know all the requisites for, 463, 23.
Fines for fence-breaking in, 463, 35.
'Bescna'-law of, identical in all classes, 467, 26 (471, 13).
Involves accountability, when, 501, 31.

3. Cattle out of one's field, 10.
4. Cattle out of one's meadow-land, 11.
5. Cattle into their shed, 12.
6. Pigs into their styes, 13.
7. Horses into the stable, 14.

Driving of cattle: Heptad [V.].
Seven (fast and unlawful 11) that incur *aithgin* and *dire*, 139, 14:—
1. Into the sea, 14.
2. Into puddle, 15.
3. Into mud, 15.
4. Into resort of companies, 16.
5. With (fatal) malice and neglect, 16.
6. With angry vehemence that breaks their bones, 18.
7. Into a diseased cowhouse, 19.

Druid:
Counted among *daer-nemed* persons, 91, 26.
Who performs *feth fia*, 35.

Drunkenness:
Of 'fuidir', fine for, 521, 9.

'**Dun**'-fort: Heptad [XII.].
Seven, not entitled to *dire*, nor *log-enech*, 169, 12:—
1. Where food is refused, 13.
2. Where stolen food is consumed, 14.
3. Of a man who betrays his honour, 15.
4. Of a man who tolerates satire, 16.
5. Whence a son has cast his father, 17.
6. In which fratricide [tribe-murder] is committed, 18.
7. Which is empty, 19.

Ear:
Proof of evidence, by, 499, 19.

Eastern tree with nuts: 409, 23.

Easters, the two: 259, 19.

'**Echlach**':
Common prostitute, 273, 6.
Takes no dowry, unless, &c., y.

'**Ecmacht**':
What a man cannot give, 467, 31.
Cannot give what he has not got, 469, 28 (grass).
A forcible 'smacht', ety. gl. [*ecen smacht*], 471, 24.

Election:
Of chieftain, procedure at, 441, 17.

Elopement:
Of debtor, proceedings after, 343, 17.

Emancipated son:
Son of a living father, 439, 1, 2.

[illegible] as live *coirp-dire*, 435, 16.
[illegible], as dead *coirp-dire*, 17.
Of [illegible] of [illegible]-law, 443, 5.
[illegible]
[illegible] into another's shed, 469, 15.
[illegible] without, 477, y.
[illegible]
Share of [illegible] on tribe, [illegible], 25.
[illegible] for the absconding of a vassal, 509, 8.
[illegible]

Escra
Vessel of brass, pledge-interests of, 411, 1, 9.

Esge
Crimes of, [illegible]

Eulogy
[illegible] by a church, 131, 1.

Evasion see [illegible]

Eviction [illegible]

Evidence
Payment for not lawful, [illegible]
[illegible]
[illegible]
[illegible], of different grades of rank, 461, 21.
[illegible]

Evidence [illegible] (LIX.)
[illegible] of malingerers, 311, 1:—
[illegible]

Exception [illegible]
[illegible] that have neither honour-price.
[illegible]
[illegible] unless, &c., 257, 13.
[illegible] 259, 25.
[illegible] see III. 356, 5, 2, 15.

Excess
[illegible]
Of price [illegible] invalidates a contract, 289, 14.

Exemption [illegible]
Of [illegible] seqq.

Exile
[illegible] for [illegible], 227, 5.
[illegible] who is in protection, 365, y.

Expurgation [illegible]
Test of holy, [illegible]

Extension [*fondaid*]; Heptad [LVII.].
Seven, respites that put off battles, 307, 1 :—
1. Arrival of a king, 3.
2. Arrival of a bishop, 4.
3. Arrival of a poet, 4.
4. Death of one's father, 5.
5. Death of one's mother, 5.
6. Death of one's wife, 6.
7. Burial of one's wife, 7.
8. Making the tomb of one's lord, 7.
9. Sound of shouting, 7.
[Here, perhaps 6 and 7 are one, and 8 with 9 (?)].

Extern:
Non-sale of certain objects to an, 131, 6.
Encroachment on a tribe, not lawful for an, 439, 26.
Compact with chief who is an, on *itge*, 443, 15.
Oath made on such as are, 463, 6.

Face:
Fine for satire on a person's, 233, 16.

Failure:
Full fine of, to the chief, 167, 13, [*cumal* and honour-price].
Of corn, through wrong law-decisions, 353, 25.

Fair:
No fighting during the regular time of holding a, 305, 12.

Fair-green:
To have proper portions, 477, 25.
Free, for horse-racing in, 485, x.

Fairy:
Hills of the *sid*, 473, 14.

Family [*fine*]: Heptad [LXII.].
Seven, spoken of in B. L., 319, 1 :—
1. Head, the father, 8.
2. Bowel, the sons, 8.
3. Bound, the outlanders, 9.
4. Invited, the adopted sons, 10.
5. Serving, the base tenants, 10 and 11.
6. Of the lord's rent, the *sen-chleithe*, 13.
7. Of the church, the monks, 14 and 15.
[Here there seem *nine* divisions in the text.]

Famine:
During a chief's reign, a plague, 451, 30, 34.

Fancy-bit:
Of pregnant women, 489, 8.

Fasting:
Not to be evaded, 179, 17.
For a pledge, 181, 12.
As a release, to put on distraint, 181, 23.
Indispensable, in case of distraint on a *Nemed*, 255, 12.

Father: Heptad [XXXIV.].
Seven, who do not pay for the liabilities of their sons, 235, 25:—
1. King, 27.
2. Bishop, 27.
3. Insane, 28, x.
4. Pilgrim, 29, z.
5. Outlaw, 30.
6. Natural serf, *fuidir*, 30.
7. Poet, 30.
('*Cu-glas*' 31.)
[Here, too, the number is incorrect.]

Fathers:
Of septenary grades (church or wisdom), how far exempt from sons' liabilities, 237, 6.

Feine:
Berla F., F. language, 3, 6.
Judgement (*breth*) of, 93, 21.
Brehon of *berla F.*, 101, 1.

'Feine'-grades:
Contrasted with septenary grades, 21, 35.
Contrasted with chieftain grades, 41, y [in the matter of flesh-meat, 43, 2]; 179, 16 [*notice, fasting*]; 247, 13; 289, 22, seqq.; 315, 15.
Bound to supply more cattle than chieftain grades, 291, 19.

Female:
-Bard, 389, 10.
-Possession, entry for, 467, 27.

Fence [*aile*]: Heptad [XLVI.].
Seven, in co-tenancy, not easy of estimate for damage, 271, 17:—
1. Wave, 19.
2. Strand, 19.
3. Stream, 19.
4. Lake, 20.
5. 'Tor,' 20, sod upon stone, 34.
6. 'Torund,' 20, stone upon sod, 34.
7. Drought, 21.

Fence:
Neither *aithgin*, nor *smacht*, for damage over, if they have been repaired properly, 271, 25.
Smacht of half-fence, if it had been impossible to repair them properly, 271, 28.
Trespass over, fine for, 463, x.

Fer:
'**Fer foichlide**': 469, 2.
'**Fer foirse**': 467, 14, 17.
'**Fer leigind**': 103, note; 391, 14; 433, 5; 455, 15.
'**Fer lesaigthe**': 241, 5 (messenger).
'**Fer midbad**':
Honour-price of, one *dairt*-heifer, 85, 27.
Three, the sons of low-grades, 874, 11.
Ferae naturae:
In a wood, free, 485, 30.
Festival-day:
Pledge to be given back on, 397, 28.
Dress of, pledge-interests of, 399, 9.
Fetterer:
Honour-price of, 107, 21.
Fifty:
Years' prescription, 315, 15, 22; 317, 3, 26; 367, 36, 40.
Supplies, 359, 18.
Fight:
Of insane person with dog, to be guarded against, 493, 11.
Fine:
Not to be beyond the offender's power of payment, 467, x.
'**Finding**' [*frithe*]:
Law of, 337, 35 '*dligid frithe*.'
First right [*cét dilsi*]:
Right of the original depositor, 253, 2.
Fisherman:
Honour-price of, 107, 22.
Fists:
Measured by servile (?), 449, 24.
Five:
Houses, status conferred by, 515, 28, 39 seqq.
Five 'seds':
Normal fine of, 257, 4 seqq.; 269, 1 seqq.; 305, 7; 409, 24; 473, x; 475, 1, 20; 521, 20; = two cows, 481, 6.
Flail:
Damage by, 159, 12.
Flaith: see *Chieftain*.
'**Flescach**':
'Dire' of, 85, 26.
Three sub-divisions of, 87, 11.
Flute players: 109, 31.
'**Fochloc**'-poet:
'Dire' of, 59, 21.
Metre of, 61, 1.
Honour-price, and payment for poem, equal, 116, 20 seqq.
'**Fodla feibe**':
'Divisions of excellence,' that give the status of property, 79, 31.

'**Fogerrtha**' (*fír*):
Test of (cauldron), 473, 24.
Food of tenancy:
Refusal of, effect on church-grades, 121, 26, seqq.
Acknowledgement of, 435, 11.
Food:
Three, that do not demand *apad*-notice, 439, 18.
Fool:
Action of, in blood-shedding, 143, 8.
'Par excellence', the, 145, 1.
Foreign:
Slaves, honour-price of, 111, 1.
Curiosities, 221, 14.
Foreigners [*Gaill*]:
Boy carried off by, when young, 245, 23.
Forge:
Filings from, free, 489, 23.
'**Forus**'-house: Heptad [XLIV.].
Seven, into which a distraint may not be brought, 267, 25:—
1. Of a 'brewy,' 28; when he has his company with him.
2. Of a thief, 29.
3. Of a satirist, 30.
4. Of a pilgrim of God, 31, (to avoid conflict therein).
5. Of a king, 31 (because it is open to all).
6. Of a noble *Nemed*, 32, (to avoid squabble therein).
7. Which is empty, 33 (lest it be stolen thence).
'**Forus**'-pound:
Every one to have, in his own green, when, 269, 20.
Fosterage-fee:
Paid by the actual father, 201, 17.
Four-doubles:
Cethir-diablad [perhaps=*quadruplum* of the Dig., II. viii, 3], 351, 14.
Fratricide:
Murder of fellow-tribesman, 171, 16; 173, 28; 363, 1; 463, 18.
A 'fuidir' who is, 361, 21.
Fraud [*diubairt*]:
Suing against, 429, 34; 505, 2, seqq.
Free:
And unfree, good acts, wherein, 97, 11.
Bards, 389, 17.
Rights of objects, to every one, 483, 29.
Freeing:
Of '*fuidir*'-tenants, an evil, 451, 18.
Freeman:
In his proper dignity, worth seven cumals, 393, 25.
Freewoman:
Who bears a child, to a slave, owns the child herself, 203, 18.

Friend:
And foe, 339, 33.
To both pltf. and dfdt., 465, 29.
'**Fuba**' and '**ruba**':
Crimes of, 309, 20; 503, 1.
'**Fuidir**'-tenant: Heptad [LXXII.].
Seven, [who may separate from the chief?], 361, 16, [18]:—
1. Who has left the district, 7, 32.
2. Who is still in the district, but lives alone (?), 18, 34.
3. Who is without crime, 21, [362, 2, *gen cinaid*].
4. Who is free (*soer*), 22, [of bargain and contract, 362, 3].
5. Who is redeemed (?) from the sea, 23.
6. To whom are given seds at his choice, 23, [363, 6].
7. To whom is given land, 24.
'**Fuidir**'-tenant:
Base, or free, 263, 21.
Has $\frac{1}{3}$ of land, chief $\frac{2}{3}$, 361, 30.
Three, who may *not* separate from the chief, 361, 19, y.
Who may separate, at pleasure, 363, 7 (who gets land only).
Not to be set free, 451, 25.
Defined, during life of two persons, 513, 17.
Of five houses, has 'dire' of his *sed*, 515, 23, 31.
Honour-price of, acc. to half his property, 519, 17.
Honour-price of, half that of *urrad*-yeoman, 519, 29.
Land of, belongs to the chief, 519, 32.
On choice of seds, conditions of, 521, 1.
Failure of, estimated at five seds, 521, 5.
Honour-price of, who has tenants, 521, 28.
Except bond f., can separate from chief, 521, 10.
Fulfilment:
Of function, indispensable for honour-price, 461, 15.

Gabal lorga:
Implement, not a weapon, 421, 13.
"**Gairid**":
'Dire' of, 85, 27.
Gallows:
'Fuidir,' 361, 20.
Stock given to redeem from, 221, x.
Game:
Fian, and *ruidles*, 150, 21, 22.
Garlic:
How measured, 41, 14.
For seasoning, 34.
Wild, a *res nullius*, 485, 13.

Gei-[illegible]
[illegible]
[illegible] of the kin [*cenel*] of, 187, 31.
[illegible] 211, 32.
[illegible] 245, [illegible] 247, [illegible] 248, 18.
[illegible]
[illegible]
[illegible] brings cow as tribute, 445, 22.

Gei[illegible] [illegible]
[illegible] 207, 24.
[illegible] 377, [illegible]

Gei[illegible] [illegible]
[illegible] contrasted with *aicillne* as [illegible]

Gi[illegible]
[illegible] 323, y.
[illegible]
[illegible] is not furnished, 431, 17.
[illegible] 431, 23.

Gi[illegible] [illegible]
[illegible] 213, [illegible]—
[illegible]
[illegible]
[illegible] of pleading ⅓ &c., 29).
[illegible]
[illegible] article, 5.
[illegible]

Gi[illegible]
[illegible] 213, [illegible]—
[illegible] forcing a contract,
[illegible] honour, 37
[illegible] a sale by a
[illegible]
[illegible] sale of a
[illegible] her duties, y.
[illegible]

Girdle
[illegible]
[illegible] of the object and
[illegible] of the pledge.

Girdle-woman [illegible]

[illegible]

'**Glaith**':
Firewood of some kind: wood-pith (?), 477, 1.
'**Glas-aigne**':
Advocate, learned in various judgements, 99, 27.
Divisions of, 101, 33.
'**Glas-gabail**':
Satire of a woman who makes an improper claim, 217, 9.
Satire of the face, 231, 14.
Glossary [*roscad*]:
One of the sources of law, 11, 28; 13, 6.
Goblet:
'*Escra*,' of an *aire's* house, 241, 1.
'*Cingit*,' 409, x.
'*Airdech*,' 407, y.
Gold:
Pledge of, lawful only for a king, 395, 9.
'*Ramnia*,' (?) of, 395, 11.
White, or red, 395, 28.
Goldsmith:
A *daer-nemed* person, 91, 26.
Honour-price of, 105, 25.
Goose:
Five *seds* for, 473, x.
Goring:
Of beasts, driver when not liable for, 137, x.
Grace:
The three days of, 259, 13.
Grade:
Of church, seven, 23, 1:—
1. Lector, 1; honour-price, one cumal, 34.
2. Janitor, 2; honour-price, two cumals,
3. Exorcist, 2; honour-price, three cumals, x.
4. Sub-deacon, 2; honour-price, four cumals, x.
5. Deacon, 2; honour-price, five cumals, y.
6. Priest, 2; honour-price, six cumals, y.
7. Bishop, 3; honour-price, seven cumals, z.

Grade: **Sub-grades**, acolite, &c., 25, 4.
Of chieftains, seven, [but with variations, 27, 1, seqq.], 25, 13:—
1. Chief with service, 13.
2. *Aire desa*, 14, his property in *land*, 33; h.-price, 31, 20.
3. *Aire echta*, 14.
4. *Aire tuise*, 15, *higher* in order of statement, 35.
5. *Aire ard*, 15.
6. *Aire forgaill*, 15, *testifies over* the lower grades, 37.
7. King, 16.

[Under these, are the classes referred to at 79, 31 seqq., and 85, 30 seqq., viz. *inol*, *flesgach*, *garaid*, *fer mbidbad* (107, 32), *brug-fer*; *bo-aire tanaise*, and *og-aire tuise*].

Grade, chieftain: Privileges of, respectively, 31, 20 seqq.:—

	Dire of honour-price.	Tartugud, Protection.	Biathad feeding of retinue.	Allowance.
Aire desa	7 sets = 4 cows	3 days	4 persons	14 cakes, 2 s.
Aire echta	10 „ = 6 „	5 „	6 „	20 „
Aire tuise	15 „ = 9 „	10 „	8 „	40 „
Aire ard	20 „ = 12 „	15 „	10 „	60 „
Aire forgaill	30 „ = 18 „	20 „		80 „
King	7 cumals	30 „		
King of Kings	27 cumals	42 „		100 „

Grade:
Of poets, seven, 27, 27:—
1. *Fochloc*,
2. *Mac fuirmid*,
3. *Dos*, 'bush,' 29, 1.
4. *Cano*, 'chaunter,' 29, 4.
5. *Cli*, 'wattle,' 29, 7.
6. *Anruth*, 'noble stream', 29, 11.
7. *Ollam*, 'great cave, &c.', 29, 19.

Grade:
Of church and of laity, how equated, 53, 31.
Of church with mother-church, how related, 55, 1.
Of church, chief, or poet, deficiencies in, 71, 16.
Persons of low, who are not of any, 87, 11.
Of wisdom, &c., 179, 32; 121, 22.
Of wisdom and of church, how far exempt, 237, 6.

Grade: Heptad [XLIX.].
Seven that cannot give evidence, 285, 1:—
1. Covenanted person (?) [*partizan* ?], 3, 14.
2. Man who is bought, 3, 15.
3. A degraded priest, 4, 18.
4. A cuckold, 4.
5. Female-witness, 4.
6. Angry person, 5, 21.
7. A rival, 5, 22.

[Perhaps the line following 6 is merely a gloss. on *rival*].

Green [*faithche*]:
What constitutes a, 321, 9.
Outside the, what constitutes, 329, 12.
Of septenary grade, 479, 19.
The seven, in which fighting is forbidden, 305, 19.

Guard:
Of a tribe, the three; judge, church and chief, 437, 16.

Guarding:
Negligence of, 163, 10.

Half-'ol':
Drinking vessel, interest of, 415, 1.
Half-pleading:
On the evidence of only one man, 353, 9.
Halter:
Animals starting from, mischief by, 489, 44.
Handicraft:
One-tenth of cost is the payment for, 215, 27.
Harlot:
Defined, 457, 28.
When reformed, has honour-price, 449, 13.
Son of, belongs to his mother's tribe, 453, 14, 25.
Harnessing:
Help in, for training or exercising, 491, 1.
Harp:
The one musical skill that deserves honour-price, 107, 38.
Head of tribe:
Recovers a woman's dowry, 367, 8.
Hearth:
Ashes from, free, 489, 24.
Heavenly gift:
Third of *dibad*-land, 451, 3, 11, (III. 33, 27).
Heir:
Discomforted by having to pay over a 'gift,' 429, 23.
Relation of, to verbal contracts (?), 371, 12.
'Helping with necessity':
487, 30; (489, 35).
Hen:
Worth of, 83, 23; 85, 24.
Heptads Treatise, pp. 118–374.
Herb:
Medicinal, free, 489, 11.
Historian:
Honour-price of, 113, 26.
Holiday clothes:
Of chiefs, 399, 9, 31; 401, 14.
Holy days: 257, 39.
Honour-price:
Due to a smith for stealing his tools, 17, 4, 8 seqq.
How divided, 35, 17.
Only when a man has got the full property of his grade, 71, 22.
Only at full age, 87, 20, 25, and of suitable grade, 12.
Three kinds of, 97, 7.
In proportion to number of arts, 109, 21.
Addition to, on being ordained by a king, 115, 6 seqq.
Not due to certain churches, 121, 3 seqq.; (127, 2).
Not due to a person who will not yield to law, 175, x.
Four kinds of satire, which involve the giving to descendants the penalty of, 231, 8.

[illegible] grade, seven cumals], 247, 1.
[illegible] unlawful challenge, 305, 20.
[illegible] pledge-interests of a weapon, when, 421, 6.
[illegible] goods, 441, x.
[illegible] connexion, 453, 21.
[illegible] honesty, purity, and wealth, 461, 7.
[illegible] wrong suit, 511, 4, 10.
[illegible] fourfold, 513, 20
[illegible] the property of non-owner, 515, 13.
[illegible]
[illegible]
[illegible] LXXIX.
[illegible] away, 369, 9 —
[illegible] without getting eric for it, 7.
[illegible] witness, 8.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] his protection, 12.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 34.
[illegible]
[illegible]
[illegible] 13.
[illegible]
[illegible] instraint, 393, 12.
[illegible]
[illegible] 13.
[illegible]
[illegible]
[illegible]
[illegible] XXX.
[illegible] safety nor 'profit,'
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] 389, 21.
[illegible] 493, 14.

House [*tech*]:
One who has seven, must have a forge, 165, 7.
Irons of, 393, 13.
Furniture of, 393, 14.
Wooden, erected on another's land, removable, 497, 10, (316, 9).
Status of *fuidir* who has five, 515, 21.
House [*treb*]: Heptad [IX.].
Seven, in which deposits may not be made, 161, 1:—
1. Kiln, 4.
2. Forge, 4.
3. Den of thieves, 5.
4. Harbourage of absconders, 6.
5. Where no law is yielded, 7.
6. Harbourage of trespasser against chieftain, 9.
7. Harbourage of trespasser against church (?), 9.
[The seventh is not made precise.]
House [*treb*]: Heptad [X.].
Seven, that incur diminution of 'dire' by their temporary unlawful condition, 163, 19:—
1. One, of which there is made a kiln, 21.
2. One, of which there is made a forge, 22.
3. One, of which there is made a den of thieves, 23.
4. One, of which there is made a forcible seizure, 24.
5. One, in which there is made a food refusal, 25.
6. One, of which there is made a pig-stye, 26.
7. One, of which there is made a sheepfold, 27.
House [*treb*]: Heptad [XI.].
Seven, in which abatement [for bad malt] is forbidden, 167, 1:—
1. Kiln, 5.
2. Kitchen, 6.
3. Forge, 6.
4. Mill, 6.
5. Frequented by pigs, 6.
6. Where there is cowdung, 7.
7. Frequented by sheep, goats, or fowl, 8.
[In these illegal houses, even though the malt be tested, 'eric' is to be paid for its being made there, 167, 20.]
House: Heptad, see *Forus*.
House-'dire':
The most difficult of 'dires,' 163, 7; 165, seqq., 407, 28.
Huntsman:
How far liable, 195, 23 seqq.
Husband:
Sleeping with the gillies, 293, 30.
Inherits property of wife dying in childbirth (?), 487, 12.
Honour-price of, not lessened by wife's misconduct, 517, x.
Impugns wife's contracts, 519, 2.
Living on wife's property, 519, 19.

2. Un-weaponed, 5 (135, 2, impotent).
3. In holy orders, 6 (priest or bishop, 13
4. Churchman, 6 [134, note[3]].
5. Rockman, 6, (cf. 9 inac for *rot*, and 1
6. A very gross man, 7 (135, 20, 23).
7. A tale-bearer of bed-secrets, 7 (135, 2

Idiot:
Taken to assist in taking stolen goods, 493,
Not to be allowed to fight with a dog, 493,
Idler:
Injury to, 157, x seqq.
Illegality:
Two to be set over-against each other 257,
Immunity:
After loss of deposit, 197, 29.
Impotent:
Fine on, for marrying, 133, 26.
Impugning [contracts]:
Without 'eric' for evasion, 183, 29.
Of a group of persons, 185, 32.
By father, 199, 28; 205, 11.
Of son, by father, &c., 227, 4 seqq.
Period within which there may be, 357, 1 se
Index of Heptads: 374.
Incapacity:
Of chieftain, 359, x.
Impossibilities;
Of stock, see Heptad [XXIX.].
'In-gille':
Not a 'full pledge,' 417, y.
Inherent rights (*ro-dilse*):
Of a tribe, &c., 443, 33; 481, 9; 483, 28; 4

Intercessory: see *Requiem.*
Prayer, recitation of, 213, 13 seqq.
Interest:
Period of running of, 247, 23; 415, 14.
Of land, a cumal, 249, 22.
Given with a pledge, 377, 9; 379, 24; 377, seqq., *pledge-interests*, the conventional interests on the use of articles given in pledge.
Interrogatory:
Particles, nine in number, 7, 10.
Invalidation:
Of offerings, 129, 17.
Irish:
Slave, 111, 4.
Bondsman of low grade, 517, 18.
'**Iubail**': [see *Glossary*, Vol. VI.].
Does not alienate, 497, 6.
Of one hour, 508, 4.

Jealousy:
Just, on the part of a wife, 143, 10.
Judge:
Must have knowledge of entry, &c., 463, 29.
Judgement [*breith (ennas)*]:
Whereon founded, 3, 1.
Five sources of: glossary, maxim, testimony, analogy, nature, 9, 30; 11, 13.
Of the church, on truth and Scripture, 11, 17.
Of the poet, on glossaries [*roscada*], 11, 23.
Of a chief, upon glossaries, precedent and testimony, 13, 1.
By one '*bescna*' to church, two to poet, three to chief, 13, 10.
Three; of the Feine, of the poets, of [Latin ?], 93, 20.
On lands vary, 467, 20.
Judgements on Pledge-Interests: 376 to 423.
Juggler:
Exercises a 'mean art,' 109, 26.
Jury (?):
The twelve tongues of, 511, 12.

Kiln:
Rules about, 161, 4; 163, 21; 167, 5; 489, 15

Lamb:
Worth sack of wheat [=1 screp.] for *flescach*, 85, 29.
Land:
Of disputed ownership, 209, 35.
Taking possession of, without sense or rational claim, defd. 211, 16.
Which grows only bald wheat, 223, 29.
Three, that are really transferred, because of the presence at the sale of all who *might* have opposed it, and did not, 427, 1.
That supports a chief, 429, 3.
Given to a church, for one's soul, 429, 5.
Sale of, that cannot be set aside, 429, 7, 31.
Sale of, annulled, on the ground of the nonpayment of the price, 431, 7, 120.
Not given in share, to a bastard, 453, 17.
Not suable, by a son of doubtful paternity, 453, 19.
Not given to the son of the daughter of a *sen-chleithe*, 457, 22.
And dead-chattels, balancing between, 461, 12.
To be entered, in distraint, accompanied by two cows, 465, 6.
To be divided into three parts, after absconding, 509, 6.
Language [*berla*, see *Glossary*]:
Brehon of three [vulgar, poetic, Latin ?], 101, 20.
The white, [Latin ?], 93, 22.
Names of 'treading' in the [?], 85, 21.
Latin:
Reference of a word to, a sufficient etymology, 5, 15.
Law [*dliged*]:
Confirmed upon verbal contracts and acknowledgement, 7, 27.
Truth and, upon a '*nemed*,' 9, 18.
Canon, 9, 21.
Not easily applied against a church, 133, 10.
Seven sections of *Cáin*-, 365, 7 (brehon must know).
Forced upon a man, 479, 28.
Lay-'erennach': see '*Erennach*'.
'Leac leanmanach':
'Stone that binds possessions' (?), 499, 8; 501, 2, 'like a rock'.
The three, 499, 13:—
1. Full payment having been made.
2. Its gift to the church for the soul.
3. Re-division by the chief after the absconding of an offender.
Leathern-bottle makers:
Honour-price of, 81, 1; 107, 21.
Legal rules:
Established to avoid litigation, 481, 30.
Leinsterman, the Old: 473, 9.

Leithglin, Long Book of: 473, 26.
Leper:
Loved for his property, 455, 6.
Lestar Baduirnn:
Test of, 471, 39.
Virtues of, 473, 16, 18.
Levying [*tobach*]: Heptad [XVI.].
Seven, that may properly be evaded, 179, 1 :—
1. By a chief who pronounces false judgement.
2. By an ecclesiastic who is indifferent to truth.
3. By a man who does not yield justice.
4. By a man who has given a pledge wrongfully (181, 20).
5. By a man who has given a pledge unlawfully, (181, 31).
6. By a surety (*raith*) that gives injustice (?), 12 (183, 1), with a view to increase debts unlawfully upon anyone.
7. By 'eric' for exile, 13; 183, 6, for two years.
Levying:
Offences in, to be paid for first, 353, 22.
Levying share:
Not less due to tribesman than to extern, 323, 31.
Due to levier, for the non-conceding of right [*cert*], 335, 15.
In levying honour-price, (441, y), 443, 20.
Lex defendens (?): 293, 3.
'Likely place':
Things found in, 321, 15 seqq.
Place frequented by everybody, 325, 24; 327, 11 seqq.
Proportion of share in, or in unlikely, 325, 10 seqq.
Limit:
Loan, with or without, 369, 13.
Borrowing, with or without, 371, 15.
'Lis'-fort:
In the circuit of a, 327, 29, 34.
Lismore:
Privilege of abbotship of, 267, 9.
Ill-word on the women of, 273, 32.
Litigation:
'*Cáin*'-rules established to prevent, 481, 30.
Load: the seven, see *Burden*.
Loan: Heptad [XVIII.].
Seven, that involve no penalty, though damaged, 279, 1 :—
1. Of a boat upon the sea, 4.
2. Of a man employed in a dangerous work, (battle), 5.
3. Of arms in a battle-field, 5.
4. Of a horse in battle, 6.
5. Of a horse for ploughing for a fixed time [in a test], 6, 281, 27.
6. Of a hound, for a hunt, 8 [regulations, 281, 30].
7. Of salt, 9, [regulations, 283, 1 seqq.].
[Save the above, every loan is to be restored (*taisic*), even though there be no security, 279, 11; 283, 24].

Loan: Heptad [LXXX.].
Seven, that involve no *aithgin*, though there was a bond, 371, 1 :—
1. In exemption of death (?) 3.
2. To a man, who is killed suddenly (?) 3.
3. To a poor man, whom obligations do not bind, 4.
4. To a half-witted person, living on charity, 6.
5. To a noble, who is *above* obligations, 7.
6. To a man, who is heedless of law, 9.
7. To a dead man, 10.
[But there is no commentary to the above, and the text is not sound].

Loan:
Of perishable articles, 279, 1 ; 283, 1, 18.
To be restored, save seven, 279, 12.
Of cattle, with knowledge of disease, 279, 26 seqq.
For a fixed period, 281, 27 ; 369, 16.
Of *indefinite* amount, the return of a small portion secures immunity to the borrower ; but if none is restored, or if, in a case—
Of *definite* amount, either a smaller amount or none at all is restored, the borrower is amerced in 'compensation,' &c., 283, 1, seqq.
Law of, two-fold, with or without limit, 369, 13.
Involve honour-price, if not returned in time, 373, 15.
Excess in use of, 477, 27.
Of land, expiry of term, 497, x.

'**Long-caire**' (?): 413, 35 ; 415, 12.

Long-fetter:
On horses, 479, 22.

Looker-on:
Fines to which is liable a, 435, 40, see *Glossary*, '*sellach*'.

Lordship [*flathamnus*]:
Attack on, 239, 1 seqq.

Love:
Of 'eric,' or hatred of the man, evidence to be given without, 461, x.

Lunatic:
Bar of a, 509, 29.

Lying:
Cow, 'in urine,' or 'in litter,' 469, 12.

'**Mac fuirmid**':
Poet, 'dire' of, 61, 15 (three seds).
Poet, metre of, 61, 29, *setrad, sain-emain*.

'**Mac gor**':
Contracts of, impugned, 185, 16.
Son of living father, 205, 6.
Has to take care of parents, 237, 11.
Or (*ingor*), who makes bad bargains, 357, 32.
Dissolves every bad contract, 439, 3.

Maintenance (of parents):
Under the yoke of, to his father, 365, 25.
Contracts not dissoluble for, 437, 29; 439, 15.
A son who fulfils the duty of, 481, 17.
Maintenance: see *Sick-maintenance.*
Maintenance [*folach*]: Heptad [LX.].
Seven wounded persons, whose support is difficult,* 313, 1:—
1. A King, 3.
2. A brewy, 4.
3. A smith, 4.
4. A carpenter, 5.
5. A wise man, 6.
6. An embroideress, 7.
7. [Wanting].
Malt:
Made in unlawful houses, 167, 25 seqq.
Man-trespass:
Fine for, viz., three incalf cows, 469, 23.
Manufacture:
Enhances value of material by a half, 83, 6.
'Marcach duaine':
'Knight of song,' 231, 23, 26, 33 seqq.
Marriage: see *Husband*, Heptad [III.].
Contracts of, prohibited, with whom, 133, 1.
Marriage:
Of daughter of '*bo-aire*,' 287, 4; 291, 4.
Of daughter of '*aire feibe*,' 287. 7; 291, 17.
Four lawful, 287, 28.
Dowry of woman in, 289, 25.
'*Tinol*' in cases of, 289, 27 seqq.
Of different grades, 291, 6.
Woman cheated of her dues in, 293, 34.
Mast:
Of acorns, fruit, free, 485, 19.
Meals:
Three full, to pregnant women, 489, 9.
Mercenaries:
Native or foreign, 75, 1 seqq.
Messenger:
With a horse, how far liable, 195, 5.
Not able to guard, free, 493, 5.
Metres:
Anair, 59, 10; 69, 13.
Anamain, 59, 7; 63, x; 71, 5.
Dian, 61, 1 seqq.
Emain, 63, 29.
Emain imrinn, 67, 20.

* These are not to be taken to the home of the inflicter of their wound, to be fed and kept there; but, (in mercy to the offender, as he would also have to provide a substitute for them to perform these services at home), the expenses of their sick-maintenance at home are sent to them, 315, 2.

Laid, 63, 21.
Nath, 59, 10; 69, 29; 71, 2.
Sain-emain, 61, 29.
Setrad, 61, 29.
'**Mic leigind**':
Students, 'honour-price' of, 103, 7.
Middle-theft:
Man of, pays half, 219, 22.
'**Milan**':
Vessels of brass, equal 'dire' of, 409, 22.
Milch cow:
Difficult of compensation and 'double,' 221, 24.
The highest 'sed,' 393, 19.
Minor poets:
Specimens of, 65, 18.
Mockery:
Of one's person, involves $\frac{1}{7}$th of honour-price, 233, 11.
Monk:
Property at death not to be seized by the strange church at which he died, 433, 11.
Mothers:
Peculiar use, [including *grand-m.* or *aunt* ?], 481, 13.
Mountain:
The common, 487, 2, 3.
'**Mucsaid**':
The daughter of a bond-*fuidir*, 457, 13 (her son not to be a chief).
Mugdorn:
First 'cumal' that took quern in hand, 395, 5.
'**Muir-chuirthe**' [sea-borne (slave)]:
Eric for a free, 183, 12.
Munster:
King of, an *ollam* over kings, 111, 21.
Munstermen:
Relations of, to Conn's Half, 219, 34.
'**Mur-luaith**':
'Sea-ash' (potash ?), sack of, 90, 21, note[a]; 489, 25.
Musician:
'Cronan'-player, man of 'mean arts,' 109, 24.
Mutuum:
Loan for consumption, to be repaid *in genere*, 283, 22.

Nature:
Law of, 4, 2; 9, 41; 11, 12; as a last resource, when there is neither precedent nor analogy to guide, 9, 32.
Gl., the nature of righteous men, 431, 29; 451, 2; 483, 23.

Needle:
Pledge-interests of, 381, 18, 24, 29.
For embroidery, one ounce of silver, 29.
(Common) slender, merely a 'dairt,' 28.

Negligence:
Of guarding cattle, involves 'aithgin,' 163, 10.
Taking security of immunity for, 197, y.
Of chief in impugning bad contracts, 445, 3.

'Nemed':
-Person, an authority for confirming law, 9, 19.
'*Saer*' and '*daer*,' distinctions of, 15, 1.
Is one of septenary grade, 257, 2.
Sanctuary of, church and its 'termonn,' 7 inviolable, 303, 39.
Opposition of, to borrowing, invalidates it, 373, 2.

'Nemed'-cattle: Heptad [XLI.].
Seven, beasts that it is prohibited to distrain, 261, 1:—
1. Milch cow just calved, 2.
2. 'Craibech,' 3, (*branch* shaken at her, 11).
3. 'Uairtnech,' 3, (with the *salt*, 13).
4. Cow milked for a repast, 4.
5. Diseased cow, 4.
6. Fat cow that pays the rent, 5, (to chief or church), 17).
7. Cow whose milk supplies a sick person, 5.

'Nemthus-dire':
Of a vacant church, 121, 5, y; 125, 34; 127, 4, 20, 27; 129, 9.

Net:
One pull at the, allowed free, 485, 14.

Nickname:
That clings, involving honour-price, 231, 9.

Niggardly:
Treatment of a wife, 297, 13.

Night:
Notice of five, on a defaulter of Feine grade, 347, 36.
Three, demanded of the *bo-aire*, 439, 29; 441, 8.

Nine:
Days, three periods of, to pay interest of '*dire*,' 395, 13; 397, 3.
Waves, spoils taken over, 299, 28; 327, 5.
Waves, property salvaged over, 337, 21, 32; 339, 2.

Nobility:
Can be purchased by a man's art [*dán*], 15, 36.
'*Saire*,' i.e. carries *eneclann*, honour-price, 107, 35, 38.

Noble:
Loan to a, whom no knots can reach owing to his nobility, 371, 7.

Notice:
Not necessary, where dfdt. is contumacious, 207, 16.

Nursing:
Of certain children, devolves on the man, 199, 21, 33 seqq.
As 'eric' for abduction, 199, 25.
On the man who violates a woman, 201, 12.
Not incumbent on a diseased woman, 201, z.
Nut:
(Petrified?) in a bog, value of, 409, 23.
(Cocoa?), 409, 17.

Oar:
Wood for, [or spade?], free, 489, 29.
Oath:
Of chief for his vassals, 443, 9.
By a man's member, 455, 33.
Of proof, 461, 30.
Respective value of, 461, 20.
Of surgeon who has extracted a spearhead, 493, 24.
Oats:
Relative value of, 83, 27.
Obstruction [*frithbert*]: Heptad [LI.].
Seven, that are difficult to oppose, 291, 21; [where protection is illegal, 292, 5].
1. Debtor who elopes from his surety, 25.
2. Son who elopes from his father, 25.
3. Daughter who elopes from her mother, 26.
4. Serf who elopes from his master, 27.
5. Monk who elopes from his church, 28.
6. Man who elopes from the law, 29.
7. Woman who elopes from marriage, 30.

Offerings:
Section referring to, 129, 1.
Invalidation of, 129, 17 seqq.
'Og-aire':
Status of, 89, 1.
Three, the best the *bo-aire* tanaise, 87, 29.
Old writing:
Document as proof, 369, 4.
Older:
Person takes precedency, 53, 27; see IV. 372, 8.
'Ollam':
Qualifications of, 29, note.
Safe-conduct wand of, 29, 26; 31, 13.
'Dire' of, 57, 16.
If ordained by king, 75, 24; 115, 7 seqq.
Poet, or brehon, 93, x.
Builder, status of, 93, 36; 95, 25.
Of the sages, 'dire' of, 93, 29.

Pay:
Of artizans, 99, 14.
Prescribed for art, 267, 16.
Penance [*pennait*]:
For grades of church, extra, 53, 33.
According to a confessor, 449, 12.
Due to God, '*eric*' to man, 471, 29.
Penitence [*aithrige*]:
Priest or bishop, who after sinning with a woman, turns to, 205, 27, seqq.
Period:
Three, for pledges, 247, 25.
Fixed for the validation of contracts, 357, 2 seqq.
Permission:
Fines for failure to ask, 475, 21 seqq.
Pestilence:
Brought on the people, one of the three *teidm*, 451, y.
Petition:
Compact with extern chief, on, 443, 15 seqq.
Philtre:
Administered, to excite lust, 293, 32.
Before marriage, 297, 1.
Physician:
Shedding blood justifiably, by a lawfully appointed, 143, 11; 147, 23 seqq.; 489, 6.
Takes half the fine due for a wound, 355, 10; 363, 20.
Fee of, 489, 4.
Pig:
Privileged in committing damage, four cases of, 155, 28.
Loss, after twenty-seven years, 221, 36.
Pilgrimage:
Promise to go on, unfulfilled, involves loss of honour-price, 125, 4.
'*Aire*,' who breaks his vow to go on, 175, 23.
Pillow:
Disclosure to one, fine of 'dairt'-heifer, 135, 23, see 295, 12.
Pilot:
Practises a 'mean art,' 109, 25.
Place [*maigen*]: Heptad [LVI.].
Seven, in which battles are not to be fought, 303, 38:—
1. *Nemed*-sanctuary with its 'termonn,' 39.
2. Court of king with its green, 40.
3. A fair, in fair-time, x.
4. A court, in court-time, x.
5. House-floor of an '*aire*,' y.
6. Fair-green of a brewy, z.
7. Fair-green of a poet, z.
Plague:
Three, that are difficult, 451, 30.

Plaintiff:
Action of, causes forfeit of the debt, when, 311 12 seqq.
Plant:
What a man, with his own hand, 501, 16, 35; 503, 19.
Pleading:
Fee for, ⅓rd to ⅓th, 213, 28.
Pleading [*tacraf*]: Heptad [XXXVIII.].
Seven, that do not diminish the brehon's honour-price, 253, 6:—
1. That the suitors accept his initial decision as to the procedure, 9.
2. That the pleadings may be amended (!), 10.
3. That his decision be upheld, 10.
4. Made for a pilgrim, 11.
5. Made for a woman, 12.
6. Made for a tongued-tied man, 13.
7. Made for an ignorant man, 14.

Pledge [*gell*]:
Release put on fasting, 181, 12, 23.
No release for, in case of man who does not accept law, 181, 17.
Interest of, not to be paid, 181, 26, 32.
Given to increase debts unlawfully, 181, 29.
Nothing paid for unlawful, 187, 16.
Two idle, 187, 17; 189, 36; 191, 15.
Of a kind not right either to give, or to redeem, 187, 21
Damage to, to be made good by pledgee, 217, 18.
Increased by one ounce for each higher grade, 245, 1.
Three periods for, 247, 25.
Of compensation, 251, 31.
Of double, 251, 32.
In the hand of the person whose property it is, 377, 5 [*Hypotheca*].
In the hand of the head of the tribe, 377, 13; to become the property of the plaintiff if not redeemed within the time stipulated or legal, 379, 13.
Of a lord, not to be forfeited, 379, 6.
Of needle, 381, 18.
That has a triple division, 385, 24.
Relative estimation of, 391, 24.
Part-, full-, 417, 24.
Carried off, and so lost to the holder, 423, 1, 10.
Sufficient to save from death, 439, 9.
Of two screpalls, for the farm, 463, 32; [see IV. 75, 33].
Pledge [*gell*]: Heptad [XVIII.].
Seven, unlawful, that have no value, 187, 1:—
1. Given unlawfully, to accumulate debt, 4, 27.
2. Given by a king out of arrogance [not *need*], 5, x.
3. Son of a living father, who has proclaimed him, 7.
4. In a bet about information about a thief, 8; 189, 11.

5. For a tribe-outcast, 10; 189, 21.
6. For foolhardiness (?), 10; 189, 24.
7. For boastful shouting (?), 11; 191, 1 seqq.

Pledge [*gell*]: Heptad [XXXII.].
Seven, that have neither honour-price, nor interest, 229, 13:—
1. For the son of a living father, who has proclaimed him, 16.
2. For an exile [*ambui*] abroad, 17.
3. For an absconding serf, 18.
4. For a tribe outcast, 19.
5. For a wife, whom her husband has proclaimed, 20.
6. For a noble, 21.
7. For a prohibited person, 21.

Pledge [*gell*]: Heptad [XXXVI.].
Seven, of difficult exemption [*slán*] and interest [*fuillem*], 239, 23:—
1. Of head of tribe, 25, [silver brooch of the tribe, 243, 5].
2. Goblet of the house of an '*aire*,' 25.
3. Steed of a 'messenger,' 26.
4. Clothes of a brehon, 27, (243, 24).
5. Arms of a champion, 28, (243, 26 the *aire echta*).
6. Cauldron of a hospitable brewy, 28, (243, 28).
7. Land of an unknown man, 29.
[8. Valuable [*séd*] of every great lord, 30.]
[Here *slán* is gl. 'honour-price,' and *fuillem* 'dairt'-heifers, 243, 2.]

Pledge [*gell*]: Heptad [XXXVII.].
Seven, of no great value to be given, &c., 251, 1:—
1. Chess-board, 4.
2. Whale's tooth, 5.
3. Whale's eyebrow, 5.
4. Child's playthings, 6.
5. Hound as yet untrained, 6.
6. Unmanageable horses or oxen, 7.
7. Stolen articles, 8.
[8. Unprofitable land, 8.
9. Articles that were only lent or deposited, 9.]

Pledge-Interests, Judgements on: pp. 377 to 423; details on the legal 'interest' to be paid for the *use* of an article given in pledge: on the expiry of the term for which it was pledged, the *object* itself had to be given back, or *aithgin*-compensation paid.
What is the smallest in the interests [*fuillem*] of pledges, 377, 1.
What is the smallest *dire* of pledges, 379, 1 [*six* screpalls].
Of a needle, the lawful interests of the pledge, 381, 18 (heifer).
Of an embroidery needle, interests of, 383, 1 (ounce of silver).
Of a queen's workbag, interests of, 383, 6 (six choice seds).
Of a wife's dress, interests of, 385, 1 (another of equal value).

Of the *bo-aire's* [or *og-aire's*] wife, interests c
cows).
Of a female satirist, interests of, 389, 1 (thre
Of a male satirist, interests of, 5 (three *seds g*
Of a sage (*sui*), or his tanist, interests of, 23
Of each grade of the church, interests of, 31 (
Of a bishop or sage (*sui*), interests of, 391, 7
Of a green, 391, 25 (horse valued at two cow
Of plough-irons, 31 (up to the value of a drin
The best 'sed' of the honour of bo-aire, a cum
393, 1.
Mugdornn, the bondwoman, valued at a cum
395, 1.
Estimation of a slave, does not extend to a
395, 7.
Pledge of gold not lawful, save for a king, &c
Pledge paid in three decades, 395, 13.
Pledge interest of a silver article, 395, 32 [
Pledge interest of a silver article of an *og-aire*
dairts).
Pledge interest of a silver-pin of a *bo-aire*,
dairts).
Pledge interest of a silver-pin of an *aire fo*
(fifteen dairts).
Pledge interest of a silver-pin of a king or
(thirty dairts).
Pledge to be returned on festival days, 28.
Pledge interests of working-dress of chieftain
(seven dairts).
Pledge interests of festal-dress of chieftai
9 (same value).
Pledge interests of working-dress of a king,
dairts and another dress).
Pledge-interests of festal-dress of a king, 3
dresses).
Pledge-interests of working-dress of *og-aire*, 40
and dress).

Pledge-interests of the pigs of everybody, 405, 20 (double up to 3 pigs).
Pledge-interests of the horses, &c., of everybody, 405, 31 (one sed and compensation).
Pledge-interests of the car-horse of everybody, 407, 1 (three horses and compensation).
Pledge-interests of the race-horse (?) of everybody, 407, 7 (equivalent horse and compensation).
Pledge-interests of the household utensils of everybody, 407, 16 (one sed and compensation).
Pledge-interests of the curios (nuts, &c.) of everybody, 407, 29 (five seds &c.).
Pledge-interests of the brass *escra* of everybody, 411, 1 (five seds, &c.).
Pledge-interests of the goblet (*cingit*) of everybody, 411, 20 (three seds, &c.).
Pledge-interests of the cup (*trenege*) of everybody, 411, 29 (three seds, &c.).
Pledge-interests of the cup of a king or bishop, 413, 2 (ten heifers).
Pledge-interests of the cup of an aire, 413, 14.
Pledge-interests of a cup of a bo-aire, 413, 16 ($\frac{1}{3}$ of king's).
Pledge-interests of a cup of a priest, 413, 19 ($\frac{1}{3}$ of bishop's).
Pledge-interests of a cup of a deacon, 413, 21 ($\frac{1}{3}$ of bishop's).
Pledge-interests of a cup of a lower grades, 413, 22 ($\frac{1}{3}$ of five seds).
Pledge-interests of foreign *seds*, bridles of gold, &c., 413, 30 (10, 20, and 5).
Pledge-interests of a half-*ol*, 415, 1 (five seds).
Pledge-interests of a bridle of gold or silver, 415, 21 (paid in horses).
Pledge-interests of a bridle of gold of *og-aire*, 415, 25 (horse = a cumal-echta).
Pledge-interests of a bridle of gold of an *aire-feibe*, 415, 28 (horse = 10 seds).
Pledge-interests of a bridle of gold of a king, 415, 31 (horse = 30 seds).
Pledge-interests of a girdle, 417, 9 seqq.; 419, 1.
Pledge-interests of a weapon, 419, 16 seqq.
Pledge interests of a weapon, three persons not entitled to, 421, 8.
Pledge given for a fair consideration belongs to holder, 421, 21.
Pledge given, regulations concerning, 423, 1 seqq.

Plough:
-irons, i.e. share, coulter, and goad, in pledge, 393, 13.
-timber, free to be cut, 485, 21; 489, 38.

Ploughing:
Immunity for damage to idlers done by animals in, 489, 36.

Podicicinist:
Exercises a 'mean-art,' 109, 27, 38.

Poet:
Seven grades of, 57, 15.
Reward to, 265, 17, 33.
Bound to fairness in his dealings about his c
31.
Points:
Of arms, of satire, 13, 40, [cf. LL. 187β, rc
n-ær, conair nach rochet renna na n-arm].
Port lach:
'Bank of debts,' 501, note; 503, 2; 509, 10.
[The man had *not* entered on the land of
debtor].
Possession-taking [*techtugad*]:
Of land, entries for, 211, 10 seqq.
Tuinide, 211, 25 (210, 3, 17).
Without sense or rational claim, defd., 211, 2
Potash (?):
Not likely to be unappropriated, 489, 26.
Potherbs:
Free to gather, even in an appropriated place,
Pound:
With what exception any green may be
distraint, 267, 34.
Cattle taken without permission out of, 479, 1
Powerlessness:
On declaration, gives immunity, 157, 24.
Pregnant:
Woman, the fancy-bit of, 489, 8 ('three full 1
Prescription ['*ridrad*']: Heptad [LXI.].
Seven, that transfer rights of property, 315, 1
1. Land in which a permanent coarb is ack
a year or two, 18.
2. Land given to a king's court [one day pr
3. Land given to a church [50 years pre
(317, 26).
4. Land recognized by the chief as the

Cognizance of the land's having been undisturbed in the possession of an extern (chief or church) during a period of 50 years, 367, 35.
Surety of, 369, 3.
Annulled, 497, 1.
Period of, (40 or 50 years, three lives), 497, 18.
Of three lives, for chiefship, abbacy, or tenants, 497, 20.
Price [*log*]:
For language or hand produce, 213, 4.
Of learning, one-twelfth, 26.
Of pleading, &c., $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{6}$, $\frac{1}{8}$, 28.
Of tutorage (?), honour-price of pupil, 29.
For riding (breaking-in), 31, seqq.
Of wear and tear, 389, y (*tomalta*); 391, y (*l. fomalta*).
Privilege [*ruidles*]:
Of 'erennach,' damage done on, 127, 25.
Prohibition [*oll-geis*]: Heptad [LXVI.].
Seven, imposed on the brehon, 353, 1:—
1. To give judgement without *dilse*, 5.
2. To give judgement without precedent [*fasach*], 6.
3. To give judgement without bond [*fonaidm*], 7.
4. To give judgement on mere assertion, 8.
5. To give judgement on merely half-pleading (hearing only one side), 9.

[6 and 7, wanting].
Prohibited (person):
To go surety for three, 227, 43, (bard, half-artist [*leth-cerd*], and satirist).
Prohibition [*urgairt*]:
Of distraint (seven houses), 267, 27.
Of evidence (seven kinds of persons), 285, 8.
Promise:
On, not on 'entreaty,' 443, 20.
Proof [*imdenum*]:
Burden of, on the borrower, 283, 14.
Oath of [*forthach indemma*], 461, 30.
That the chief gave 'seds' in the stock, ibid.
[*Fir*] of conscience, not of territory, 491, 12.
Proper-driving [*cert-imdin*]:
Of cattle, 137, 16, 18, 21, 31.
Infractions of, 137, x.
Property [*tochus*]:
Relation of, to honour-price, 71, 22 seqq.
Excellence of, [*feb tochusa*], 79, y; 291, 38.
Protection:
Seds of, [adoption], 277, 31; 453, 28; 457, 31 (price of).
Against legal proceedings, 291, 37.
Proximorum nostrum munus, &c.: 371, 25.
Psalms:
The twelve, 391, 5.

Of a child, from the mother's tribe, 203, 23,

Quern:
Who first took in hand a, 395, 5.

Rape:
Of certain women, not finable, 277, 10.
Reading:
(= Latin ?), 93, 24, y.
Confers nobility, 103, 9.
Rebounding [*aithsceinm*]: Heptad [VIII.].
Seven, that incur neither debt nor sick-mai
15:—
1. Of a chip in carpentering, 17.
2. Of a piece from a flesh-fork, 19.
3. Of a branch backwards, 19.
4. Of a flail from the ground, 20.
5. Of a horse's shoes, 21.
6. Of a hammer in a forge, 22.
7. Of a [mill-]stone off another, 23.

[With immunity of a conscientious declarati
on the part of the agent that he was unable
incident, 157, 28; 159, 37; see details, p. 1
Recalling [*timgaire*]: 447, 1 seqq., see Glossary, V
Red-morsels:
(A). The three, put into the mouth of a chur
Seizing the *dibad*-property of a dead monk,
1. If it had not been given to her, 433, 8;
2. If the monk had only come on a journey
3. If he had only died on her land, 16.
(B). The three, of a chief, 433, 19:—

Relatives:
By marriage [*clemnaib*], full company of, 313, 21.
Relics:
Church without, 223, 25.
Given under seven, 425, y.
Relieving wages:
Of a lord, which he grants to a poor man, 265, 22.
Reliquary:
Payment for use of, 265, 21.
Remedy [*frithir*]:
The three, against the three plagues of the world, 453, 1:
1. True judgement by brehons;
2. Alms given of every fruit;
3. Truthful evidence universally given.
Rent [*cis*]:
To chief or church, the cow of, 261, 16.
Battle to ward off, 301, 29.
Of chief, family of the, 319, 4.
Of chief, security for, 443, 30.
Acknowledged during three lives, 451, 4.
Son of a 'mucsaid' under, 457, 8, 21.
'Fuidir' who pays, 481, 19.
Repudiation [*freitech*]:
Of a wife, entitles her to dowry and honour-price, 295, 33.
Request [*ailges*]:
The unlawful, 217, 8.
Seven unlawful, of judgement, 353, 1, see *Prohibition*.
Requiem:
Land offered for singing of, 317, 34; 429, 20; 213, 16 seqq.
Contract in respect of, 507, 24 seqq.
Re-seizure:
Of distraint, 257, 42; 259, 31.
Residence:
Fine of three, 349, 29.
The three chief, 441, 3, 14, (49, 5; 53, 25).
Respite [*turbaid*]:
Of three, seven, or ten days, 307, 9, 17, 27, 33 seqq.
False, 311, 19 seqq.
Respite [*turbaid*]: Heptad [LVIII.].
Seven, that shelter a person in battle-time, 309, 18:—
1. Pledge of hosting. 19.
2. *Fuba* and *ruba*, 20.
3. Pledge of debt on oath, 20.
4. Suing for debts, (as a woman's advocate?), 21.
5. Taking away a child (?), 22.
6. Debt of a pledge of honour, 23.
7. Being under treatment by a doctor, 24.
Restoration:
'*Taisic*,' 279, 11; 283, 25; 403, 18.
Athchur, 255, 18; 259, 3.

Of land, impossible, when, 429, 17.
Revocation:
Of grants, an evil that involves loss, 451, 17.
Reward:
For evidence, not lawful, 285, 16.
Right [*fod*]: Heptad [XLIII.].
Seven, that are not recoverable by distraint, :
1. What is brought in matrimony, 15.
2. What a person sells, 17.
3. What is given as payment to a poet, 18.
4. Cattle found on the land of a king, 19 takes the kingship], 35.
5. What is forgiven in *coibnes* (?), 20 [f 267, 12].
6. Wages of a reliquary, 21 [tithes, &c., 2
7. Pay of every artizan, 21.
[8. Relieving wages of a lord, 22 (267, 19)].
Rindile [satirist]:
Son of, to be nursed by his mother, 203, 9.
Rival:
Disqualified to give evidence, 285, 22.
Road:
Not cleaned, '*smacht*'-fine for, 477, 21 (five s
Robbery [*merle*]:
Full fines for, 459, 20.
Rock:
Oath of evidence, steady as, 501, 4; cf. 369, 3
The three durable, 451, 1 :—
1. Documents;
2. Acknowledgement of rent during three l
3. Immemorial custom (?).
Ro-diles, ruidles:
Indefeasible right, 421, 26 (443, 33) (no distr time).
Indefeasible right of correlatives, 481, 9.
Indefeasible right of a territory, 483, 28.
Indefeasible right of everybody, 491, 17, 22.

Sacks [*meich*]:
The, as fine for cattle-trespass, 463, 34, cf. 269, 32.
'Saer':
By property, '*daer*' by contract, 19, 16.
By losing property, &c., becomes *daer*, 21, 1.
'Saer-nemed':
Persons, viz., church, chief, poet, *Feine* [='*brewy*'], 15, 11
Safe-conduct:
Wand of, why so called, 31, 13.
Safety [*slán*]:
i.e. log-enech, honour-price, 187, 12; usually *eneclann*, 218, 2; 227, 1; 229, 2, 15; 247, 18; 343, 3.
Sage (*sai*]:
- *Litri*, sage of letters, 103, 1 (=*fer leiginn*, 12); tanist of, 2.
Canoine, sage of Canon, 103, 23.
Young, the *forcetlaid*-teacher, 16.
In the fourth place from the, viz., the historian, 19.
Status of the grades up to, 29.
Sail:
A moving (?), 301, 23.
'Saire':
'Nobility' i.e. '*eneclann*, honour-price, 107, 23, 29, 40.
Sale:
Of object transfers its ownership, 265, 16, 31; even though the price of it has not been paid, 421, 32.
To be public, and before witnesses, 445, 10.
Salmon:
Free to give *one* thrust at, 485, 13.
Salt:
Loan of (as an article that dies in the loan, *mutui datio*, 'loan for consumption'), 279, 9.
Debt for excessive use of, &c., 283, 1 seqq.
Salt-leaf [*duilisc*]:
Res nullius, 485, 34.
Sanctuary:
Person who can give (*turtugad foesam*), 259, 24.
A *neimed-s.* with its '*termonn*,' 303, 39 (church).
Of God [the church], or of man [the laity], 321, 4.
Satire: Heptad [XXXIII.].
Seven, for which '*dire*' [and honour-price] is estimated, 229, 27:—
1. A nickname that clings, 28, 34, (233, 28).
2. Repeating a satire, 29.
3. Satire of one's face, 1, 30 ('*glas gabail*,' 231, 14).
4. Laughter on all sides, 31 (231, 16 seqq).
5. Mockery of one's personal appearance, 31, (233, 11).
6. Magnifying a blemish, 31.
7. Repeating verses of, made by a distant bard (?), 32 double 'eric,' 33, (233, 15).

Satire:
Toleration of, mulcted by half honour-price, 171, 4 (369, 7).
Not to be tolerated by a king, &c., 173, 25, (175, 9); 175, 22.
Four, for which honour-price is to descendants, 231, 8.
Involving a *name* [and an ending in *us* (*l*)], 231, 11.
Fine for false attribution of, 233, 19 seqq.
Honour-price for, to descendants, &c., 235, 1 seqq.
Five classes of, that involve full honour-price, 235, 14.
Subsequent recital of, 235, 18 seqq.
Circulated by a husband, 293, 25, (295, 10 seqq.).

Satirist:
Woman, mulcted of honour-price, 177, 17.
Styled '*birid*,' 457, 14.
House of, one of the 'prohibitions of distraint,' 267, 3[illegible] 27.

Scales, measuring-:
For common use, free, 489, 18.

Scarifiers:
Who produce a green sore on the eyes, 109, 36 (mean-art).

Screaming:
Of woman, indispensable in a charge of rape, 275, 15 seqq.

Screpall:
Purchasing power of, 81, 20 seqq.
Twenty-four, = one cow, 343, 24.
Sed' of six, the smallest 'dire' for pledges, 379, 1, 8, [illegible] 26 seqq.

Sea-waif:
To be proclaimed, where, 331, 32.
The $\frac{1}{30}$th to the owner, remainder to finder, 335 x.

Sea-wrack [*feam*]:
Of each strand, a *res nullius*, 485, 1.

Seasoning:
For cakes, (garlic, honey, &c.), 41, 34.

Security: see *Surety* Heptads.

Security:
[= '*satisdatio*'] 283, 30 seqq., ['*trebaire*'].
Upon a good bond, 367, 16, ['*arach*'].

'Sed':
How calculated, 47, 35; e.gr., for the *three* ''*aire-forgaill*':
1. 30 seds = 30 samaisc-heifers = 15 cows, 33;
2. 30 seds = 24 samaisc-heifers [=12 cows] + 6 cows = [illegible] cows, 35 [417, 2].
3. 30 seds = 27 in-calf [= 18 cows] + 3 cows = 21 cows.

Gabla, (the lowest) 59, 21; 389, 5, 13; 479, 30.
May be *colpach* or *samaisc*-heifer, 87, 32.
Eight seds = four cows, 95, 37, [i.e. one cow + 6 samaiscs.
Five seds, normal *smacht* fine, 257, 4; 481, 6 (two cows).
Of protection [adoption?], 277, 31; 453, 28; 455, 1.

One sed = one half ounce (of silver), 387, 8; 413, 40.
One sed = one '*samaisc*,' 389, 30; 391, 2, 15.
Six, = six heifers = three cows, 383, 34.
Best, [*clithar*], 391, y.
Ten seds = six cows, 417, 2.
Three seds = a cow, a *samaisc*, and a *dartaid*, 465, 4.
Three seds = three in-calf cows, 469, 18.
[By this last, the *sed* would have a larger value than usual, for the 'in-calf cow, is equated with $\frac{3}{5}$ of the 'great cow,' see 49, 2 (and note[a])].

'Sen-chlethe':
The '*fine*' that pays his rents to the chief, 319, 13.
The bond-tenant, 483, 13.
Bondsman, during the lives of four persons, 513, 18.

Senseless:
Person to have a guardian, 491, 8.

Separation [*indscuchad*]:
Seven, that are [temporary or] final and legal withal, 297, 18:—
1. Owing to disease, or sickness, 21 [seems one case].
2. Going into a ship, or a pilgrimage, [seems one case].
3. Owing to a blemish, 23.
4. Seeking a friend beyond the border, 25.
5. Setting-out to avenge an aggression, 26.
6. Seeking children, if either party be barren, 27.
7. Hurt of a man's senses, 28.

Separation [*ur-dluide*]: Heptad [LXXVII.].
Seven, which validate transfer of possession, 367, 13:—
1. Testimony by witnesses, 16.
2. Security [*arach*] upon a good bond, 17.
3. Usucapion [*tuinide*] upon good sureties, 17.
4. Validation on full value given, 18.
5. Allowing a sale, without prohibition, 19.
6. Acknowledgement [of possession] by an extern church, 19.
7. Refection [? *congelt*] to a chief, 20, the chief to consume the 'seds' of his tenant during his life-time, and to share his *dibad*-property after death, x.

Separation [*imscar*]:
Trespass of, 203, x.
Detention till full [settlement] of, in case of absconding tenant, or wife, 263, 23, 26.
Temporary, to seek children by prayer, 299, 6.
Permanent, through barrenness, 299, 7, [though all through this heptad, the word for separation is elsewhere *indscuchad*, either 'for a time' (298, 1, 4), or 'for ever'].

Serf [*mug*]: see *Slave*.

Service [*fognam*]:
Owed, when stock-giving is proved, 461, 34.

price of the chief to whom such
217, 24:—
1. On a gift of stolen goods as stock, 28 (
2. What is not sold (?) to God or man, 2
3. Of a child yet in the womb, (not bindi
adult, 29 (219, 29).
4. At the point of a spear, 31, (219, 34 q.
5. Enjoined on a tenant after the death
(inside the territory).
6. Enjoined on a follower who is residing
chief, 33 (outside the territory), till t
his own chief are released.
7. To a chief who has passed a false ju
tenant, y.

Set-off [*comlogad*]:
Adjustment of counter-claims by correlates
6 seqq.)

Settlement [*suidiugud*]:
The three 'great' (*ro-s.*), that prove right
tradition, *poem*, and *documents*.

Seven:
Grades, the three men of, 55, 24.
Grades, of church, and of wisdom, 237, 6 (ex

Seventh:
One-, of dead '*coirp-dire*' to chief when his t
435, 23; (437, 10).

Severance:
From A, and conveyance to B, in ownership,

Severity:
Versus 'leniency' of law, 249, 35, 42.

Share:
Waif-, lovying-, bringing-, &c., 333, 16 seqq.
Of the tribe-land, not to be given to bastard,

Sheep:
Value of, 2 screpalls, 81, 33; 85, 31.
The weakest cattle the tribe possess, 471, 19.

Sick-maintenance [*othrus*]:
A wounds B; A may choose whether he shall take B to his own (A's) house, or send the expenses of B's *s.-m.* to B's house along with him, 313, 12 seqq.
'Síde':
The Fairy Hills, the three women out of, 473, 14.
Sieve:
Use of the common, free, 489, 20.
Silver:
Pin, pledge-interests of, 395, 30, 35.
Not made up into a trinket, 397, 24.
Sinew:
Not to be cut by surgeon, 489, 7.
"Si quis manu sua," &c.: 369, y.
Skill:
Increases the value of a manufactured article, 43, 5; 83, 6.
Fee for, how divided, 215, 8.
Slave [*mug*]:
'Eric' for an absconding, 183, 14.
Estimation of, 395, 7.
(*Daer*), Irish and foreign, 111, 1.
'Smacht':
For the cock, 85, 22.
In *Cáin*-law, an 'erennach,' 123, 21; 131, 16.
Of a *cét-muinter*, 145, 26.
Of failure [*metha*], 167, 13.
Defined as 'the sacks,' 269, 31.
Fine of 'half-fence,' 271, 28, x.
Fine of cohabitation, 297, 3, 8, x.
Particular, definite, *s.* fine, 313, 31.
Largest, for '*aire forgaill*,' 395, 15, x.
Of '*cáin*'-law, 441, 4; 443, 6.
For 'failure of food,' 449, 25.
For taking possession of land, 471, 13.
For not cleansing a road, 477, 21.
Small Primer: pp. 1 to 116.
Smith:
A '*daer-nemed*' person, 91, 25; 95, 27.
Honour-price of, 105, 25.
Soilbech bethach:
Good milch-cow, 343, 29; 345, 8.
Solemnities:
Between two [= two Easters, 259, 15], 257, 38.
Son:
And surety (*mac ocus raith*), 293, 21, [with gloss, *mac nascaire, raith trebairi*, as two persons, 295, 2]; 315, 30; 373, 10.
Bond upon 'son and surety,' a valid bond, 295 2.
Tests as to a doubtful, 455, 19.
Three, that do not become chiefs, 457, 1.

Spear:
Service at points of, exemplified, 219, 33.
Spear-fishing:
'For ind in *éra*,' (in a weir), 479, 10.
Spear-head:
Extraction of, legalised, 423, 17, 24.
Specification:
Of time for the return of loans, 373, 15 seqq.
Sport-makers:
Flautists, mean artists, 109, 24.
Sports:
Of boys, damages at, 151, 14 seqq.
Spring:
No distraint for cattle in, 445, 26.
Stain:
On the honour (*ón i n-inchaib*), 443, 5.
Stakes:
Of land, burning the space of twelve, 475, 35; 477, 19.
Standing at altar:
Test, 471, 40.
Stealing:
From a chief at a banquet, 441, 27.
From a tenant, on a chief's visit, 447, 24.
Steward [*rechtaire*]:
Half honour-price to, 71, 33 (of king, y), 75, 11, 34 [*maer*].
Steward-bailiff [*athach forrtha*]:
And king, correlation of, 483, 14.
Stock [*raith* = 'security']: Heptad [XXVIII.].
Seven, that are difficult of restitution and double, 221, 11:—
1. Milch-cows, 14.
2. Oxen for service, 14.
3. Foreign curiosities (?) [British mares, &c.], 14, 28.
4. Land in which corn is sown, 15.
5. Brass ('*uma*'), 15.
6. Pigs up to 27 years, 16.
7. Pledge to death, (to redeem one from the gallows), 17.

Stock [*raith* = 'security']: Heptad [XXIX.].

Stock [*raith*]:
The seven, and the seven hostages, and the seven pledges, idem, 223, y.

Stock:
Indigent receiver of, 267, 23.
To be returned, in what case, 429, 19.
To tenants, secures rent to chief, 445, 19.
Does not increase on a tomb [at death of chief], 449, 29.
Forfeiture of [*airem*], for entry, when, 463, 25.
To be returned, 521, 17 [a *rath* d'aisic=na teit i *n-airim*, 2].

Stolen:
'Seds' given in stock, 219, 12 seqq.
Seds, given on pledge, 251, 25 seqq.
Immunity for damage in capturing 'seds,' 491, y.

Stone:
In the dark, the three, 473, 21 (a test).

Stranger (?):
Reception of, incumbent on a church-servant, 121, 28

Stripping:
Of land, fine for, 475, x.

Strumpet:
Of a brake, without honour-price, 177, 5, 24.

Student [*mac leigind*]:
Under-graduate, honour-price of, 103, 7, 27.
In a church, 123, 14.

Substitute:
Required for certain persons, 313, 7, (315, 5).

Suit [*imaclaid*]:
Does not lie, cases in which, 481, 8 seqq.

Supplies [*riara*]:
The fifty, 359, 18, note[b].

Support:
Seven cases of difficult, 313, 10.

Surety [*raith* = *fideiussor*]: Heptad [XXX.].
Seven, that deserve neither *slán*, nor *somuine*, 225, 1 :—
1. For the 'proclaimed' son of a living father, 4.
2. For an exile [*ambui*] abroad, 4.
3. For an absconding serf [*mug*], 5.
4. For tribe-outcasts, 6.
5. For a 'proclaimed' wife, 7.
6. For unjust attack, 9.
7. For a noble, and for a prohibited personage, 10.

Surety: [Heptad LXV.].
Seven, of different classes, distinguished, 341, 21 :—
1. Of recovery by trial [*fechemnus*, advocacy], 24.
2. For a pauper (*ambui*), 25.
3. Who binds, 26.
4. Whom his tribe command, 26.

7. Who sues his tribe, 29, (the best
[Here the word is glossed *trebaire*, 34
and the abstract seem used for eac
tinction involved in *fideiussor* and
be maintained].
Surety:
Three circumstances of discrimination,
1. As to honour-price, *slan* = *eneclan*
2. Time of payment and of repaymer
3. The '*dairt*'-heifers, 6.
Due to, when debtor absconds, 343, 16
'*Raith*,' gl. '*trebaire*,' 343, 1.
'*Trebaire*,' who goes surety for a perso
When the surety [*raith*] pays, 225, 14
Whom one has no power to sue, 227, 4.
Swearing:
Oath, of the grades, 461, 20.
Tests [of truth, *fír*], settled by St. Patr
Sword:
'The two-edged,' metaphor of, 223, 31.

'**Tairgsen**'-guard:
Of each tribe, 437, 19
'**Tairgille**' (?):
As a fine, 445, 37; 447, 3.
'**Taisic**' [restoration]:
Of deposit, 191, 18.
Of animals (alive), 279, 17.
Tanist:
i.e. 'the second,' next in command and
29; 95 y.
Of 'sage of letters,' 103, 2; 113, 21.
Of '*ollam*'-poet is the '*anrad*,' 389, 23,
'**Tarrying**' [*toirisen*]:
Fine for entry under half, 463, 27; 465,
Teeth:
'Eric' for breaking, 355, 10.
'Teinm laegda': 57, 29.

Test:
Of God, 455, 30.
Of cauldron, 457, 32.
Religious v. pagan, 473, 6.
Testament:
At death, a valid document, 369, 5.
Testing:
Of malt, 167, 26 seqq.
Theft:
Fine of, 123, 26, 32; 131, 22, x; 283, 4.
Path of, 321, 1.
Intentional, 459, 6, 13.
Thread:
Ball of, value of, ½ screpalls, 83, 1.
Three lives:
Prescription of, for chiefship, &c., 497, 20
Threshing-floor:
Sweepings of, free, 489, 16.
'**Tigern**'-bard:
To '*dris*'-poet, 389, 7.
'**Tigradus**':
Gl. by 'dire,' 137, 18; 491, 33.
Time:
For interest on pledge, determined by chief, 379, 36.
Three, in which crops are ruined, 451, 15.
'**Tinne**':
Weight of, 120 ounces, 19, 11.
'**Tinol**':
Wife brings to husband, one half of her father's, 289, 23 seqq.
Tithes:
Of church, not to be abolished, 451, 18, 28.
'**Toeb-fine**':
Land of, that came to '*geil-fine*,' 211, 31.
Tomb:
Of chieftain, making the, 307, 7; 309, 1, 8 (ten days respite).
No increase of '*raith*' on a, 449, 29.
Tongue:
Over red-hot adze, test of, 473, 1.
Twelve [= the tribe itself], able to set aside contracts, 511, 12.
Town-land:
Four nearest [*cethar-aird*], bound to co-herding, 323, 26.
Four farther off [*cul-aird*], bound to co-herding, 323, 27.
Toys:
Of a child, not given in pledge, 251, 19.
Trainer:
Horse-, fee of, 251, 1 seqq.
Training:
Of horses, no fines for damage in, 491, 29.
Treading:
Names [animals?] of, '*anmand iunta*,' 85, 21.

Trespass [*orgain*]. Heptad [XLV.].
Seven, in co-tenancy, that do not involve fines, 269, 22:—
1. Cow finding her way back to her old home, 24.
2. Mad cow, 25.
3. Cattle accompanying one who is making an entry, 26.
4. Cow given to God, 27.
5. Fierce unyoked beast in rut, 27.
6. Cows calving, 28.
7. Cows left to be sold, 29.

Trespass:
[*Fogail*], no eric for thief killed when committing, 237, 30.
To be paid for, before receiving his own debts, 353, 21.
[*Cathaig*], of cattle, 463, 24, 33.

Tribe [*fine*]:
Power of, over contracts of members, 131, 11.
Outcasts of, 183, 15.
Guilty of neglect, in case of non-impugning of a bad contract, 443, 24.
'Notice' due to, 443, 28.
Rights of, to its property, 445, 6.
Voice, form, and habits of, in a child, 455, 21; 459, 3.
Hereditary land [*duthaig*] of the, 463, 1.

Tribe [*cinci*]:
Slaughter of, under its chief, a plague, 451, 34.

Tribesman [*for fine*]
And 'extern' '*an fine*,' in respect of waif-share, 323, 20; of levy-share, 30.
Bar of a, who pays for his fellow, 501, 21.

Tripartite
Division of pledge-interests, 385, 8, 24.
Division of woods, 483, 33; involves appropriation, 485, 39.

Truth
Confirmed on glossaries, &c., 7, 15.

Tulach Leis
Behaviour of women of, 277, 27.

'Turcreic'
Stock given by chief, fine for giving stolen goods as, 219, 7.

Turner:
Honour-price of, 107, 21.

Tutor:
And pupil, correlations of, 97, 25.

Tutorage fee.
The honour price of the pupil, 213, 29.

Twelve:
Cows, claimed for absconding of debtor, 345, 21 seqq.
Tongues, vague name for 'the tribe,' 511, 12.

Two.
'Two-edged sword,' metaphor of, 223, 4.
Two illegalities face-to-face, 305, 30; 479, 25.
Two sensible adults, bargain by, 317, 43.

'Uairtnech':
Cow (milked with the salt ?), 261, 12.
Ui Cendselaig:
Tenure of, 219, 38.
Untonsured:
'Erennach,' eight cumals, honour-price of, 55, 34.
Unworthiness:
A disqualification, 177, 10; 519, 7.
Unyoked:
Animals, free of damage to idlers, 489, 43.
Urine:
'*Feis i fual*,' when animals are lying in a dirty cattle-shed, 469, 12.
'*Fual fo trebaire*,' 'under a surety,' metaphor for the violation of man's honour, 507 18.
'Urradus'-law;
Compared with *Cáin*-law, 423, 13; 447, 18; 449, 6; 465, 1.
Use;
Of loans, the proper, 489, 21.
Usucapion [*tuinide*]:
Upon good sureties, 367, 30; [211, note[a]].
Usurper:
Of the chiefship of the '*geil-fine*,' 439, 35.

Validation:
On the consideration of full value given, 367, 32.
Validity:
Of gift, with binder and surety, 217, 3, (213, 9).
Valuables:
Deposited in unsafe places, 161, 21 seqq.
Vassal:
Not got after the lapse of a month, 509, 3.
Vassalage:
'*Giallna*'-, no distraint for, 445, 28.
Vices:
i.e. Disqualifications, of a child, like those of its mother, 457, 7.
Viciousness:
Of animals, half debt for the habitual, 139, 6.
Violation:
Of a woman in a house, 275, 16.
Visitation:
Of God, death by, 193, 19.

Wharf, Pebble, Chapter LXIV.
Seven things found, and named according to locality, arranged according to the progression of the fractions), 321, 5 —
1. If a house, ½ to finder, 12.
2. If a church, ½ to finder, 17.
3. If a grave, ½ to finder, 21.
4. If a road, ½ to finder, 24.
5. If a wood or mountain, ½ to finder, 26.
6. If a stream, ½ to finder, 323, 2.
7. If a sea, ½ to finder, 323, 5.

Wharf
Privileges and crown reactions of, as to share, 323, 21, 37.
Wine from privateer to merchant, 25.
[illegible] if the goods of the 4 nearest townlands, 25.
[illegible] and individual of, 25, 325, 11 sqq.
[illegible], impressive, 325, 1, (341, 12); 331, 30.
[illegible] mountain and wood, 325, 20; 327, 10.
[illegible], 325, 27.
[illegible] wall, 5, 327, 3; 337, 34 sqq.
[illegible] to nearest house, 325, 1, 327, 22.
[illegible], 327, 24, 25.
[illegible] to grave, 325, 4, 22.
[illegible], 325, 32.
[illegible] wall, 325, 29, 30, 36, 331, 1.
[illegible]
[illegible]
[illegible]

Whetstone:
Grinding on, free, 485, 40.
Wicker:
House of, built on another's land, 317, 10.
House of, may be removed, 497, 11.
Widow:
Technical name of a, who is now '*ainder*,' 449, 1.
Wife: [see *Woman*].
Half honour-price of a man, to his, 71, 32; (517, 4, 21).
Varieties of, 73, 3 seqq.
The first-wife, (chief-w.), ½ honour-price, 73, 3.
The '*airech*' [concubine],
The '*carrthach*' [concubine],
The '*dormuine*' [concubine],
The '*ben imruma*' [concubine],
} with the consent of his wife and tribe, 73, 20.
The '*ben indlis*' [concubine], with the assent of her (own) man, 22.
Not lawful for ecclesiastics, 123, 8; (129, 35).
The four lawful:—the *cetmuinter*-wife, (*a*) with or (*b*) without sons, the *concubine* with sons, and the *rival* wife, 287, 27.
Contracts made by the four lawful, without consent of the husband, 357, 24.
Of king, workbag of, pledge-interests, 383, 6.
Of anybody, dress of, pledge-interests, 385, 1.
Of '*aire feibe*,' workbag of, pledge-interests, 385, 28.
Of brewy, (cattle?), pledge-interests, 16.
Of 'bo-aire,' (cattle), pledge-interests, 28.
Son of a lawful, to become chief, 457, 26.
Pays for her husband's crimes, when, 517, 13.
Three, who can impugn the contracts of their husbands, 517, 32.
Husband's honour-price not diminished by unworthiness of, 517, x.
Does not lose her honour-price, through her husband losing his, 519, 10.
On whose property her husband is living, 519, 15.
Wild animals:
Even in an appropriated wood, free, 485, 30.
Witness:
Or antiquary, validity of evidence of, 317, 20; 361, 9.
Woman: Heptad [XV.].
Seven, not entitled to 'dire,' nor '*log-enech*,' 177, 1:—
1. Who steals, 3 (half hon.-p., 15).
2. Who satirizes, 3.
3. Who betrays, 4.
4. Who lies, 4 (gives false evidence, 22).
5. Who is a strumpet, 5.
6. Who wounds, 6.
7. Who refuses hospitality, 6.

Woman: Heptad [XXI.].
Seven cases where the nursing of the child is not upon the mother's tribe, 199, 1, 33 :—
1. Child got from a bondmaid secretly, 4.
2. Child of a madwoman, 6.
3. Child of rape, 6.
4. Child of a girl abducted, 6, 26.
5. Child given back to the father's family, on its mother's death, 8, 32.
6. Child of a wife divorced temporarily, 10, [201, 27].
7. Child of a diseased woman, 11.

Woman: Heptad [XXII.].
Seven, who themselves have to nurse the child, 203, 1 :—
1. Child of a slave and a free-woman secretly, 4.
2. Child of the son of a living father, 7.
3. Child of a strumpet, 8.
4. Child of a '*cu-glas*,' 9.
5. Child of a satirist, 9.
6. Child of a tribe-outcast, 10.
7. Child of a degraded priest, 11.

Woman: Heptad [XLVII.].
Seven, whose misconduct deprives them of claims to '*dire*,' &c., 273, 1 :—
1. A prostitute, 6, (275, 7).
2. Who yields too lightly to force, 8.
3. Who conceals that she has been violated, 10, or who does not scream until after the rape, 10, [275, 16].
4. Who openly avows adultery, 12.
5. Who makes an assignation, 14.
6. Who tempts a hostage of church or laity, 16.
7. Who offers her body on a difficult condition, 17.

Woman: Heptad [LII.].
Seven, who though legally bound, may separate from their husbands, and go away with their dowry, 293, 20 :—
1. Whose husband circulates a lie about her, 25.
2. Whose husband circulates a satire, 26.
3. Upon whom a blemish is put, 27.
4. Who is divorced for another, 28.
5. Who is cheated of bed-rites, &c., 29.
6. To whom a love-philtre has been administered, 32.
7. Who cannot get her rights in marriage, 34.

Woman:
In case of child born to a bondsmaid, secretly, co-relations of the chief of the tribe, her owner, and the father [f], 199, 20.
Abduction of, involves 'nursing' of the child as *eric*, 25.
Sale of the child, 30 ; 201, 16.
Nursing of child of dead, not upon the tribe of its mother, because this tribe does not inherit her property, 34.
Some of the *dibad* of dead, given to the father's tribe, 201, 5.

Rape of married, involves 'nursing,' *coirp-dire*, and honour-price, 14.
Transfer (divorce) of, married, 25.
The 'girdle'-woman (?), 203, 20.
Ingenua and *servus*, child of, payment for, 203, 23.
Knowledge of, as to her paramour being an emancipated son, 205, 6.
Concealed, is a strumpet, 205, 10 [I. 190, 27].
Must nurse the bond *mur-churthe* [of *cu-glas*], 205, 14.
Cohabiting with priest, effects of penitence on the nursing-expenses, 205, 26.
Promise given by, to save her honour, not binding, 217, 7.
'The women of Lismore', (supposed) conduct of, 273, x.
'Echlach,' an unlawful contract, 273, y.
Rape of, involves *eric* of '*coirp-dire*,' 275, 6.
'*Port-chaine*,' harlot, 31.
Difficult dowry [!] of, 277, 4.
No fine for forcing some, 277, 10.
With power to give themselves in prostitution to men, 24.
"The women of Tulach Leis," behaviour of, 27.
Has a choice of action in case of false stories circulated about her, 295, 16.
Damages for blows inflicted on, 295, 26.
Has 'eric' for her husband's refusal to lie with her, 36.
Use of philtres on, involves 'dowry,' and '*eric*,' x.
'Smacht' fine of cohabitation paid by a person for the damage he did before coming into the law of marriage, 297, 8.
Niggardly treated as regards her 'company,' 297, 13.
Relations of, to three persons of her tribe, 367, 9, (bonds ?).
Relations of, to three persons not of her tribe, 367, 10, (bonds ?).
Seizing a, by the collar for debt, 'five seds,' 479, 33.

Wool-combers:
Honour-price of, 107, 23.

Wool-fleece:
Worth of, 81, 20, 29.
Spindle of yarn, from the spinning of, 215, 24.

Work-bag:
Of king's wife, &c., 383, 6, 22; 385, 31; 387, 2.

Work-dress:
Of king, &c., 399, 27.

Y man [*urraid*]:
Coirp-dire of, seven cumals, 435, 31.
Five seds of 'dire' against, when, 479, 11, 13.
Honour-price of, double that of a *fuidir*, 519, 28.

STANFORD UNIVERSITY LIBRARIES
STANFORD AUXILIARY LIBRARY
STANFORD, CALIFORNIA 94305-6004
(650) 723-9201
salcirc@sulmail.stanford.edu
All books are subject to recall.
DATE DUE

MAR 1 6 2000

MAR 1 6 2000

CT 1 6 1989

7 1988

T 1 6 1989

PR 25 1991